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THE MODERN HINDUSTANI SCHOLAR

OR

THE PUCCA MUNSHI.

Specially adapted to the present-day requirements of the Lower and Higher Standard Examinations.

BY

MUNSHI THAKARDASS PAHWA,

Qualified Hindustani Instructor.

اِس کوشش ناچیز کو پروردگار
اپني رحمت سے بنا دے یادگار

CALCUTTA:

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Dedicated
to
all the Munshis
as a mark of grateful
respect for the profession.

PK
1983
P34

PREFACE.

It is true that in the course of the following pages I have traversed a much-beaten track. I found, however, during my experience as a teacher for the last ten years that the track was not yet sufficiently straight and smooth. Most of the students' difficulties have been simply and lucidly explained in this book, its sole object being to facilitate further the task of the reader. In short, it claims to have removed most of the stumbling-blocks which still stood in the way of rapid and easy progress of the student in the language.

It is divided into three parts and five appendices. The first part treats of grammar in graduated lessons, most of which are followed by two exercises (one from English into Hindustani and the other from Hindustani into English) and a set of useful colloquial sentences. The exercises are, of course, on the rules in the lesson immediately preceding them, but the colloquial sentences have a free run over all the rules and words given before, thus keeping the student in constant touch with what has preceded them.

The second part consists of miscellaneous advanced exercises (51 from English into Hindustani and 50 from Hindustani into English) which have been very carefully selected and arranged. They have been introduced by a short essay on paraphrasing and simplification which are so essential in translations from one language into another.

The third part is meant to provide the student with a nice and substantial collection of Idiomatic and Military Sentences, while the appendices contain some common proverbs and a fund of little odds and ends.

In the whole book no word that is not commonly used, finds any place, and many knotty points have been unflinchingly approached and amply elucidated. In short, I believe that the

Lower and the Higher Standard candidates will find it eminently useful, in fact a mine of information.

It also fully answers the requirements of the present Military Colloquial examinations. But the student need not go through the whole of it for that purpose. Beginning at the third lesson, and omitting those rules of grammar which are not printed in bold type, he can stop at the 37th lesson, after which he should go through the Military Sentences, translated into Hindustani (pp. 581-626), and then take the examinations confidently.

Since a language is essentially a thing to be learnt more through the ear than the eye, I would ask the teachers to read out the Hindustani exercises to their pupils loudly and never to get tired of talking to them. The pupils, on their part, should never feel shy of talking in the language.

In conclusion, I beg to acknowledge my deep indebtedness to those of my predecessors in the field, whose guidance I have repeatedly sought in producing this book.

THAKARDASS PAHWA.

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CONTENTS.

PART I.—GRAMMAR.

Lesson		Page
I.	The Alphabet	1
II.	Pronunciation	16
III.	The Articles	28
	Nouns.—Gender	29
	Number	34
	Case (Declension)	36
IV.	The Genitive Case.—(Use of kā, ke, kī) ..	44
V.	Adjectives	49
	Declension of Adjectives	50
VI.	Numerals (Cardinals)	57
	Ordinal Numbers	60
	Collective Numerals	61
	Multiplicative Numerals	62
	Numeral Adverbs	62
	Fractional Numbers	63
VII.	Pronouns.—Personal	66
	Demonstrative	67
	Interrogative	68
	Relative	69
	Reflexive	70
	Honorific	71
	Indefinite	71
	Pronominal Adjectives	80
VIII.	The Verb.—Infinitive	84
	Root	84
	Present Participle	85
	Past Participle	85
	The Agent	87
	Conjunctive Participle	88
	Adverbial Participle	88
IX.	Tenses.—Present Auxiliary	93
	Past Auxiliary	93
	Present Subjunctive of 'honā' (to be) ..	94
	Future tense of 'honā' (to be)	94
	Order of words in a sentence	94
	Agreement of Verb	98

Lesson		Page
X.	Tenses (contd.)	108
	Imperative	109
	Respectful Imperative	109
	Future Advisory Imperative	110
XI.	Tenses (contd.). Present Subjunctive ..	115
	Future	117
XII.	Tenses (contd.). Past Conditional—	
	First Form	122
	Second Form	125
XIII.	Tenses (contd.). Present (Indicative) ..	132
	Imperfect (Past)	134
XIV.	Tenses (contd.). Preterite	140
	Perfect (Past)	142
	Pluperfect	143
XV.	Additional Tenses—	
	Present Continuous Subjunctive	150
	Past Continuous Subjunctive	150
	Perfect Subjunctive	151
	Imperfect Future	151
	Perfect Future	152
XVI.	Tenses (concld.)—	
	Present and Past Continuous	157
XVII.	Agentive Case.—(Use of 'ne')	164
	Use of 'ko' with the object	168
XVIII.	Summary of Tenses—	
	Intransitive Verb	176
	Transitive Verb	181
	Conjugation of 'honā' (to be)	182
	Distinction between 'hai' and 'hotā hai' ..	187
	Difference in 'thā,' 'hotā thā' and 'hū,ā'	188
XIX.	Use of the Respectful Pronoun 'Āp' ..	194
	'Āp' as Reflexive Pronoun	195
	Use of 'apnā' (one's own)..	195
XX.	Comparison of Adjectives	202
	How to express 'To' of motion	204
	'From' of motion from a person	205
	Use of 'ko' with Adverbs of time	205
	Infinitive of Purpose	206
XXI.	'To have', how to express—	211
	'To belong'	214
	'To get,' 'to obtain,' etc. (milnā)	214

Lesson		Page
XXII.	Conditional Sentences	218
	'Until,' how to express—	222
XXIII.	Compound Verbs.—Nominals	228
XXIV.	Intensive	240
XXV.	Potential ('saknā,' to be able)	251
XXVI.	Completive ('chuknā,' to finish) ..	257
XXVII.	Inceptive ('lagnā,' to begin)	263
XXVIII.	Permissive ('denā,' to allow)	270
	Acquisitive ('pānā,' to be allowed) ..	271
XXIX.	Desiderative ('chāhnā,' to wish, etc.) ..	277
XXX.	'Chāhiye' (should or ought to)	283
	'Chāhiye thā' (should have or ought to have)	285
	'Chāhe—yā' (whether—or)	286
XXXI.	Compulsive ('paṛnā' or 'honā,' to have to do)	291
XXXII.	Habitual ('karnā')	297
XXXIII.	Continuative and Progressive ('rahnā' and 'jānā')	303
XXXIV.	Extra-Intensive	311
	Summary of Compound Verbs	312
XXXV.	Passive Voice	318
	Conjugation of the Passive Verb ..	322
XXXVI.	Causal Verbs	329
	Denominative Verbs	337
XXXVII.	Direct Narration	342
XXXVIII.	Participles, use of—as Adjectives ..	349
XXXIX.	Conjunctive Participle, Various uses of—	363
XL.	Relative Construction	376
XLI.	Adverbs	391
	Idiomatic uses of :—	
	kahāṅ	393
	kahīṅ	393
	idhar—udhar	393
	jahāṅ—aur	393
	jahāṅ—wahāṅ	393
	Postpositions	394
	kā (of, etc.)	396

Lesson		Page
	ko (to, etc.)	398
	se (from, etc.)	399
	meṅ (in, etc.)	400
	par (on, etc.)	401
	tak (up to, etc.)	401
	ke sāth, ke hamrāh, ke samet, lekar, dekar (with)	402
	ke pās, ke nazdīk, ke qarīb (near) ..	403
XLII.	Conjunctions	406
	aur (and, etc.)	408
	o (and—Persian)	410
	lekin, magar, par, balki (but)	410
	to (then, etc.)	411
	to, tab, phir (then, etc.)	412
	nīz, bhī (also)	412
	ki (that, etc.)	413
	chūṅki and kyoṅki (because)	414
	Interjections	415
XLIII.	Miscellaneous hints—	
	Repetition of words	420
	Rhyming appositive	427
	Ellipsis	428
	Etiquette or Polite Conversation	431
	Euphemism	435
	"As soon as," how to express—	437
	"For," how to express—	439
	Interrogatives used as negatives	440
	Interrogatives used in place of relatives in objective clauses	442
	Use of 'kyā,' 'kaisā' and 'kitnā' before an adjective or an adverb	442
	'Kaisā hī' or 'kitnā hī' (however) ..	442
	Intentional Acts	443
	'Unless,' how to express— ..	445
	Suffix 'wālā'	445
	Suffix 'sā'	447
	Intensive particle 'hī'	448
	Use of 'nā' at the end of a sentence ..	450
	'To owe,' how to express—	451

PART II.—MISCELLANEOUS EXERCISES.

Paraphrasing or Simplification		454
English into Hindustani		455
Hindustani into English		499

Page

PART III.—COLLOQUIAL SENTENCES.

Idiomatic Sentences 556
Military Sentences—
Enrolment Questions 582
Drilling 585
Rifle Exercise and Musketry 589
Recruiting 593
Leave and Furlough 595
Camping 598
Offences 600
Miscellaneous Sentences 603
Easy Dialogues 622

APPENDICES.

Appendix A.—
Days of the week 628
Hindi months 628
Seasons 629
Directions or Cardinal points 629
Coins 629
Weights 630
Appendix B.—Proverbs 630
Appendix C.—
Prepositional Verbs 633
'Kahnā' with 'se' and 'ko' 633
'Milnā' ,, ,, ,, ,, ... 633
'Pūchhnā' ,, ,, ,, ,, ... 634
List of some Prepositional Verbs 634
'Kahnā' and 'bolnā,' difference between— .. 647
'Girnā' and 'paṛnā' ,, ,, ... 647
'Oṛhnā' and 'pahinnā' ,, ,, ... 647
'Chhūṭnā' and 'bachnā' ,, ,, ... 647
'Chāhnā' and 'māṅgnā' ,, ,, ... 647
'Letnā' and 'paṛnā' ,, ,, ... 647
Appendix D.—Some feminine nouns other than those noticed in Sections 26 and 27 648
Appendix E.—Words of misleading resemblance .. 651

ROMANISED PRONUNCIATION.

The best method to learn pronunciation is to learn it through the ear, i.e., from hearing a native speak. The roman characters used in the body of this book represent in most cases the exact sounds used by the native; in a very few instances they give the nearest possible approach. All the letters have only one sound ascribed to each of them and are, in spite of the dots and dashes added to them, pronounced exactly as in English excepting those noticed below :—

VOWELS.

There are in all ten vowel sounds in the language :—

'a' (short, unmarked).	Always pronounced like	'u'	in up, but, hut.
'i' (short, unmarked).	,, ,,	,, 'i'	in it, pit, kit.
'u' (short, unmarked).	,, ,,	,, 'u'	in put, push, bush.
'ā' (long, marked).	,, ,,	,, 'a'	in far, bar, father.
'ī' (long, marked).	,, ,,	,, 'ee'	in peel, feel, bee.
'ū' (long, marked).	,, ,,	,, 'oo'	in cool, pool, zoo.
'e' (always long).	,, ,,	,, 'ay'	in pay, say, bay.
'o' (always long).	,, ,,	,, 'oa'	in oats, coat, boat.
'ai' (diphthong).	,, ,,	,, 'a'	in at, pat, cat.
'au' (diphthong).	,, ,,	,, 'ow'	in owl, how, cow.

Rem.: 'a' (short) followed by 'h' or 'ḥ' with a consonant after it, is, however, sounded like 'a' in pat, cat, etc.

Occurring at the end of a word it approaches half way the sound of long 'ā.'

CONSONANTS.

'd' (soft, undotted) is sounded like 'th' in 'this'; uttered by applying point of tongue to roots of upper front teeth.

'g' as in 'good.' Always hard, never as in 'gem,' 'cage,' etc.

'ṅ' (dotted). Nasal as in 'ink,' 'long.'

'q' as 'k,' only a bit more guttural.

'r' (soft, undotted) as in 'run.' 'ring.' Always with a ring, never as in 'for,' 'sir,' etc.

'ṛ' (dotted). Very nearly like double 'r' (rr). Sounded by striking tip of tongue on the middle part of palate.

'ṣ,' 's,' or 'ṣ.' Always as 's' in 'sit,' 'sell.' Never as 'z.'

'ṭ' or 'ṯ' (soft). Just a bit softer than English 't.' Uttered with point of tongue on roots of upper teeth.

'w' like English 'v' or 'w.' Sometimes like a sound between the two.

'ẇ' (dotted). Always silent.

'ẏ' as in 'yes,' 'you.' Always consonant.

'ch.' Always soft as in 'church'; never as in 'chemist.'

'gh' (underlined). More guttural than 'gh' in 'ghost.' A gargling sound.

'kh' (underlined). Another guttural like 'ch' in 'loch.' Sounded with tremulous motion of throat. Just a shade more guttural than the aspirated 'kh' in 'workhouse.'

'ph' as 'p' with aspiration, closely sounded together. Never like 'f.'

'sh.' Always like 'sh' in 'she,' bush, etc.

'th' (soft) as in 'thick.'

'zh' as 's' in 'pleasure.'

Consonants other than those noticed above, when immediately followed by 'h' are sounded with aspiration, closely together.

' (comma above) stands for Arabic guttural 'a.'

, (common in the middle) stands for 'hamza.' It indicates separation of syllables when the preceding one ends and the following one begins with a vowel.

The Modern Hindustani Scholar.

PART I—GRAMMAR.

Lesson I.

The Alphabet.

1. The Persi-Arabic alphabet as applied to Hindustani consists of 38 letters, which are given below first collectively and again in a tabulated form with their respective names and the sounds they represent. Unlike English they are written from right to left.

z ẓ d ḍ kh ḥ ch j ṣ ṭ t p b a

ذ ض د خ ح چ ج ش ط ت پ ب ا

sh s zh z ṛ r

(ش or) ش (س or) س ژ ز ڑ ر

n m l g k q f gh ʾa ẓ ṭ ẓ ṣ

ن م ل گ ک ق ف غ ع ظ ط ض ص

e, etc. ī, (comma) h h w, etc.

* ے ي ء ھ ہ و

Table.

Name.	Form.	Sound.	Name.	Form.	Sound.
Alif.	ا	a.	Ṛe.	ڑ	ṛ (*hard*).
Be.	ب	b.	Ze.	ز	z (*ordinary*).
Pe.	پ	p.	Zhe.	ژ	zh.
Te.	ت	t (*soft*).	Sīn.	س or ں	s (*ordinary*).
Ṭe.	ټ	ṭ (*hard*).	Shīn.	ش or ں	sh.
Ṣe.	ٹ	ṣ (*Arabic, dental*).	Ṣād.	ص	ṣ (*Arabic, round*).
Jīm.	ج	j.	Zād.	ض	ẓ (*Arabic, round*).
Che.	چ	ch.	Ṭo,e.	ط	ṭ (*Arabic, upright*).
Ḥe.	ح	ḥ (*Arabic*).	Ẓo,e.	ظ	ẓ (*Arabic, upright*).
Khe.	خ	kh (*guttural.*)	'ain.	ع	'(*a, Arabic*)
Dāl.	د	d (*soft*).	Ghain.	غ	gh (*guttural*).
Ḍāl.	ڈ	ḍ (*hard*).	Fe.	ف	f.
Zāl.	ذ	ẓ (*d-like*).	Qāf.	ق	q (*guttural*).
Re.	ر	r (*ordinary*).	Kāf.	ک	k.

Name.	Form.	Sound.	Name.	Form.	Sound.
Gāf.	گ	g (*hard*).	He	ہ	h (ordinary or dropped).
Lām.	ل	l.	He	ھ	h (*aspirate*, or *butterfly*).
Mīm.	م	m.	Hamza.	ء	' (*or hyphen*)
Nūn.	ن	n.	Ye(ma'-rūf).	ي	ī y.
Wā,o.	و	w, v, o, ū, au	Ye(majhūl).	ے	e,ai (*turned back*)

2. A few consonants coupled with butterfly 'h' (ھ) are also often used. These are given below and might be termed aspirated consonants :—

bh	ph	th	ṭh	jh	chh	dh	ḍh	ṛh	kh	gh
بھ	پھ	تھ	ٹھ	جھ	چھ	دھ	ڈھ	ڑھ	کھ	گھ

These are, as noted above, simply the aspirated forms of the original consonants and, as a rule, are used when, in pronunciation, no vowel sound intervenes between the 'h' and the consonant preceding it. But since butterfly 'h' (ھ) almost optionally interchanges with the ordinary 'h' (ہ), their individuality as compound letters has lost much of its basic necessity.

3. The alphabet, as a glance at it will show, is mostly arranged in groups of letters almost identical in shape But for their distinctive dots and marks a good many of

them are undistinguishably alike. This feature should be carefully borne in mind because it denotes their characteristic uniformity which they preserve throughout the changes they undergo for the sake of brevity and speed according to their position in a word.

4. As a ready reference we reproduce the groups here :—

ا,	a.	group I of 2 letters.
ل,	l.	
ب,	b (one dot below).	group II of 8 letters.
پ,	p (3 dots below).	
ت,	t (2 dots above).	
ټ,	ṭ (hard mark above).	
ث,	s̈ (3 dots above).	
ن,	n (one dot above).	
ي,	ī (2 dots below).	
ے,	e	
ج,	j (one dot below).	group III of 4 letters.
چ,	ch (3 dots below).	
ح,	h̤ (no dot).	
خ,	k̲h (one dot above).	

د,	d (no dot).	flat beginning.	group IV of 8 letters.
ڈ,	ḍ (hard mark above).		
ذ,	ẕ (one dot above).		
ر,	w (round beginning).	fine beginning.	
ر,	r (no dot).		
ڑ,	ṛ (hard mark on top).		
ز,	z (one dot above).		
ژ,	zh (3 dots above).		
س or سـ,	s (no dot).		group V of 4 letters.
ش or شـ,	sh (3 dots above).		
ص,	ṣ (loop instead of kinks and no dot).		
ض,	ẓ (loop and one dot above).		
ط,	ṭ (no dot).		group VI of 2 letters.
ظ,	ẓ (one dot above).		
ء,	hamza (, comma).		group VII of 4 letters.
ع,	'a (no dot).		
غ,	gh (one dot above).		
م,	m (no dot and bulb).		
ف,	f (one dot above and flat).		group VIII of 2 letters.
ق,	q (2 dots above and deep).		

ک,	k (no dot or stroke).	group IX of 2 letters.
گ,	g (one small parallel stroke above).	
ﻫ,	h (single loop).	group X of 2 letters.
ھ,	h (two-eyed).	

5. The letters, as given above, represent their detached forms, i.e. when they appear by themselves. With the exception of 'ʾa' (ع), 'gh' (غ), and 'h' (ﻫ) which undergo a slight change, these forms are also used when they occur at the end of a word. But in their initial and medial positions in a word they, with the exception of such as are too small to admit reduction, dwindle down to their initial part generally. They are, however, clearly and easily recognizable in their reduced forms. The reason and the advantage of this reduction are obvious. If the whole form were used in the initial and the medial situations as well, their combination into a word, apart from being clumsy, would require infinite space and entail waste of time and energy. In short the abridgment stands for speed, which is so essential especially in these days of restless racing.

6. The following table will show all the letters in their respective groups again. But this time they appear in their initial and medial positions as well.

7. We might, here again with advantage, emphatically invite the attention of the reader to the fact that the letters are written not from left to right as in English but from right to left.

Detached Form.	Sound or phonetic value.	Combined Form.			Examplification.			Group number.
		Final.	Medial.	Initial.	Final.	Medial.	Initial.	
ا	a.	ـا	ـا	ا	jā. جا	bār. بار	ab. اب	I.
ل	l	ـل	ـلـ	لـ	chl. چل	qlm. قلم	lb. لب	
ب	b.	ـب	ـبـ	بـ	sbb. سبب	qbr. قبر	br. بر	II.
پ	p.	ـپ	ـپـ	پـ	chp. چپ	chhpr. چھپر	pr. پر	
ت	t.	ـت	ـتـ	تـ	chst. چست	str. ستر	tr. تر	
ټ	ṭ.	ـټ	ـټـ	ټـ	pet. پټ	bṭn. بټن	ṭr. ټر	
ث	s̤.	ـث	ـثـ	ثـ	s̤āls̤. ثالث	akṣr. اکثر	s̤bt. ثبت	
ن	n.	ـن	ـنـ	نـ	chln. چلن	bnd. بند	nr. نر	
ي	ī.	ـي	ـيـ	يـ	petī. پټي	kīl. کیل	yk. یک	
ے	e.	ـے	ـيـ	—	lṛke. لڑکے	bel. بیل	—	

Detached Form.	Sound or Phonetic value.	Combined Form.			Examplification.			Group number.
		Final.	Medial.	Initial.	Final.	Medial.	Initial.	
ج	j.	ـج	ـجـ	جـ	sj. سج	bnjr. بنجر	jgr. جگر	III.
چ	ch.	ـچ	ـچـ	چـ	sch. سچ	khchr. خچر	chlm. چلم	
ح	ḥ.	ـح	ـحـ	حـ	ṣbh. صبح	mḥb. محب	ḥb. حب	
خ	kh.	ـخ	ـخـ	خـ	mekh. میخ	skht. سخت	khdā. خدا	
د	d.	ـد	ـد	د	bd. بد	ghdṛ. غدر	dghā. دغا	IV.
ڈ	ḍ.	ـڈ	ـڈ	ڈ	khḍ. کھڈ	nḍr. نڈر	ḍr. ڈر	
ذ	ẓ.	ـذ	ـذ	ذ	kāghz. کاغذ	nẓr. نذر	ẓāt. ذات	
و	w, etc.	ـو	ـو	و	jo. جو	sūd. سود	wh. وہ	
ر	r.	ـر	ـر	ر	khbr. خبر	grm. گرم	rāt. رات	
ڑ	ṛ.	ـڑ	ـڑ	ڑ	mṛ. مڑ	sṛnā. سڑنا	ṛe. ڑے	
ز	z.	ـز	ـز	ز	gz. گز	szā. سزا	zk. زک	
ژ	zh.	ـژ	ـژ	ژ	papzh. پاپژ	dvīzhn. ڈویژن	zhālh. ژالہ	

Detached Form.	Sound or Phonetic value.	Combined Form.			Examplification.			Group number.
		Final.	Medial.	Initial.	Final.	Medial.	Initial.	
					js.	jsm.	sbz.	V.
س or ـس	s.	س or ـس	سـ or ـسـ	سـ or ـسـ	جس	جسم	سبز	
ش or ـش	sh.	ش or ـش	شـ or ـشـ	شـ or ـشـ	koshsh. كوشش	bshr. بشر	shakh. شاخ	
ص	ṣ.	ص	صـ	صـ	nqṣ. نقص	qṣd. قصد	ṣbr. صبر	
ض	ẓ.	ض	ضـ	ضـ	b'az. بعض	mẓbūṭ. مضبوط	ẓrur. ضرور	
ط	ṭ.	ط	طـ	طـ	khṭ. خط	bṭkh. بطخ	ṭlb. طلب	VI.
ظ	ẓ	ظ	ظـ	ظـ	ḥẓ. حظ	nẓr. نظر	ẓlm. ظلم	
ء	hyphen	ء	ـٔ or ـء		chā. چاء	kai. كئي	—	VII.
ع	'a.	ع	ـعـ	عـ	ṭb'a. طبع	b'ad. بعد	'aql. عقل	
غ	gh.	غ	ـغـ	غـ	tegh. تيغ	bghair. بغير	ghṣh. غصه	
م	m.	م	ـمـ	مـ	ṣnm. صنم	jm'a. جمع	mn'a. منع	

Detached Form.	Sound or phonetic value.	Combined Form.			Examplification.			Group number.
		Final.	Medial.	Initial.	Final.	Medial.	Initial.	
ف	f.	ـف	ـفـ	فـ	ṣf. صف	sfr. سفر	fkr. فکر	VIII
ق	q.	ـق	ـقـ	قـ	sbq. سبق	nqd. نقد	qbr. قبر	
ک	k.	ـک	ـکـ	کـ	ṭhīk. ٹھیک	pkṛ. پکڑ	kb. کب	IX.
گ	g.	ـگ	ـگـ	گـ	rng. رنگ	mgr. مگر	grm. گرم	
ھ	h.	ـھ	ـھـ	ھـ	bchh. بچھ	nhr. نہر	hnr. ہنر	X
ھ	h.	ـھ	ـھـ	ھـ	kchh. کچھ	ghr. گھر	hr. ھر	

8. It must be rather puzzling to the beginner that in some cases there are more than one letter representing practically the same sound. For instance there are:—

2	a's	ا and ع.
3	t's	ت, ث and ط
3	s's	ث, س or ص and س.
3	h's	ح, ہ, and ھ.
2	d's	د and ڈ.
2	r's	ر and ڑ.
4	z's	ذ, ز, ض, ظ.

The explanation is that Hindustani or Urdu is, relatively speaking, a language of recent origin. It came into being during the rule of the Mughal invader, who brought with him his Persian and Arabic and grafted it on the top of Hindi, the original language of the Hindu. Thus Urdu is a conglomerate language, being a mixture of Arabic, Persian and Hindi, which have some sounds peculiar to themselves and distinguish a shade of difference in the phonetic values of these units.

9. It does not, however, follow that Urdu still preserves these shades in their entirety. The modern pronunciation is not very keen on their retention, at least in the case of s's, h's, z's and the two t's (ت and ط). Yet the original spelling goes on eternally in spite of the pronuncial laxity.

10. It might as well be noted here that ث , ح , ص , ض , ط , ظ , ع , and ق are peculiar to the Arabic language, while ژ belongs almost exclusively to the Persian and ټ , ڈ , ڑ and all the aspirated consonants coupled with butterfly 'h' (ھ) occur only in Hindi.

پ , چ and گ are common to Persian and Hindi, but are unknown in the Arabic.

Other letters are common to all the three languages.

Hence you can often know from its composition which language a word belongs to.

11. Before we proceed to explain the changes given in the foregoing table we beg the reader's indulgence to note carefully :—

(*i*) That the following eleven letters never change, being considered too small to admit of shortening :—

ẓ	ṯ	zh	z	ṛ	r	w	ẕ	ḍ	d	a
ظ	ط	ژ	ز	ڑ	ر	و	ذ	ڈ	د	ا

(*ii*) That, of these eleven letters, nine namely,

zh z ṛ r w ẓ ḍ d a

ا د ڈ ذ و ر ڑ ز ژ

are not united with the letter *following* them. Anything coming after them must begin anew. They are, however, joined on to the letter *preceding* them, provided it is not one of their own class.

These nine letters can be summarised or memorised by the English word "road," i.e. letters of the type, of 'r' (ر) and 'd' (د) with 'o' (و) and 'a' (ا) put between.

(*iii*) That hamza (ء) and 'e' (ے) have no initial forms.

12. To explain the changes we might advantageously dispose of the final form first as it presents practically no difficulty. As will be seen from the table the final forms, with the exception of those of ع ('a) غ (gh) and ھ (h) which undergo a slight modification, are merely reproductions of the detached ones, the tiny stroke beginning them simply shows where the junction with the preceding letter is effected. This stroke generally disappears in actual combination except in the case of the letters of Group II, when its retention in a few cases serves to facilitate union. For instance :—

پیٹ, *peṭ*	بیل, *bel*	گرجا, *grjā*
بس, *bs*	پر, *pr*	بد, *bd*
سبق or ـسبق, *sbq*	صف, *ṣf*	بط, *bṭ*
لاکھ, *lākh*	ٹھگ, *ṭhag*	شک or ـشک, *shk*
سچ or ـسچ, *sch*	سے or ـسے, *se*	گھی, *ghī*

The tiny stroke has obviously merged itself in the above combinations of letters, except in the case of the last word

ـشـ (sch), where its retention is justified since it facilitates the junction.

13. The initial form in most cases is simply the initial part of the detached form, except in the case of Group II and 'h' (ھ), which dwindle down to a tiny crescent; that of 'h' (ھ) taking a tail below which has the look of figure 6.

14. The medial forms are again almost identical with the initial ones except in the case of ع, غ and ھ, the former two of which become bulb-like whilst the last, i.e. ھ, has this time a downward point or kink. The strokes beginning and following the medial forms simply show where the junction takes place at both ends and as usual merge themselves in the actual combination.

15. Group II requires special attention, since it admits of slight variations when beginning a word.

(*i*) 'e' (ـے) never begins a word.

(*ii*) The remaining seven, *i.e.*, ب, پ, ت, ټ, ث, ن and ی ordinarily dwindle down to a crescent as already stated in section 13 above. The crescent, however, changes into

(*a*) د, when followed by س or ـس, ش or ـش, ص, ض, ط, ظ, ع, غ, ف, ق and و; also before ی and ـے when they are not followed by another letter, as :—

bs	bs	bshr	bshr	nṣf	bẓa'at
بس	ـبس or ـبس	بشر	ـبشر or ـبشر	نصف	بضاعت
bṯ	nẓr	b'ad	bgẖāir	nfrt	nqārh
بط	نظر	بعد	بغير	نفرت	نقارہ
yurp	pī	be			
يورپ	پي	بے			

(*b*) ـر when followed by ج, چ, ح, خ, and م especially in manuscripts, as :—

bjnā	thfh	bkhār	smr
بجنا ,	تحفہ ,	بخار ,	ثمر

16. The following additional points might also be noted :—

(*i*) ا and ل in their initial and medial forms are distinguished from each other by the fact that ا cannot be united with the letter following it while ل observes no such restriction, e.g. :—

chln	chāl	lkṛī	agr	blm	bam	lb	ab
چلن	چال	لکڑی	اگر	بلم	بام	لب	اب

(*ii*) ی begins a word only as ' y ' consonant, as :—

yqīn	yād	yhāṅ	yh	ytim
یقین	یاد	یہاں	یہ	یتیم

(For its use as vowel vide sec. 17 and 18.)

(*iii*) Letters of the type of د (d) make an upward point in their combination with the preceding letter whilst that of ر (r) admit of no such point or kink, e.g. :—

bd	br	pd	pr	ndr	nrm
بد	بر	پد	پر	ندر	نرم

sdr	zrb	qdr	qrb	fdā	frq
صدر	ضرب	قدر	قرب	فدا	فرق

(*iv*) س and ش have an additional form each in ﺳ and ﺷ respectively. Since the latter forms dispense with the kinks they are the easier to use, e.g. :—

bs	bs	koshsh	koshsh
بس or	بـس	کوشش	کوشش

(*v*) Hamza (ء) is very rarely used at the end of a word. Its proper function is to indicate the

separation of two syllables, when one of them ends and the other begins with a vowel, long or short. It is always placed above the second vowel, if the vowel occurs in its detached form ; otherwise it takes a crescent-like prop for it, as :—

bhā,ī	lo,ī	rā,e	lā,e	kamā,ū	jā,o
بھائي	لوئ	راۓ	لاۓ	کماؤ	جاؤ

sā,īs	jā,egā	so,eṅge
سائیس	جائیگا	سوئینگے

If the second vowel happens to be detached ا, hamza precedes it, as :—

ہوٴا , hū,ā

It is sometimes placed above medial ا when the ا is intended to be sounded short and to begin its own syllable, as :—

جرأت , jr,at

(*vi*) The medial and final bulbs of ع and غ are upward while that of م is downward, as :—

j'ad	jmd	b'ad	bmb
جعد	جمد	بعد	بمب

q'ar	qmr	balgh	salm	ṣn'a	ṣnm
قعر	قمر	بالغ	سالم	صنع	صنم

(*vii*) The medial forms of ف and ق are blank within while those of ع and غ are filled up, as :—

sfr	sqr	s'ad	ṣghr
سفر	سقر	سعد	صغر

(*viii*) ل and ا are combined as لا (not ∪).

(*ix*) ا and ل following ک and گ are united as follows :—

kā	gā	kl	gl	
کا	گا	کل	گل	
klām	glās	kāghẓ	gā,oṅ	
کلام	گلاس	کاغذ	گاؤں	
(not کـا ,	گـا ,	کـل ,	گـل	etc.).

Lesson II.

Pronunciation.

Vowels.

17. There are in all ten vowel sounds expressed by seven vowel marks and letters as follows :—

Short Vowels.

'a' (short, unmarked). Consists of a small slanting stroke (called 'zabar' or 'fatḥa') above the letter it is meant to follow and is pronounced like 'u' in up, but, etc., e.g. :—

بَ = ba, فَ = fa, نَ = na.

Remark.—'a' (short) followed by 'h' (ہ) and 'ḥ' (ح), with a consonant following them is sounded more like 'a' in cat, rat, etc.

'i' (short, unmarked). Consists of a small slanting stroke (called 'zer' or 'kasra') below the letter it is meant to follow and is uniformly sounded like 'i' in it, pit, etc., e.g. :—

بِ = bi. فِ = fi. نِ = ni.

'u' (short, unmarked). Consists of a comma-like hook (called 'pesh' or 'ẓamma') above the letter it is intended to follow and is always pronounced like 'u' in bush, put, etc., e.g. :—

بُ = bu. فُ = fu. نُ = nu.

Long Vowels.

'ā' (long, marked). Expressed by ا 'alif' and always pronounced as 'a' in bar, father, etc., e.g. :—

بَا = bā. جَا = jā. سَا = sā.

'ī' (long, marked). Expressed by ـِي, (zer + yā,ē ma'ruf) and always sounded like 'ee' in reel, peel, etc., e.g. :—

جِي = jī. فِي = fī. كِي = kī.

'ū' (long, marked). Expressed by ـُو (ẓamma+wā,o). Always sounded like 'oo' in cool, pool, etc., e.g. :—

بُو = bū. خُو = kẖū. لُو = lū.

'o' (always long). Expressed by و (wā,o itself) and sounded like 'oa' in oats, boat, etc., e.g. :—

تو = to. جو = jo. كو = ko.

'e' (always long). Expressed by ے (yā,e majhūl itself) and pronounced like 'ay' in say, pay, etc., as بے = be. سے = se. کے = ke.

Diphthongs.

'ai.' Expressed by ـَے (zabar+yā,e majhūl) and pronounced like 'a' in at, cat, etc., e.g. :—

طَے = ṭai. کَے = kai. ہَے = hai.

'au' Expressed by ـَو (zabar+wā,o) and sounded like 'ow' in owl, how, etc., e.g. :—

جَو = jau. سَو = sau. نَو = nau.

18. In practice, however, the shorts (zabar, zer, and pesh) are often omitted. Thus if you leave them out throughout it will be seen that the four letters ا, و, ي and ے express all the long and diphthongal sounds as shown below, while the short ones are supplied by the ingenuity of the reader himself.

ا stands for 'ā'

و ,, ,, 'o', ū, and au.

ي ,, ,, 'ī'.

ے ,, ,, 'e,' and 'ai'.

Let us assure the reader that it is not, after all, so confusing as it might appear at the first glance. With the increase of his vocabulary the hazy uncertainty will gradually give place to confident security.

19. The *most important* point in connection with the Vowels is that when they begin a word they *invariably* take ا (alif) as a prop. e.g. :—

ab = اَب or ignoring the short vowel اب

idhar = اِدھَر ,, ,, ,, ,, ,, ادھر

uskā = اُسکا ,, ,, ,, ,, ,, اسکا

īmān = اِیمان ,, ,, ,, ,, ,, ایمان

ūpar = اُوپر ,, ,, ,, ,, ,, اوپر

ek = ایک ,, (no short vowel).

os = اوس ,, (no short vowel).

aisa = اَیسا ,, ignoring the short vowel ایسا

aur = اَور ,, ,, ,, ,, ,, اور

'ع' ('a, Arabic) serves the same purpose in such words as begin with it, as :—

عِلم, 'ilm. عام, 'ām. عُہدہ, 'uhda.

عِید, 'īd. عَجِیب, 'ajīb. عُمر, 'umr.

عَیب, 'aib.

When 'ā' (long) begins a word it is written آ, i.e. ordinary ا with the 'madd' mark (~) on its top, as :—

ādmī = آدمِي

āj = آج

āsān = آسان

Further examples of Vowels in their medial and final forms :—

جَب,	*jab.*	بیٹا,	*beṭā.*
تَک,	*ak.*	کیلا,	*kelā.*
دَرَخت,	*darakht.*	میلا,	*melā.*
بَخت,	*bakht.*	نِیچے,	*nīche.*
تَخت,	*takht.*	سامنے,	*sāmne.*
دِل,	*dil.*	پِیچھے,	*pīchhe.*
جِسم,	*jism.*	شور,	*shor.*
قِسم,	*qism.*	مور,	*mor.*
نِسبَت,	*nisbat.*	لوگ,	*log.*
کُل,	*kul.*	کو,	*ko.*
مُلک,	*mulk.*	لِکھو,	*likho.*
دُشمَن,	*dushman.*	کُودو,	*kūdo.*
باجا,	*bājā*	جَیسا,	*jaisā.*
لَڑکا,	*laṛkā.*	کَیسا,	*kaisā.*
کانپنا,	*kāṅpnā.*	کَے,	*kai.*
بادشاہ,	*bādshāh.*	شَے,	*shai.*
زِین,	*zīn.*	مَے,	*mai.*
مِیل,	*mīl.*	فَوج,	*fauj.*
بِیج,	*bīj.*	نَوکَر,	*naukar.*
جِی,	*jī.*	سَودا,	*saudā.*
بیٹی,	*beṭī.*	طَور,	*ṭaur.*
لَکڑی,	*lakṛī.*	هَول,	*haul.*

خُوب,	*khūb.*	کَون,	*kaun.*
قابُو,	*qābū.*	سَو,	*sau.*
پُورا,	*pūrā.*	جَو,	*jau.*
رُوبَرُو,	*rūbarū.*	نَو,	*nau*
ڈاکُو,	*ḍākū.*		

Consonants.

20. The following letters are sounded exactly like their English equivalents :—

ب,	b	ڈ,	ḍ	ص,	ṣ	ل,	l
پ,	p	ذ,	ẕ	ض,	ẓ	م,	m
ت,	ṭ	ز,	z	ظ,	ẓ		
ث,	ṣ	س,	s	ف,	f		
ج,	j	ش,	sh	ق,	q		

Those requiring special notice are :—

ت (t), and ط (ṭ) are soft dentals, sounded with the tip of tongue struck against the roots of upper teeth.

چ (ch) is uniformly sounded like 'ch' in "church"; never as in "chemist".

ح (ḥ) is a strong aspirate.

خ (kh) is gutturally sounded with tremulous motion of throat like 'ch' in "loch".

د (d, soft). Sounded like "th" in "the" and "they".

ر (r, soft). Always sounded with a ring like 'r' in "run," never as in "bar," and "for".

ڑ (ṛ, hard). Sounded by striking tip of the tongue against the palate a little more backward than in ordinary 'r' and more forcibly.

ژ (zh). Sounded like 'z' in 'azure' or 's' in "pleasure". Is of extremely rare occurrence.

ع ('a). Is more guttural than the ordinary ا (a).

غ (gh). A peculiar guttural sound like that made in gargling.

ق (q). Uttered by pressing back the root of the tongue on the throat and making a slight clicking sound.

گ (g). Always hard as in "go" and "good"; never as in "gem" and "cage".

ن (n). Apart from its ordinary function as 'n' in "not" and "nib" it has a nasal sound like that of 'n' in "inch" and "English". As nasal it is represented by "ṅ" (i.e. 'n' with a dot on top).

When it occurs as a final nasal, in which case it is generally preceded by a long vowel, its dot is omitted, as :—

ماں, māṅ. هاں, hāṅ.

میں, meṅ. هیں, haiṅ.

و (w or v). It is more 'v' than 'w' both of which it represents. It occasionally occurs as silent and is then represented by ۭو (ẉ), as :—

خواہ khẉāh (pronounced 'khāh').

خویش khẉesh (pronounced 'khesh').

Its use as a vowel has already been explained in Sections 18 and 19.

ہ (h, ordinary or dropped). When initial and medial it is sounded exactly like the English 'h', but when it is final it is sometimes very perceptible while at others almost imperceptible. As latter it is sounded very much like the short 'a' or 'i' (by which it is then represented), according as it is preceded by 'zabar' or 'zer' respectively, e.g. :—

ہر = har. بہار = bahār. راہ = rāh

راستہ = rāsta. پردہ = parda. کہ = ki.

In some Arabic words it is marked with two dots, thus ۃ, and is pronounced like 't' ت.

ھ (h, aspirate or butterfly). Effects aspiration as explained in Sec. 2. It is, however, almost optionally interchanged with the ordinary 'h' (ہ). Used in its final form it takes a final downward stroke, resembling the final form of the ordinary 'h' (ہ), which in this case is never sounded, as :—

پیٹھ, pīṭh ہاتھ, hāth پڑھ, paṛh.

ي (y). Sounded like 'y' in 'you' or 'yes'. Its use as a vowel has been explained in Secs. 18 and 19.

ي (ī, y), and ے (e, ai) occur as silent in a few Arabic words; in such a case they are generally overtopped by ا (a), as :—

اَعلیٰ, a'lā مُرتَضیٰ, murtaẓā.

پھ (ph). Sounded as 'p' aspirated, never as "ph" in "philosophy" or 'f' in 'fish'.

تھ (th). Soft as "th" in "thin" or "thigh".

21. The following diacritical marks are also used :—

ّ (tashdīd, mark of reduplication). Doubles the letter over which it is placed, as :—

بِلّي, billī تَطُّو, taṭṭū.

ْ (jazm, amputation). Indicates the end of a syllable, as :—

مَرْد, mard. خانْدان, khāndān.

ـ (wasla, junction or combination). Occurs in Arabic words only above ال (al), the definite article of the language, as :—

بَيتُ ٱلمُقَدّس, bait-ul-muqaddas (not, baitu-al-muqaddas*t*.)

When the article ال (al) precedes a dental, liquid or sibilant letter it is assimmilated with it and the letter itself is doubled to compensate for the elision, as :—

قُطبُ ٱلدين, Quṭb-ud-dīn (not, Quṭbu-al-din).

ً ٍ ٌ (Tanwīn or nunation). Occurs at the end of Arabic words only to denote their termination in 'n'. The symbols are merely the doubled forms of the three short vowel points and are in this case sounded as 'an', 'in', and 'un' respectively, as :—

إتّفاقاً, ittifāqan	نسَلٍ, naslin.
دفعةً, dafa'tan.	كِتَابٌ, kitābun.

Remark.—In practice, however, all these diacritical marks, with the exception of 'Tanwin,' are generally omitted.

Exercise 1.

Give the roman characters for and compare your answers with those given against each of them :—

ے, e,ai.	ٹھ, th.	خ, kh.	چھ, chh.
ب, b.	ا, a.	کھ, kh.	ژ, zh.
ج, j.	و, w, v, etc.	ڈ, ḍ.	ث, s̱.
ٹھ, ṭh	ش, sh	ز, ṛ.	آ, ā.
د, d.	ء, hamza.	ح, ḥ.	ر, r.
س, s.	بھ, bh.	م, m.	ش, sh.
ط, ṭ.	چ, ch.	ہ, h.	ز, z.
ق, q.	ن, n.	ت, t.	ف, f.
ع, 'a.	ص, ṣ.	ل, l.	ک, k
س, s.	گھ, gh.	پھ, ph.	جھ, jh.
دھ, dh.	ذ, ẕ.	ي, i, y.	ڈھ, ḍh.
پ, p.	ں, ṅ.	ھ, h.	ظ, ẓ.

ٹ, ṭ. ض, ẓ. ڑھ, ṛh.
غ, gh. گ, g.

Exercise 2.

Decipher and compare your answers with those given against each of them:—

پَلٹَن, *palṭan.* واقِف, *wāqif.* اَنگریز, *aṅgrez.*
اَچّھا, *achchā.* قَلَم, *qalam.* نَظَر, *naẓar.*
کُچھ, *kuchh.* قِسم, *qism.* اُلّو, *ullū.*
اِدَھر, *idhar.* حَملہ, *ḥamla.* کَئی, *ka,ī.*
فَوج, *fauj.* ھَمیشہ, *hamesha.* اَفغان, *afghān.*
نُقصان, *nuqṣān.* اِختیار, *ikhtiyār.* حِصّہ, *ḥiṣṣa.*
اَسباب, *asbāab.* سَرکار, *sarkār.* بُخار, *bukhār.*
سِپاھی, *sipāhī.* صاحِب, *ṣāḥib.* بھیجنا, *bhejnā.*
بَہُت, *bahut.* لِئے, *li,e.* کھاؤ, *khā,o.*
لَمبا, *lambā.* زَمانہ, *zamāna.* ٹھگ, *ṭhag.*
اُونچا, *ūṅchā.* لیکِن, *lekin.* تھا, *thā.*
کِشتی, *kishtī.* شِکَسْت, *shikast.* پِھر, *phir.*
زَخمی, *zakhmī.* فَتح, *fatḥ.* شَوق, *shauq.*
ایک, *ek.* مُدّت, *muddat.* رَونَق, *raunaq.*
اَکثَر, *akṣar.* مُسافِر, *musāfir.* لائیگا, *lā,egā.*
پَسند, *pasand.* اَور, *aur.* بھائی, *bhā,ī.*

مَوقُوف, *mauqūf.*	اَولاد, *aulād.*	دُکھ, *dukh.*
بیوقوف, *bewaqūf.*	اندیشہ, *andesha.*	پانچواں, *pāṅchwāṅ.*
خواہش, *khwāhish.*	آخر, *ākhir.*	اِینٹ, *īṅṭ.*
آم, *ām.*	مَیلا, *mailā.*	دَرْوازہ, *darwāza.*
آرام, *ārām.*	لاش, *lāsh.*	سُرَنگ, *suraṅg.*
آدمي, *ādmī.*	باغ, *bāgh.*	خود, *khud.*
خَیال, *khayāl.*	غریب, *gharīb.*	خَندَق, *khaṅdaq.*
لِیاقَت, *liyāqat.*	اَمیر, *amīr.*	مُلاقات, *mulāqāt.*
قَیدي, *qaidī.*	مُقَرَّر, *muqarrar.*	نَقشہ, *naqsha.*
اوس, *os.*	قُربان, *qurbān.*	تَسَلّي, *tasallī.*
کوس, *kos.*	صُبح, *ṣubh.*	ذِلَّت, *zillat.*
اَیسا, *aisā.*	عَقل, *'aql.*	قُصُور, *quṣūr.*
کَیسا, *kaisā.*	اِرادہ, *irāda.*	حُضُور, *huzūr.*
دعوی, *da'wā.*	ادنی, *adnā.*	نورُالحق, *nūr-ul-ḥaq.*
تحصیل, *taḥṣīl.*	قَصداً, *qaṣdan.*	نورُالدین, *nūr-ud-din.*

Exercise 3.

Write in Urdu characters and compare your answers with those given against each of them :—

sāl, سال	*dastūr,* دَستُور	*ne,* نے
salām, سَلام	*lā,iq,* لائِق	*se,* سے
namak, نَمک	*agar,* اَگر	*ke,* کے

chīnī,	چيني	*ālū*,	آلُو	*ole*,	اولے
shāk̲h,	شاخ	*āqā*,	آقا	*ojhal*,	اوجھل
k̲habar,	خَبَر	*is*,	اِس	*bojh*,	بوجھ
shādī,	شادي	*adab*,	اَدَب	*lobh*,	لوبھ
yaqīn,	يقِين	*uṅglī*,	اُنگلي	*chob*,	چوب
nālis̲h,	نالِش	*insān*,	اِنسان	*logo*,	لوگو
ẓila',	ضِلع	*afsar*,	اَفسَر	*jā,o*,	جاؤ
tank̲hwāh,	تنخواہ	*īrān*,	اِيران	*'aib*,	عَيب
s̲hikāyat,	شِكايت	*ūpar*,	اُوپَر	*auqāt*,	اَوقات
ṭarīqa,	طَرِيقہ	*ūn*,	اُون	*pau*,	پَو
log,	لوگ	*ekāekī*,	ايكا ايكي	*ḥukm*,	حُكم
g̲hulām,	غُلام	*eṛī*,	ايڑي	*thoṛā*,	تھوڑا
'izzat,	عِزّت	*beshak*,	بيشک	*ghoṛā*	گھوڑا
ẓāmin,	ضامِن	*kelā*,	كيلا	*ṭāqat*,	طاقت
ẓāhir,	ظاہِر	*seb*,	سيب	*taṣwīr*,	تصوير

Exercise 4.

اَگرچہ وُہ بعضْ دَفعہ دُشمَنوں پَر بَڑي بيرَحمي كَرتا تھا - مَگر پِھر جَلد نَرم ھو جاتا تھا - بڑا بَہادُر تھا - خَطَر كے وَقت گھبڑاتا نہ تھا اور مُصيبتوں ميں ھِمّت نہ ھارتا تھا - ايک لَڑائي ميں دُشمَنوں كي كَثرت ديكھہ كر سِردار گھبرا گئے اَور ھِندوستان سے پِھرنے كِي صَلاح دِي -

بڑي مُشکل يہہ ہُوئي کہ اُس وَقت ايک نَجُومي تُرکستان سے آيا تھا۔ اُس نے کہا "ميرا عِلم بھي کہتا ہے کہ اِس لڑائي ميں دُشمَن کي فَتح ہوگي"۔ لوگ اَور بھي گھبرائے۔ مَگر وُہ اَپنے اِرادے پَر جَما رہا۔ فَتح ہُوئي تو نَجُومي کو بُلايا۔ کُچھہ اُسے شَرمايا۔ کُچھہ دَھمکايا۔ ليکِن آخِر بَہُت سا اِنعام دِيا اَور کہا کہ "اَب تُم يَہاں سے چَلے جاؤ" *

Transliteration.

Agarchi wuh ba'z daf'a dushmanoṅ par barī berahmī kartā thā, magar phir jald narm hojātā thā. Barā bahādur thā, khaṭar ke waqt ghabrātā na thā aur musībtoṅ meṅ himmat na hārtā thā. Ek laṛā,ī meṅ dushmanoṅ kī kaṣrat dekh kar sirdār ghabrāga,e aur Hindūstān se phirne kī ṣalāḥ dī, barī mushkil yih hū,ī ki is waqt ek najūmī Turkistān se āyā thā, us ne kahā "merā 'ilm bhī kahtā hai ki is laṛā,ī meṅ dushman kī fatḥ hogī." Log aur bhī ghabrā,e magar wuh apne irāde par jamā rahā. Fatḥ hū,ī to najūmī ko bulāyā, kuchh use sharmāyā, kuchh dhamkāyā lekin ākhir bahut sā in'ām diyā aur kahā ki "ab tum yahāṅ se chale jā,o."

EXERCISE 5.

(*Short vowels and diacritical marks totally left out*).

دوسرے دن صبح کو دشمن قلعہ چھوڑ کر بھاگ گئے اور ميري پلٹن کو اُسپر قبضہ کرنے کا حکم ہوا۔ جب ہم اسمين دوڑ کر داخل ہو رہے تھے دشمن نے يکايک عين ہمارے قدموں کے نيچے سرنگ اڑادي۔ ميں سرنگ کے زور سے اڑا اور بيہوش ہوکر زمين پر گرا۔ ديرتک مجھے خبر نہ رہي نہ ہوش باقي تھا نہ آنکھہ کام کرتي

تھي اور نہ کچھہ سنائي دیتا تھا - جب ھوش آیا تو کیا دیکھتا ھوں
کہ دو گورے توپچي میرا پاؤں پکڑ کر اینٹ پتھر کے تودے کے
اندر سے کھینچ رہے ھیں - ایک نے 'رم' شراب میرے منھہ میں
اُنڈیل دي - آخر مجھے نکالکر ایک صاحب کے پاس لیگئے اور اسکے
بعد میں ,فیلڈ ھسپتال' میں بھیجدیا گیا تاکہ آرام سے مروں *

Transliteration.

Dūsre din ṣubḥ ko dushman qil'a chhoṛ kar bhāg ga,e aur merī palṭan ko us par qabẓa karne kā ḥukm hū,ā. Jab ham us meṅ dauṛkar dākẖil ho rahe the, dushman ne yakā yak 'ain hamāre qadmoṅ ke nīche surańg uṛādī. Maiṅ surańg ke zor se uṛā aur behosh hokar zamīn par girā, der tak mujhe ḵẖabar na rahī na hosh bāqī thā na āṅkh kām kartī thī aur na kuchh sunā,ī deta thā. Jab hosh āyā to kyā dekhtā hūṅ ki do gore topchī merā pā,oṅ pakaṛ kar īṅṭ patthar ke tode ke aṅdar se kheṅch rahe haiṅ. Ek ne 'ram' sharāb mere muṅh meṅ uṅḍel dī. Ākẖir mujhe nikālkar ek ṣāḥib ke pās lega,e aur us ke ba'd maiṅ 'fīld haspatāl' meṅ bhejdiya giyā tā ki ārām se marūṅ.

Lesson III.

Article.

22. There are three articles in English: 'a', 'an' and 'the'. 'A' or 'an' is sometimes very indefinite, meaning 'some', or 'any', as in 'some man' or 'any book', whilst at others it is a shade less indefinite, equalling 'one' or 'a certain one'. 'The' in its markedly definite character equals either 'this', 'these' or 'that', 'those.' To express these various shades of meaning Hindustani uses the following words:—

کوئي	ko,ī,	a or an	(equalling 'some', 'any'—very indefinite).
ایک	ek,	a or an	(equalling 'one', 'a certain one' —less indefinite).
یہ	yih,	the	(= this, these).
وہ	wuh,	the	(= that, those).

Remark.—(*a*) When a noun is used in its generic sense, i.e. when it comprehends the whole breed, kind, or species, it does not take the article before it. For instance in the sentences :—

(*i*) A rat is quite at home when under ground,

(*ii*) An aeroplane can travel 100 miles, or even more, in one hour,

(*iii*) The tiger is a carnivorous animal,

'a', 'an' and 'the' will not be translated.

(*b*) Nor is the article expressed when the sense is quite clear without it. For example in the sentence :—

"A king went hunting with his minister;
as they came to a spring the minister said";

'the' preceding 'minister' can advantageously be left out. No other minister having been mentioned, there is hardly any need to particularise him. It is obvious enough without 'the.'

(*c*) The article is also not expressed in detached phrases or incomplete sentences without a context.

Noun.

23. Noun or substantive is the name by which a living being (persons, etc.) or a thing is called, as :—

جیمس	James		(Proper noun).
آدمي	ādmī,	man	(Common noun).
لوگ	log,	people	(Collective noun).
اونچائي	ūṅchā,ī,	height	(Abstract noun).

Remark.—Gerunds and Simple Infinitives of verbs are in fact, though not in form, abstract nouns.

24. Nouns have gender, number and case.

Gender.—Males of course belong to the masculine and females to the feminine gender. Hindustani recognizes no neuter gender. Hence lifeless things are classed

either with males or females according to their terminations.

25. The most common masculine terminations are (i) ā (long), (ii) a (short), (iii) ā,o, (iv) pan, e.g. :—

دریا	daryā	river.
کمرہ	kamra	room.
بچاؤ	bachā,o	defence, protection.
بچپن	bachpan	childhood, infancy.

REMARK.—'ā' (long) and 'a' (short) often interchange, as :—

کمرا *kamrā* } room.
کمرہ *kamra* }

Exceptions are :—

(*a*) Arabic words ending in 'ā' (chiefly triliterals) and a few others, as :—

ہوا	*hawā*	air, wind.
سزا	*sazā*	punishment.
دوا	*dawā*	medicine.
دعا	*du'ā*	prayer, blessing.
رضا	*raẓā*	divine decree (also, furlough).
غذا	*ghiẓā*	food, diet.
خطا	*khaṭā*	fault.
شفا	*shifā*	recovery (from illness).
دنیا	*dunyā*	world.
رعایا	*ri'āyā*	subjects (people).
وجہ	*wāja*	cause, reason.
دفعہ	*dāf'a*	time (adverbial).
توبہ	*tauba*	repentance.

(*b*) Hindi diminutives and a few abstract nouns, as :—

ڈبیا	*ḍibyā*	a small case, casket.
دیا	*dayā*	kindness.
سبھا	*sabhā*	association, society.

(*c*) Miscellaneous :—

جگہ	*jaga*	place.

چا	*chā*	tea.
چاءِ	*cha,e*	
سرا	*sarā*	inn.
سرائے	*sarā,e*	
ناؤ	*nā,o*	ferry boat.

26. The most common feminine terminations are (i) ī, (ii) t (chiefly Arabic nouns), (iii) ish (Persian Verbal nouns), and (iv) 'haṭ' or 'waṭ' (Hindi verbal nouns); as :—

چوکي	*chaukī*	chair.
کرسي	*kursī*	
قسمت	*qismat*	fate, luck.
کوشش	*koshish*	effort, endeavour.
گھبراھٹ	*ghabrāhaṭ*	confusion.
بناوٹ	*bānāwaṭ*	make (also, artificiality).

Exceptions are :—

پاني	*pānī*	water.
گھي	*ghī*	butter (clarified).
جي	*jī*	mind, disposition.
موتي	*motī*	pearl.
دھي	*dahī*	curds.
وقت	*waqt*	time.
ثبوت	*ṣabūt*	proof.
شربت	*sharbat*	sweatened drink.
خلعت	*khil'at*	rich robe of honour.
ياقوت	*yāqūt*	ruby.
بيت	*bait*	couplet (also, house).
تابوت	*tābūt*	bier.
درخت	*darakht*	tree.
بخت	*bakht*	fate (always plural).

بندوبست	*bandobast*	arrangement.
تخت	*takht*	throne.
بت	*but*	idol, statue.
کھیت	*khet*	field.
گوشت	*gosht*	flesh, meat.
دانت	*dāṅt*	tooth.
سوت	*sūt*	cotton thread (unspun).
گیت	*gīt*	song.
بالش	*bālish*	pillow.

27. Arabic verbal nouns of the measure of 'taf'īl' (تَفعِیل); Persian shortened Infinitives; and Hindi verbal roots are also classed as feminine, e.g. :—

(*a*) Arabic verbals :—

تکلیف *taklīf*, trouble.

تصویر *taṣwīr*, picture, photo.

(*b*) Persian Shortened Infinitives :—

آمد *āmad* coming, approach. From آمدن, *amadan* = to come.

ساخت *sakht* make. From ساختن, *sākhtan* = to make.

(*c*) Hindi verbal roots :—

مار *mār* beating (also, striking range). From مارنا, *mārnā* = to beat.

سمجھ *samajh* understanding. From سمجھنا *samajhnā* = to understand.

جیت *jīt* victory. From جیتنا, *jītnā* = to win.

ہار *hār* defeat. From ہارنا, *hārnā* = to lose (in competition).

دوڑ *dauṛ* race. From دوڑنا, *dauṛnā* = to run.

Exceptions are :—

تعویذ *ta'wīz* amulet.

کھیل *khel* play, game. From '*khelnā*', to play.

رنگ *raṅg* colour. From '*raṅgnā*', to colour, to paint.

ناپ *nāp* measurement. From '*nāpnā*', to measure.

ڈر *ḍar* fear. From '*ḍarnā*', to fear.

چھید *chhed* hole. From '*chhednā*', to bore a hole through.

ناچ *nāch* dance. From '*nāchnā*', to dance, and a few others.

28. Related or allied nouns which generally go in couples take the gender of the last named, as :—

ماں باپ *māṅ bāp* (lit. mother-father), parents (mas., plural). Because of '*bāp*', father.

گائے بیل *gā,e bail* (lit cow-bullock), cattle (mas., plural). Because of '*bail*' bullock.

قلم دوات *qalam dawāt* (lit. pen-inkpot), pen and inkpot (fem., singular). Because of '*dawāt*' inkpot (*f.*).

29. The gender of compound nouns is also similarly determined by the latter part, as :—

شکار گاہ (f.) *shikār-gāh*, hunting ground. (Because '*gāh*,' a place, is fem.)

شہر پناہ (f.) *shahr-panāh*, a wall of defence round a city. (Because '*panāh*', shelter, is fem.)

30. Generic nouns are either masculine or feminine and apply equally to both sexes, as :—

کوا *kawwā* (m.), a crow.

چیل *chīl* (f.), a kite.

31. A few adjectival nouns belong to the common gender; as:—

دوست *dost*, friend.

دشمن *dushman*, enemy.

باغي *bāghī*, rebel (also, rebellious).

32. For nouns other than those noticed above practice is the only guide: you learn their gender as you learn the words themselves. So far as this book is concerned such nouns should be treated as masculine unless marked otherwise.

33. Number.—There are two numbers; singular and plural.

34. Masculine nouns ending in 'ā' (long) and 'a' (short) change to 'e' for plural, as:—

لڑکا *laṛkā*, a boy. لڑکے *laṛke*, boys.

کمرہ *kamra*, a room. کمرے *kamre*, rooms.

Masculine nouns ending in 'āṅ' are similarly treated, i.e. their 'ā' changes to 'e', the nasal 'ṅ' being retained at the end, as:—

کُواں *kū,āṅ*, a well. کوئیں *kū,eṅ*, wells.

35. Masculine nouns ending otherwise do not change for plural, as:—

آدمي *admī*, a man or men.

شیر *sher*, a tiger or tigers.

گاؤں *gā,oṅ*, a village or villages.

نام *nām*, a name or names.

36. Feminine nouns ending in 'ī' add 'āṅ' whilst those ending otherwise add 'eṅ' for plural, as:—

گھوڑي *ghoṛi*,	a mare.	گھوڑیاں *ghoṛīāṅ*,	mares.
چوکي *chaukī*,	chair.	چوکیاں *chaukīāṅ*,	chairs.
عورت *'aurat*,	woman.	عورتیں *'aurteṅ*,[1]	women.
میز (f.) *mez*,	table.	میزیں *mezeṅ*,	tables.

37. Persian and Arabic nouns follow the above rules but they occasionally resort to rules of their respective languages, especially when they occur united with other Persian and Arabic words in the genitive and adjectival constructions.

38. Persian nouns add 'ān' in the case of "animate" and 'hā' in the case of inanimate nouns for plural irrespective of gender; as :—

مرد *mard*,	a man.	مردان *mardān*,	men.
درخت *darak̲ht*,	tree.	درختها *darak̲hthā*,	trees.

Remark.—A few euphonic modifications are made by the insertion of 'y' and 'g', as :—

دانا *danā*,	a wise man.	دانایان *dānāyan*,	wise men.
بندہ *banda*,	a slave.	بندگان *bandagān*; (or *bandgān*)	slaves.

39. Arabic language has a large variety of rules for forming plurals. The regulars, as used in Urdu, are formed by adding 'īn' and 'āt' to the singular, as :—

خیاط *k̲hayyāṭ*,	a tailor.	خیاطین *k̲hayyāṭīn*,	tailors.
حاضر *ḥāẓir*,	present.	حاضرین *ḥāẓirīn*,	all the present (audience).
حیوان *ḥaiwān*,	an animal.	حیوانات *ḥaiwānāt*,	animals.
مکان *makān*,	a building.	مکانات *makānāt*,	buildings.

[1] Not so good ''aurateṅ'. When a word of two syllables has 'a' in its last syllable, the 'a' is elided when a long vowel is added to the word. (Vide 109, note.)

If the singular ends in 't' 'ā' (ا) only is inserted before it, as :—

حالت *ḥālat*	circumstance, condition.	
حالات *ḥālāt*	circumstances, conditions.	
عادت *'ādat*	habit.	
عادات *'ādāt*	habits.	

40. The irregular plurals present a great variety. We shall give here only a few of them by way of example :—

امر *amr*	an affair	اُمُور *umūr*	affairs.
قِسم *qism*	kind, variety	اَقسام *aqsām*	kinds, varieties.
دوا *dawā*	medicine	ادویہ *adwiya*	medicines.
کتاب *kitāb*	book	کُتُب *kutub*	books.
مَسجد *masjid*	mosque	مساجِد *masājid*	mosques.
تکلیف *taklif*	trouble	تکالیف *takālīf*	troubles.
امیر *amīr*	a nobleman	اُمَرا *umarā*	noblemen.
حاکم *ḥākim*	ruler, officer	حکام *ḥukkām*	rulers, officers.
اکبر *akbar*	greater, greatest	اَکابِر *akābir*	the greatest people.
عجیب *'ajīb*	strange, wonderful	عجائب *'ajā,ib*	wonders, strange things.

41. The Arabic language possesses a dual number as well, formed by adding "ain" to the singular, as :—

والد *wālid*	father	والدین *wālidain*	parents.
طرف *ṭarf*	side	طَرفین *ṭarfain*	both the sides.

42. The cases, as given in some Hindustani Grammars, are eight in number; namely the Nominative, Agent, Genitive, Dative, Accusative, Ablative, Locative, and

Vocative. In reality, however, there are but *two* cases ; viz. the crude form or Nominative, and the oblique form or Formative.

Remark.—The Nominative and Accusative are alike in Hindustani, unless the Accusative has got to be put in the Dative in certain circumstances (vide Secs. 181 to 188).

43. When a noun is governed by a postposition (expressed or understood) it is said to be in the Oblique or Formative form, otherwise it is in the Nominative case.

Remark.—What are known as Prepositions in English are termed *Postpositions* in Urdu, for the simple reason that, unlike English, they are placed *after* the noun or pronoun they govern. For instance in English you say 'on the table.' In Urdu we say 'the table on.'

44. There are two kinds of postpositions ; Simple and Compound (or Prepositional Phrases).

45. The Simple ones are :—

کا	kā	of	(Genitive).
کو	ko	to	(Dative).
سے	se	from, by, than, etc.	(Ablative).
میں	meṅ	in, among, etc.	(Locative).
پر	par	on, at, over, etc.	
تک	tak	up to, till	

Of these only کا kā (of) is subject to change into کے ke and کی kī. (Vide Sec. 52).

46. The Compound ones or rather Prepositional Phrases begin with either 'ke' or 'kī' with the exception of a couple or so which begin with 'se' and might be called Comparative Postpositions. For facility of reference we shall call those beginning with 'ke' Masculine and those with 'kī' Feminine. They are too many to be given here. We shall, therefore, give below only a few by way of example :—

Masculine postpositions :—

کے پاس	*ke pās*	near, in the possession or keeping of.
کے نزدیک	*ke nazdīk*	near.
کے واسطے	*ke wāsṭe*	for.
کے لئے	*ke li,e*	for.
کے ساتھہ	*ke sāth*	with.
کے اوپر	*ke ūpar*	on, above, etc.
کے نیچے	*ke nīche*	under, below.
کے سامنے	*ke sāmne*	in front of.
کے آگے	*ke āge*	in front of, ahead of.
کے پیچھے	*ke pīchhe*	behind, in the rear of.
کے بعد	*ke ba'd*	after (time).

Feminine postpositions :—

کي طرف	*kī ṭaraf*	towards, in the direction of.
کي طرح	*kī ṭaraḥ*	like, in the manner of.
کي بابت	*kī bābat*	regarding, in respect of.
کي معرفت	*kī ma'rifat*	through the medium of, c/o.
کي زباني	*kī zubānī*	from the word of mouth of.

Remark.—These postpositions are, for the most part, originally nouns in the oblique case, some simple postposition being suppressed (occasionally expressed) after them. They take 'ke' if the noun is masculine and 'kī' if the noun is feminine, e.g.—

کے ساتھہ (میں) *ke sāth* (*meṅ*) = in company of.
sāth = company, companionship.
کي طرف (میں) *kī ṭaraf* (*meṅ*) = in the direction of.
(*ṭaraf* (f.) = direction, side).

Comparative postpositions :—

سے پہلے	*se pahle*	before, prior to (time).
سے آگے	*se āge*	beyond, farther than (locality).

REMARK.—Occasionally two postpositions are used together, as :—

سے میں *meṅ se*	from in, from among. though, across.
سے پر *par se*	from on.
سے کے پاس *ke pās se*	from near.

47. Masculine nouns ending in 'ā' (long) or 'a' (short) change to 'e' for oblique singular and to 'oṅ' for oblique plural, as : –

گھوڑا *ghoṛā*	horse.
گھوڑے کو *ghoṛe ko*	to the horse.
گھوڑوں کو *ghoṛoṅ ko*	to the horses.

Nouns ending in 'āṅ' are similarly treated, i.e. their 'a' changes into 'e' and 'o', as :—

کواں *kū,aṅ*	a well.
کوئیں میں *kū,eṅ meṅ*	in the well.
کوؤں میں *kū,oṅ meṅ*	in the wells.

48. Masculine nouns ending otherwise, also all feminine nouns, make no change in the oblique singular but add 'oṅ' in the oblique plural, as :—

آدمي *ādmī*	a man.
آدمي کو *ādmī ko*	to the man.
آدميوں کو *ādmīoṅ ko*	to the men.
لڑکي *laṛkī*	a girl.
لڑکي کو *laṛkī ko*	to the girl.
لڑکيوں کو *laṛkīoṅ ko*	to the girls.

49. The Vocative (or Nominative of Address) can optionally use the nominative or the oblique form in the singular. In the plural the final 'ṅ' of the oblique plural is dropped. This case takes no postposition but 'ai' (O !), or some other interjection of corresponding signification, may be prefixed to it, as :—

اے بیٹا (or بیٹے)	*ai beṭā* (*or beṭe*)	O son !
اے بیٹو	*ai beṭo*	O sons !
اے بیٹي	*ai beṭī*	O daughter !
اے بیٹیو	*ai beṭīo*	O daughters !

50. The following masculine nouns ending in ' ā ' are treated as if they ended otherwise :—

خدا	*kẖudā*	God.	چچا	*chachchā*	uncle (paternal).
آقا	*āqā*	master.	دادا	*dādā*	grandfather (paternal).
دریا	*daryā*	river.	نانا	*nānā*	grandfather (maternal).
صحرا	*ṣaḥrā*	sandy desert.	پِتا	*pitā*	father (Hindi).
سورما	*sūrmā*	brave man.	دیوتا	*dewtā*	a god (Hindu).
راجا	*rājā*	Hindu king.	گدا	*gadā*	a beggar.
رهنما	*rahnumā*	a guide.			

In case of nouns denoting measure, quantity, time, distance or manner the oblique singular is also used for the oblique plural, as :—

do auṅs ke wāsṭe	=	for two ounces.
do man ke wāsṭe	=	for two maunds.
do ghaṅṭe tak	=	for two hours.
do mīl tak	=	for two miles.
do ṭaraḥ (*meṅ*)	=	in two ways.

51. The following paradigms will show at a glance the various changes a noun undergoes for number and case :—

(*i*) لڑکا *laṛkā*, a boy.
(Masc. noun ending in ' ā ' long).

	Singular.	Plural.
Nominative	لڑکا, *laṛkā*, a boy.	لڑکے *laṛke*, boys.
Oblique	لڑکے کو, *laṛke ko*, to the boy.	لڑکوں کو *laṛkoṅ ko*, to the boys.
Vocative	(لڑکے or) اے لڑکا *ai laṛkā* (or *laṛke*) O boy!	اے لڑکو *ai laṛko*, O boys!

(*ii*) بچہ *bachcha*, a child.

(Masc. noun ending in 'a', short).

	Sing.	Plur.
Nom.	بچہ, *bachcha*, child.	بچے *bachche*, children.
Obl.	بچے کو, *bachche ko* to the child.	بچوں کو *bachchoṅ ko*, to the children.
Voc.	(بچے or) اے بچہ *ai bachcha* (*or bachche*), O child!	اے بچو *ai bachcho*, O children!

(*iii*) شیر *sher*, tiger.

(Masc. noun ending otherwise.)

	Sing.	Plur.
Nom.	شیر *sher*, tiger.	شیر *sher*, tigers.
Obl.	شیر کو *sher ko*, to the tiger.	شیروں کو *sheroṅ ko* to the tigers.
Voc.	اے شیر *ai sher*, O tiger!	اے شیرو *ai shero*, O tigers!

(*iv*) راجا *rājā*, a Hindu king.

(Masc. noun ending in 'ā' but treated otherwise).

	Sing.	Plur.
Nom.	راجا *rājā*, king.	راجا *rājā*, kings.
Obl.	راجا کو *rājā ko*, to the king.	راجاؤں کو *rājā,oṅ ko*, to the kings.
Voc.	اے راجا *ai rājā*, O king!	اے راجاؤ *ai rājā,o*, O kings!

(*v*) لڑکي *laṛkī*, a girl.

(Fem. noun ending in 'ī').

	Sing.	Plur.
Nom.	لڑکي *laṛkī*, a girl.	لڑکیاں *laṛkīāṅ* girls.
Obl.	لڑکي کو *laṛkī ko*, to the girl.	لڑکیوں کو *laṛkīoṅ ko*, to the girls.
Voc.	اے لڑکي *ai laṛkī*, O girl!	اے لڑکیو *ai laṛkīo*, O girls!

(*vi*) بہن *bahin*, sister.

(Fem. noun ending otherwise).

	Sing.	Plur.
Nom.	بہن *bahin*, sister.	بہنیں *bahineṅ* sisters.
Obl.	بہن کو *bahin ko*, to the sister.	بہنوں کو *bahinoṅ ko*, to the sisters.
Voc.	اے بہن *ai bahin*, O sister!	اے بہنو *ai bahino*, O sisters!

Remark.—(*a*) When the nominative singular ends in 'oṅ' it does not take another 'oṅ' for the oblique plural. Similarly if the nom. singular ends in 'o' it adds 'ṅ' only for the oblique plural, e.g.:—

گاؤں *gā,oṅ*,	a village.	پڑاؤ,	a camp.
گاؤں میں *gā,oṅ meṅ*,	in the village or villages.	پڑاؤں میں *parāoṅ meṅ*,	in the camps.

(*b*) The oblique plural always ends in 'oṅ'.

(*c*) Compound postpositions occasionally appear split up in old writings; as 'pās gā,oṅ ke' instead of 'gā,oṅ ke pās.' But this should not be imitated.

Vocabulary.

king	*bādshāh*	بادشاہ	camel (m.)	*ūṅt*	اونٹ
father	*bāp*	باپ	dog	*kuttā*	کتا
mother	*māṅ*	ماں	donkey	*gadhā*	گدھا
brother	*bhā,ī*	بھائي	jackal (m.)	*gīdaṛ*	گیدڑ
elephant (m.)	*hāthī*	ہاتھي	servant	*naukar*	نوکر

bird	*parinda*	پرندہ	building	*makān*	مکان
canton-ment	*chhā,oni*	چھاؤنی	roof	*chhat*	چھت
trench (also fortified position)	*morcha*	مورچہ	cloth	*kapṛā*	کپڑا
			bank, coast, edge	*kināra*	کنارہ
mountain	*pahāṛ*	پہاڑ	iron	*lohā*	لوہا
hill (also, hilly)	*pahāṛī*	پہاڑی	gold	*sonā*	سونا
soldier (sepoy)	*sipāhī*	سپاہی	curtain	*parda*	پردہ
			book (f.)	*kitāb*	کتاب
room	*kamra*	کمرہ	wall (f.)	*dīwār*	دیوار
city	*shahr*	شہر	bayonet (f.)	*saṅgīn*	سنگین
church	*girjā*	گرجا	belt	*peṭī*	پیٹی
house (resi-dential)	*ghar*	گھر	uniform	*wardī*	وردی

Exercise 6.[1]

Dog. Dogs. To the dog. To the dogs. Church. Churches. In the church. In the churches. Bird. Birds. To the bird. To the birds. Trench. Trenches. In the trench. In the trenches. Servant. Servants. To the servant. To the servants. Sepoy. Sepoys. To the sepoy. To the sepoys. Elephant. Elephants. On the elephant. On the elephants. Brother. Brothers. For the brother. For the brothers. Jackal. Jackals. To the jackal. To the jackals. City. Cities. In the city. In the cities. River. Rivers. In the river. In the rivers. For God's sake. Before the raja. Belt. Belts. For the belt. For the belts. Hill.

[1] Don't translate the articles in Exercises consisting of detached phrases.

Hills. On the hill. On the hills. Wall. Walls. Behind the wall. Behind the walls. Book. Books. In the book. In the books. Roof. Roofs. On the roof. On the roofs. O God! O Father! O Soldiers! O Bird! O Birds!

EXERCISE 6 (*a*).

گدھا - گدھے - گدھے پر - گدھوں پر - کپڑا - کپڑے - کپڑے کے نیچے - کپڑوں کے نیچے - لوہے کا - سونے کا - پردہ - پردے - پردے کے پیچھے - پردوں کے پیچھے - کمرہ - کمرے - کمرے میں - کمروں میں - کنارہ - کنارے - کنارے پر - کناروں پر - اونٹ - اونٹ پر - اونٹوں پر - پہاڑ - پہاڑ پر - پہاڑوں پر - گھر - گھر میں - گھروں میں - مکان - مکان کے اوپر - مکانوں کے اُوپر - راجا - راجا کے واسطے - راجاؤں کے واسطے - دیوتا - دیوتا سے - دیوتاؤں سے - وردي - وردیاں - وردي کا - وردیوں کا - چھاؤني - چھاونیاں - چھاؤني میں - چھاؤنیوں میں - ماں - مائیں - ماں کو - ماؤں کو - سنگین - سنگینیں - سنگین سے - سنگینوں سے - سزا - سزائیں - سزا میں - سزاؤں میں - دوا - دوائیں - دوا سے - دواؤں سے - سزا - سزائیں - دنیا میں - دُنیا میں - اے بادشاہ - اے بادشاہو *

Lesson IV.

The Genitive.

52. The use of 'kā', 'ke', and 'kī'. English has two ways of expressing the genitive :—

(i) by apostrophe 's'.

(ii) by 'of'.

For instance in English you can equally well say :—

(i) Jacob's horse.

(ii) Horse of Jacob.

Hindustani has only one way of expressing it, and it accords with the apostrophe order of words. In other words, before you translate the English genitive (or a string of them) into Hindustani you must put it either in the apostrophe or 'of' order of words, no mixture being allowed. In the case of apostrophe order you begin with the first and go forward, whilst in the case of 'of' you begin with the last and come backwards, as :—

Jacob's horse
Horse of Jacob } Jacob kā ghoṛā.

The change of 'kā' into 'ke' and 'kī' is determined by the word which *follows* it in Hindustani, as explained below :—

'kā' before a masculine singular noun in the nom. case, i.e. when it is not governed by a postposition.

'ke' before a masculine singular noun in the oblique case, i.e. when it is governed by a postposition ; also before masculine plural noun (nominative or oblique).

'kī' before all feminine nouns, irrespective of number and case.

E.g. :—

The man's horse
Horse of the man } = *ādmī kā ghoṛa.*

To the man's horse = *ādmī ke ghoṛe ko.*

The man's horses = *ādmī ke ghoṛe.*

To the man's horses = *ādmī ke ghoṛoṅ ko.*

The man's mare = *ādmī kī ghoṛī.*

To the man's mare = *ādmī kī ghoṛī ko.*

The man's mares = *ādmī kī ghoṛīāṅ.*

To the man's mares = *ādmī kī ghoṛioṅ ko.*

The house of the servant's father = *naukar ke bāp kā ghar.*

Jacob's wife's table = *Jacob kī 'aurat kī mez.*

Uniforms of the king's servants = *Bādshāh ke naukroṅ kī wardīāṅ.*

Remark.—(*a*) 'ka' is in fact an adjectival affix and changes exactly like an adjective ending in 'ā'.

(*b*) The genitive occasionally appears after its governing noun in old writings, as, 'beṭā bādshāh kā' instead of 'bādshāh kā beṭā' (the king's son). But this should not be imitated.

53. Persian and Arabic genitive constructions are often used but the words so connected *must* be Persian or Arabic, never Hindi.

54. The Persian genitive is formed by juxtaposition of nouns. The regimen, or the thing possessed, always stands first and is united with the following noun by 'i' called (اضافت izāfat, addition) which means 'of', as :—

کتابِ یعقوب kitāb-i-Ya'qūb = Jacob's book.

منزلِ حاکمِ بغداد manzil-i-ḥākim-i-Baghdad=The residence of the ruler of Baghdad.

Notes.—(*a*) If the governing noun ends in ا or و the 'izafat' is replaced by ی or ے with or without 'hamza' (ء), or by 'hamza' with or without the 'zer' stroke, as :—

پاے فیل / پایِ فیل *pā-i-fīl* = foot of elephant ('*pā*' = foot; '*fīl*' = elephant).

روے زمین / رویِ زمین *rū-i-zamīn* = face of earth ('*rū*' = face; '*zamīn*' = earth).

علماء إسلام *ulamā-i-Islām* = Mohamadan religious authorities ('*ulamā*' = learned or wise men; '*Islām*' = Mohamadanism).

(*b*) If the governing noun ends in ہ or ی, only 'hamza' is placed on top of it, as :—

خانهٔ آقا *khāna-i-āqā* = master's house (*khāna* = house, '*āqā*' = master).

سردیِ سرما *sardī-i-sarmā* = The cold of winter ('*sardī* = coldness, '*sarmā*' = winter).

55. The Arabic Genitive is formed by placing the noun to be put in the genitive case immediately after the governing substantive, as :—

بیت القاضي *bait-al-qāẓī* = house of the Judge ('*bait*' = house ; '*al*' = the (Arabic article) ; '*qāẓī*' = Judge).

VOCABULARY.

India *Hindustan* هندوستان

Army (f.), *fauj* فوج

Cavalry regiment , *risāla* رساله

Infantry regiment (f.), *palṭan* پلٹن

Artillery, *topkhāna* توپخانه

Village headman, *nambardār* نمبردار

Watchman, *chaukīdār* چوکیدار

Lock, *tālā* تالا

Key, *chābī* (or *kunjī*) چابي (or تنجي)

Round (visiting), *gasht* گشت

Saddle, *zīn* زين

Bridle (f.), *lagām* لگام

Door, *darwāzā* دروازه

Window, *khiṛkī* کهڑکي

Cannonade (f.), *golabārī* گوله باري

Volley (f.), (1) *wālī* والي (2) *bāṛh* باڑهه

Attack, *ḥamla* حمله

Parents (masc. pl.), *māṅ bāp* ماں باپ

Friend (or ally), (c.) *dost* دوست

Enemy (c.), *dushman* دشمن

Jamadar (Indian 2nd Lt.), *jam'adār* جمعدار

Havildar (Indian Sergeant), *ḥawāldār* حوالدار

Corporal (Indian), *nā,ik* نائک

Lance Corpl. (Indian), *lais na,ik* ليس نائک

People (masc pl.), *log* لوگ

Trooper, rider / Mounted (adj.) *sawār* سوار

Gentleman (European), *ṣāḥib* صاحب

Recruit, *rañgrūṭ*	رنگروٹ	Light (f.), *roshnī*	روشنی
Lines (quarters) *lā,īn*	لائین	Gun (Rifle) (f.), (1) *bandūq*	بندوق
Lines (quarters) *lain*	لین	Gun (Rifle) (f.), (2) *rafl*	رفل
Pay (f.) (1) *ṭalab*	طلب	Box (1) *ṣandūq*	صندوق
Pay (f.) (2) *tankhwāh*	تنخواہ	Box (2) *bakas*	بکس
Map, Sketch, *naqsha*	نقشہ	Order, *ḥukm*	حکم
Sun (disc), *sūraj*	سورج	Forest, *jañgal*	جنگل
Sunshine (glare) (f.), *dhūp*	دھوپ	Animal, *jānwar*	جانور
Moon (m.), *chāñd*	چاند	Custom (way), *dastūr*	دستور

Exercise 7.

Girl's father. Enemy's army. Havildar's belt. Watchman's brother. Horse's saddle. Horse's bridle. Jamadar's pay. Havildar's book. Ṣaḥib's books. Glare of the sun. Animals of the forest. Ṣahib's order. Map of India. People of the city. The boy's parents. In the house of the village headman. On the roof of the house. For the Ṣāḥib's friend. Under the Ṣāḥib's table. For the sepoy's uniform. With the Corporal's brother. In the enemies' army. From the sketch of the mountain. The recruit's name. The lock of the door of the Ṣāḥib's room. Name of the city. In the camp of the enemy's army. In the enemy's trench. Bridle of the Ṣahib's friend's horse. The trooper's horse's saddle. On the bank of the river. Near the banks of the rivers. From the sepoys' pay. Curtains of the Ṣaḥib's room. People of the village. In the Lance Corporal's box. During the Jamadar's round. Key of the lock of the door. From the artillery's cannonade. From the volleys of the Infantry. After the attack of the Cavalry.

EXERCISE VII (*a*).

دشمن کا مورچہ - نوکر کا بیٹا - گاؤں کا نام - نمبردار کي بہن - چوکیدار کي بیٹي - جمعدار صاحب کا بھائي - حوالدار کي طلب - سپاھیوں کي تنخواہ - چھاونی کي گشت - گھوڑے کا زین - صاحب کے گھوڑے کي لگام - نوکر کے بیٹے کا گھر - چوکیدار کے مکان کي چھت - صاحب کے نوکر کے کپڑے - پلٹن کے سپاھي کي طلب - رسالے کے سوار کي پیٹي - رنگروٹوں کي وردیوں کے واسطے - نمبردار کے مکان کي چھت پر - پلٹن کے رنگروٹوں کے واسطے - دشمن کے حملے سے پہلے - رسالے کي لین کے پاس - ھندوستان کے لوگوں کا دستور - جنگل کے درخت - نوکروں کے گھروں کے پیچھے - صاحب کے گُنّے کے واسطے - چھاونی سے شہر تک - جہلم کے گرجے کے سامنے - 'میجر' صاحب کے نوکر کي زباني *

Lesson V.

Adjective.

56. An adjective is a word used to qualify a noun, as :—

اچھا	*achchhā*	=	good.
خوبصورت	*khūbṣūrat*	=	handsome, beautiful.
خراب	*kharāb*	=	bad.
بڑا	*baṛā*	=	big, large, elder.
چھوٹا	*chhoṭā*	=	small, younger.
پہلا	*pahlā*	=	first.
پچھلا	*pichhlā*	=	last.

[1] Line on top denotes a Proper noun ; the proper name of a place or person.

57. There are two different ways in which an adjective can be used—(a) Attributive, and (b) Predicative.

(*a*) An adjective is used attributively, when it qualifies its noun directly, so as to make a compound noun :—

A *brave* soldier. *Green* trees.

(*b*) An adjective is used predicatively when it qualifies its noun indirectly—through the verb or predicate :—

His character is *noble*. The horse went *lame*.

An adjective so used is a form of complement to the verb, because it completes what the verb left unsaid.

58. Hindustani adjectives are indeclinable excepting such as end in 'ā'.

59. Adjectives ending in 'ā' change exactly like the 'kā', 'ke', 'kī' of the genitive :—

'ā' (crude form), when qualifying a masculine singular noun in the nom. case (i.e. when it is not governed by postposition).

'e' when qualifying a masc. singular noun in the oblique case (i.e., when it is governed by a postposition) ; also when qualifying masculine plural nouns (nom. or oblique).

'ī' when qualifying a feminine noun (irrespective of number and case).

E.g. :—

اچھا آدمي *achchhā ādmī* = A good man. (masc. sing. nom.).

اچھے آدمي کو *achchhe ādmī ko* = To the good man. (m. s. obl.).

اچھے آدمي *āchchhe ādmī* = Good men. (m. pl. n.).

اچھے آدميوں کو *achchhe ādmioṅ ko* = To good men. (m. pl. o.).

اچھي عورت	*achchī 'aurat*	=	A good woman (f. s. n.)
اچھي عورت کو	,, *'aurat ko*	=	To the good woman (f. s. o.)
اچھي عورتیں	,, *'aurteṅ*	=	Good women (f. pl. n.)
اچھي عورتوں کو	,, *'aurtoṅ ko*	=	To good women (f. pl. o.)
خوبصورت لڑکا	*kẖūbṣūrat laṛkā*	=	Handsome boy (m. s. n.)
خوبصورت لڑکے	,, *laṛke*	=	Handsome boys (m. pl. n.)
خوبصورت لڑکے کو	,, *laṛke ko*	=	To the handsome boy (m. s. o)
خوبصورت لڑکوں کو	,, *laṛkoṅ ko*	=	To the handsome boys (m. pl. o.)
خوبصورت لڑکي	,, *laṛkī*	=	Handsome girl (f. s. n.)
خوبصورت لڑکیاں	,, *larkīāṅ*	=	Handsome girls (f. pl. n.)
خوبصورت لڑکي کو	,, *laṛkī ko*	=	To the handsome girl (f. s. o)
خوبصورت لڑکیوں کو	,, *laṛkīoṅ ko*	=	To the handsome girls (f. pl. o.)

60. Adjectives ending in 'āṅ' change the penultimate 'ā' as exemplified above, e.g. :—

دایاں ہاتھ	*dāyāṅ* (or, *dā,iāṅ*) *hāth* = right hand.
دائیں ٹانگ	*dā,īṅ ṭāng* = right leg.
دائیں ہاتھ (کو)	*dā,eṅ hāth* (*ko*) = to the right (hand).
پانچواں آدمي	*pāṅchwāṅ ādmī* = the fifth man.
پانچویں عورت	*pāṅchwīṅ 'aurat* = the fifth woman.
پانچویں آدمي کو	*pāṅchweṅ ādmī ko* = to the fifth man.

دایاں *dayāṅ*
داهنا *dāhinā* } = right (side, etc.)
دهنا *dahinā*

هاتھ *hāth* (m.) = hand.

ٹانگ *ṭāṅg* (f.) = leg.

پانچواں *pāṅchwāṅ* = fifth.

61. The following adjectives ending in 'ā' are indeclinable :—

دانا *dānā*, wise = (Persian).
تنہا *tanhā*, alone = (Persian).
خفا *k̲hafā*, angry, annoyed (Persian. Used only predicatively).
سورما *sūrmā*, brave. (Hindi).

62. The following adjectives ending in 'ā' or 'a', though occasionally met with declined, should not be declined :—

جدا *judā* = separate.
تازہ *tāza* = fresh.
عمدہ *'umda* = nice.
سالانہ *sālāna* = annual.
روزانہ *rozāna* = daily.

Remark.—With the exception of '*sūrmā*' (which is Hindi) all other adjectives given in 61 and 62 are either Persian or Arabic. These and several others ending in 'ā' and belonging to Persian or Arabic are in fact exceptions to the rule given in 59.

63. An adjective used as a noun is inflected like the noun of its class (i.e. according to its termination), as :—

اچھے *achchhe* = the good,
اچھوں کو *achchoṅ ko* = to the good.
بیمار *bīmār* = the sick.
بیماروں کو *bīmāroṅ ko* = to the sick.

64. When a noun occurs as an adjective in English it is either put in the genitive or expressed by a corresponding adjective, as :—

Transport animals = *bārbardarī ke jānwar* = (animals of transport).

Infantry soldier = *palṭan kā sipāhī* (sepoy of Infy. regt.).

Government property = { (1) *sarkār kā māl* (property of Govt.) (2) *sarkārī māl* (Governmental property).

Transport	= *bārbardārī*	باربرداري
Govt (f.)	= *sārkār*	سركار
Govt. (adj.)	= *sarkārī*	سركاري
Property, goods	= *māl*	مال

65. Persian and Arabic adjectival constructions are often used in Urdu. The words thus united *must* be either Persian or Arabic, never Hindi.

66. In Persian the adjective follows the noun it qualifies and is united with it by ' i ' (*iẓāfat*), as :—

لباسِ شاهانه	*libās-i-s̲hāhāna*	= royal robe.
آقائے نامدار	*āqā-i-nāmdār*	= illustrious master.
بازوئے قوي	*bāzū-i-qawī*	= strong arm.
جامۂ گدایانه	*jāma-i-gadāyāna*	= beggarly clothes.
بدیِ شنیع	*badī-i-s̲hanī'*	= shameful wickedness.

لباس	*libās*	dress, robe. (Arabic).
شاهانه	*s̲hāhāna*	kingly, royal. (Persian).
آقا	*āqā*	master. (Arabic).
نامدار	*nāmdār*	famous, illustrious. (Persian).
بازو	*bāzū*	arm. (Persian).

قوي *qawī* strong. (Arabic).
جامہ *jāmā* clothes dress. (Persian).
گدایانہ *gadāyāna* beggarly. (Persian).
بدي *badī* wickedness, evil. (Persian)
شنيع *shanī'* shameful, disgraceful. (Arabic).

67. If the Arabic substantive is preceded by the definite article ال (al = the), the adjective, which must be Arabic as well, also requires the article, as :—

التاجِر الغني *at-tājir-al ghanī* = The rich merchant.
تاجر *tājir* = merchant.
غني *ghanī* = rich.

VOCABULARY.

Clean, Clear, Distinct } *ṣāf* صاف
Dirty, *mailā* ميلا
Ugly, *bad-ṣūrat* بدصورت
High, *ūnchā* اونچا
Low, *nīchā* نيچا
Undulating, *ūnchā*[1] *n ī c h ā* اونچا نيچا
Long, *lambā* لمبا
Broad, Wide, *chauṛā* چوڑا
Deep, *gahrā* گہرا
Active (physically and mentally) *chālāk* چالاک
Active, Tidy, *chust* چست
Bad character (notorious), *bad-mu'āsh* بدمعاش
Wounded, *zakhmī* زخمي
Double-barrelled, *d o n ā l ī* دونالي
Black { (1) *kālā* کالا (2) *siyāh* سياہ
Equal, Level, Continuously } *barābar* برابر
Alive, Living { (1) *zindah* زندہ (2) *jītā* جيتا
Yellow { (1) *pīlā* پيلا (2) *zard* زرد
Sword (officer's) (f.) *kirch* کرچ
,, (curved, cavalry) (f.) *talwār* تلوار
Food, *khānā* کھانا
Subedar (Indian Infy. officer, Lieut.) *ṣūbedār* صوبيدار

[1] Both the adjectives are declined.

Lazy, Slow, *sust* سست

Intelligent, Clever, *hoshyār* هوشيار

White, *safed* سفيد

Red, (1) *lāl* لال ; (2) *surkh* سرخ

Flag, *jhaṅḍī* جهنڈي

Healthy (not ill), *tandurust* تندرست

Hard severe, strict, *sakht* سخت

Soft, *narm* نرم

Brave, *bahādur* بهادر

Sharp, swift / Strong (of sun, liquids) } *tez* تيز

Strong (physically), *maẓbūṭ* مضبوط

Weak, *kamzor* كمزور

Green (1) *sabz* سبز ; (2) *hara* هرا

Old (aged) (1) *būṛha* بوڑها ; (2) *buḍḍhā* بڈها

Old (not new), *purānā* پرانا

New, *nayā* نيا

Young (youth), *jawān* جوان

Blind, *aṅdhā* اندها

Blue, *nīlā* نيلا

Respectable, influential, *'izzatdār* عزت دار

Belonging to respectable family, *khāndānī* خاندانی

Butter, *makkhan* مكهن

Fruit (1) *mewa* ميوه ; (2) *phal* پهل

Gun (artillery), (*f.*) *top* توپ

Wife, *biwī* بيوي

And, *aur* اور

Risaldar (Native Cavalry officer, Lieut.), *risāldār* رسالدار

Country, *mulk* ملک

Owner, *mālik* مالک

Pension (f.), *pinshan* پنشن

Relation, (relative), (1) *rishtadār* ; رشته دار (2) *bhā,i baṅd* بهائي بند

Land, Ground, *zamīn* زمين

Sea, Ocean, *samuṅdar* سمندر

Gunner, *topchī* توپچي

Bugler, *bigalchī* بگلچي

Bugle, *bigal* بگل

Blanket, *kambal* كمبل

Firewood, *lakṛī* لكڑي

Star, *sitāra* ستاره

Ship (m), *jahāz* جهاز

Colour, *raṅg* رنگ

Orderly, *ardalī* اردلي

Cupboard, Shelf, *almārī* الماري

Indian Sergeant (Cavalry), *daf'dār* دفعدار

Exercise 8.

Brave army. Beautiful city. Pretty girl. Big tiger. Big gun. Little child. Deep water. Big church. Elder brother. Younger sister. Dirty water. Green trees. Severe attack. Good food. Dirty uniform. Blind man. Great trouble. Beautiful picture. White clothes. Fresh butter. Small village. High wall. Fresh fruit. Young woman. Brave people. Good girls. Big chairs. Small tables. Brave people of the beautiful city. Beautiful wife of the young soldier. Big tiger's little cubs [1] (young ones). In the deep and dirty water of the stream. Jamadar's younger brother. Green trees of the small village. On the long and high wall of the city. The old headman of the small village. Small chairs in (of) the big room. Fresh fruits of Kashmir. Good raja of the big country. Owner of the green fields. Servants of gentle folk. Wounded soldiers' pension. Clean clothes. Clear sky. In the low-lying ground. Broad river. The old Risaldar's relative. Old uniform. Old (experienced) soldier. In the new building.

Exercise 8 (*a*).

گہرا سمندر - جوان سپاهي - سبز کهيت - تندرست آدمي -
بيمار توپچي - کالا کمبل - صاف پاني - بڑا گهوڑا - بڑي توپيں -
اونچے درخت - زخمي سپاهي - اونچي نيچي زمين - دفعدار کا
تيز گهوڑا - بهادر صوبيدار صاحب کي کرچ - بدمعاش آدمي -
سخت لکڑي - سخت حکم - اونچي جگه پر - رسالدار صاحب کا
سفيد گهوڑا - توپخانے کے بڑے گهوڑے - دانا عورت - دانا آدمي -
برابر زمين - گہرا کواں - سورج کي تيز دهوپ - دونالي بندوق -

[1] Bachche.

بہادر سپاہي کي سنگين - لال جھنڈي - پيلا رنگ - بڑا ملک - اونچے درختوں کے نيچے - گہرے پاني ميں - پرانا سپاہي - پرانا نوکر - سخت لکڑي - سخت حکم - سخت حملہ - صوبيدار صاحب کے اردلي کي ميلي وردي - دشمن کي بڑي توپيں - بڑے دريا کے اونچے کنارے پر - چھوٹي الماري ميں - بہادر توپچي کي وردي - بہادر بگلچي کا بگل - خاندانی آدمي - عزت دار آدمي - اونچے مکانوں پر - اونچي چھتوں پر - چھوٹي ميز پر - اچھا بندوبست - خراب بندوبست - بڑے بھائي کي تصوير - بڑي توپوں کي مار ميں - سخت سزا - تيز ہوا - تيز چا - خراب قسمت - بڑي کوشش - باغي سپاہي - سفيد پردے کے پيچھے - اونچے پہاڑ پر - کالے کتے کو *

Lesson VI.

Numerals.

68. Cardinal numbers:—

1	*ek*	ايک	13	*terah*	تيرہ
2	*do*	دو	14	*chaudah*	چودہ
3	*tīn*	تين	15	*pandrah*	پندرہ
4	*chār*	چار	16	*solah*	سولہ
5	*pānch*	پانچ	17	*satrah*	سترہ
6	*chhi* (or *chhe*)	چھہ	18	*aṭhārah*	اٹھارہ
7	*sāt*	سات	19	*unīs* (or *unnīs*)	انيس
8	*āṭh*	آٹھہ	20	*bīs*	بيس
9	*nau*	نو	21	*ikkīs*	اکيس
10	*das*	دس	22	*bā,īs*	بائيس
11	*giārah*	گيارہ	23	*te,īs*	تيئيس
12	*bārah*	بارہ	24	*chaubīs*	چوبيس

25	*pachīs* (or *pachchis*)	پچیس
26	*chhabbis*	چھبیس
27	*satā,īs* (or *sattā,īs*)	ستائیس
28	*aṭhā,īs* (or *aṭṭhā,īs*)	اٹھائیس
29	*untīs*	انتیس
30	*tīs*	تیس
31	*iktīs* (or *ikattis*)	اکتیس
32	*battīs*	بتیس
33	*tetīs* (or *teṅtīs*)	تیتیس) (or تینتیس
34	*chautīs* (or *chauṅtis*)	(چوتیس or چونتیس)
35	*paiṅtīs*	پینتیس
36	*chhattīs*	چھتیس
37	*saiṅtīs*	سینتیس
38	*aṭhtīs* (or *aṛtīs*)	اٹھتیس or اڑتیس
39	*untālīs* (or *unchālīs*)	انتالیس or انچالیس
40	*chālīs*	چالیس
41	*iktālīs*	اکتالیس
42	*biālīs*	بیالیس
43	*tetālīs* (or *teṅtālīs*)	تتالیس or تینتالیس
44	*chawālīs*	چوالیس
45	*paiṅtālīs*	پینتالیس
46	*chhiālīs*	چھیالیس
47	*saiṅtālīs*	سینتالیس
48	*aṭhtālīs* (or *aṛtālīs*)	اٹھتالیس or اڑتالیس
49	*unchās*	انچاس
50	*pachās*	پچاس
51	*ikāwan*	اکاون
52	*bāwan*	باون
53	*trepan* (or *tirpan*)	تریپن or ترپن
54	*chawwan*	چون
55	*pachpan*	پچپن
56	*chhappan*	چھپن
57	*saṭāwan*	ستاون
58	*aṭhāwan*	اٹھاون
59	*unsaṭh*	انسٹھ
60	*sāṭh*	ساٹھ
61	*iksaṭh* (or *ikāsaṭh*)	اکسٹھ or اکاسٹھ
62	*bāsaṭh*	باسٹھ
63	*tresaṭh* (or *tirsaṭh*)	تریسٹھ or ترسٹھ
64	*chausaṭh* (or *chauṅsaṭh*)	چوسٹھ or چونسٹھ
65	*paiṅsaṭh*	پینسٹھ
66	*chhiāsaṭh*	چھیاسٹھ

67	*sarsaṭh*	سرسٹھ	85	*pachāsi*	پچاسي
68	*aṛsaṭh*	اڑسٹھ	86	*chhiāsī*	چھیاسي
	(or	or	87	*satāsī*	ستاسي
	aṭhāsaṭh)	اٹھاسٹھ	88	*aṭhāsī*	اٹھاسي
69	*unhattar*	انہتر	89	*nawāsī*	نواسي
70	*sattar*	ستر	90	*nawwe*	نوے
71	*ikhattar*	اکہتر	91	*ikānwe*	اکانوے
72	*bahattar*	بہتر	92	*bānwe*	بانوے
73	*tihattar*	تہتر	93	*tirānwe*	ترانوے
74	*chauhattar*	چوہتر	94	*chaurānwe*	چورانوے
75	*pachhattar*	پچھتر	95	*pachānwe*	پچانوے
76	*chhihattar*	چھہتر	96	*chhiānwe*	چھیانوے
77	*satattar*	ستتر	97	*satānwe*	ستانوے
78	*aṭhattar*	اٹھتر	98	*aṭhānwe*	اٹھانوے
79	*unāsī*	اناسي	99	*ninānwe*	ننانوے
80	*assī*	اسي	100	*sau*	سو
81	*ikāsī*	اکاسي		(or	(or
82	*biāsī*	بیاسي		*sai*)	سے)
83	*tirāsī*	تراسي	1,000	*hazār*	هزار
84	*chaurāsī*	چوراسي	1,00,000	*lākh*	لاکھ
		1,00,00,000		*karoṛ*	کروڑ

69. The numbers above one hundred are expressed as in English with the conjunction 'and' suppressed, e.g. :—

ایک سو ایک *ek sau ek* = one hundred (and) one.

ایک سو دو *ek sau do* = one hundred (and) two.

پانچ سو بارہ *pāṅch sau bārah* = five hundred (and) twelve.

تیرہ سو تیس *terah sau tīs*
ایک هزار تین سو تیس *ek hazār tin sau tīs* } = 1,330.

انیس سو سترہ *unīs sau satrah*
ایک هزار نو سو سترہ *ek hazār nau sau satrah* } = 1,917.

70. By prefixing 'ko,ī' (any) or affixing 'ek' (one) the idea of "about" or "approximately" is expressed, as :—

ko,ī das
das ek } = about ten.

71. Two numerals (not generally consecutive), when combined, convey the idea of indefiniteness, as :—

do chār (lit. two four) = two or three, a few.

das bīs = ten (or) twenty.

NOTE.—'*ek ādh*' signifies "one or two", 'a few' (not 'one half').

72. The noun following a plural cardinal number is generally put in the plural, but occasionally with great numbers singular is also permissible, as :—

ہزار گھوڑا *hazār ghoṛā*, a body of one thousand horses.

ہزار گھوڑے *hazār ghoṛe*, thousand horses.

73. Ordinal numbers :—

پہلا *pahlā*
اول *awwal* (Arabic) } = first.

دوسرا *dūsrā*, second (also next, other, another)

تیسرا *tīsrā*, third.

چوتھا *chauthā*, fourth.

پانچواں *pāńchwāń*, fifth.

چھٹا *chhaṭā*
چھواں *chhiwāń* } sixth.

ساتواں *sātwāń*, seventh.

آٹھواں *āṭhwāń*, eighth.

نواں *nawāń*, ninth.

دسواں *daswāń*, tenth.

From 'fifth' upwards, with the exception of 'sixth', which has an alternate form in "chhaṭā", the ordinals are regularly formed by affixing "wāń" to the cardinals.

74. The cardinals are unchangeable. But the ordinals ending in 'ā', as also those ending in 'wāń', change like an adjective ending in 'ā' (vide 59 and 60), e.g. :—

pahlā ādmī	=	the first man.
pahle ādmī ko	=	to the first man.
pahlī 'aurat	=	the first woman.
sātwāṅ ādmī	=	the seventh man.
sātweṅ ādmī ko	=	to the seventh man.
sātwīn 'aurat	=	the seventh woman.

75. Collective numerals. The following nouns are commonly met with as collective numerals :—

جوڑا *joṛā* } a pair, couple.
جوڑي *joṛī* }

درجن *darjan*, a dozen.

کوڑي *koṛī*, a score.

سيکڑا *saikṛā* }
سينکڑا *saiṅkṛa* } a hundred.

76. By adding 'oṅ' to small numerals the idea of inclusiveness or totality is conveyed while the same termination added to higher numerals signifies indefiniteness or numerousness, as :—

دونوں *donoṅ* }
دونو *dono* } the two together, both.

Note.—The medial 'n' in 'donoṅ' is inserted for euphony only.

تينوں	*tīnoṅ*	=	the three together or all the three.
چاروں	*chāroṅ*	=	the four together or all the four.
درجنوں	*drjanoṅ*	=	dozens of.
سيکڑوں	*saikṛoṅ* }		hundreds of.
سينکڑوں	*saiṅkṛoṅ* }		
هزاروں	*hazāroṅ*		thousands of.
لاکھوں	*lākhoṅ*		lacs of.

Similarly—

ٹنوں *ṭanoṅ* tons of (ٹن *ṭan* = ton).
منوں *manoṅ* maunds of (من *man* = maund = 82 lbs.).

برسوں *barsoṅ* years and years (برس *bars* = a year).

صدیوں *ṣadīoṅ* centuries (indefinite) (صدي *ṣadī* = a century).

77. The phrase 'per cent' is expressed by في صدي '*fī ṣadī*' or '*fī saikṛā*'. *Fī* (Arabic preposition) = in, per, etc.

78. The idea of distribution is conveyed by repeating the cardinal number once, as :—

ایک ایک *ek ek* = one at a time, singly, one a piece.

دو دو *do do* = two by two, two a piece.

NOTE.—کرکے '*karke*' (lit. having made ; the conjunctive participle of کرنا *karnā*, to do) is often added as redundant, as :—

دو دو کرکے *do do karke* by twos (not, two a piece).

79. Multiplicative numerals. The multiplicatives are formed by adding to the cardinals :—

(*i*) *gunā*, as :—

دوگنا *do gunā*
دُگنا *dugnā* } double.

تین گنا *tīn gunā*
تگنا *tigunā* } treble.

چار گنا *chār gunā*
چو گنا *chau gunā* } four times as much or as many.

پانچ گنا *pāṅch gunā* = five times as much or as many.

چھ گنا *chhe gunā* = six times as much or as many.

(*ii*) '*harā*', with slight euphonious modifications, as :—

اِکہرا *ikahrā*, single fold.

دوہرا *dohrā*, double fold.

تہرا *tihrā*, treble fold.

80. Numeral adverbs. The numeral adverbs 'once', 'twice', 'thrice', etc., are expressed by adding to the cardinals 'bār', 'daf'a', or, 'martaba', as :—

ایک بار	*ek bār*	once.
ایک دفعہ	*ek daf'a*	
ایک مرتبہ	*ek martaba*	
دو بار	*do bār*	twice.
دو دفعہ	*do daf'a*	
دو مرتبہ	*do martaba*	

81. Fractional numbers are :—

پاؤ	*pā,o*	a quarter.	سوا *sawā,* one and a quarter.
چوتھائی	*chauthā,ī*		
تہائی	*tihā,ī,*	a third.	ڈیڑھ *deṛh,* one and a half.
دو تہائی	*do tihā,ī* = ⅔.		
آدھا	*ādhā,*	a half or half.	ڈھائی *ḍhā,ī* two and a half.
			اڑھائی *aṛhā,ī*
			ساڑھے *sāṛhe,* one half more.
پون	*paun*	three quarters.	
پونا	*paunā*		
تین چوتھائی	*tīn chauthā,i*		

Remark.—'Paunā' (¾) and 'ādha' (½) decline like an adjective ending in 'ā'. 'Sawā' (1¼) is indeclinable.

'Pauna' ('paune,' pl.) placed before a numeral signifies one quarter less of the particular unit, as :—

paune do = 1¾ or 1-45 (time).
paune bārah = 11¾ or 11-45 (time).
paune do sau = 175.
paune do hazār = 1,750.

'Sawā' similarly used denotes one quarter more, as :—

sawā do = 2¼ or 2-15 (time).
sawā chār = 4¼ or 4-15 (time).
sawā sau = 125.
sawā do sau = 225.
sawā do hazār = 2,250.

'Ḍeṛh' and 'ḍhā,ī' (or aṛhā,ī) are also similarly used but only with collective units of 100 and above, as :—

ḍeṛh sau = 150.
ḍeṛh hazār = 1,500.
ḍhā,ī (or *aṛhā,ī*) *sau* = 250.
ḍhā,ī (or *aṛhā,ī*) *hazār* = 2,500.

'Sāṛhe' similarly signifies "half more." It is used *only* with three and upwards ; as :—

sāṛhe tīn = 3½ or 3-30 (time).
sāṛhe pāñch = 5½ or 5-30 (time).
sāṛhe tīn sau = 350.
sāṛhe chār hazār = 4,500.

REMARK.—From 'sawā' (1¼) and 'ḍeṛh' (1½) the following adjectives are derived :—

سوایا *sawāyā* = consisting of one and a quarter, at the rate of 1¼.
ڈیوڑھا *ḍeoṛhā* = half as much again.

82. Persian and Arabic numerals are occasionally used but rarely beyond ten. We shall, therefore, give below only such as are met with in Urdu.

83. Persian cardinals are :—

1	*yak*	یک	7	*haft*	هفت
2	*dū*	دو	8	*hasht*	هشت
3	*sih*	سه	9	*nuh*	نه
4	*chahār*	چهار	10	*dah*	ده
5	*pañj*	پنج	100	*ṣad*	صد
6	*shash* (or, *shish*)	شش			

84. The ordinal numbers are formed by adding 'um' to the cardinals, but in the 'second', 'third' and 'ninth' slight modifications are allowed, as :—

یکم *yakum* first.
دوم *duwum* } second, secondly.
دویم *dūyum* }

سِوُم	*siwum*	third, thirdly.
سیوم	*siyūm*	
سیم	*siyyum*	
چہارم	*chahārum*	fourth, fourthly.
پنجم	*panjum*	fifth, fifthly.
ششم	*shashum*	sixth, sixthly.
ہفتم	*haftum*	seventh, seventhly.
ہشتم	*hashtum*	eighth, eighthly.
نہم	*nuhum*	ninth, ninthly.
نوم	*nuwum*	
دہم	*dahum*	tenth, tenthly.

85. Numerals of multitude take the plural termination 'hā', as :—

صدہا	*ṣadhā*,	hundreds of.
ہزارہا	*hazārhā*,	thousands of.

86. Multiplicatives are formed by adding 'chaṅd' to the cardinals ; as :—

دو چند	*dū chaṅd*	double.
سہ چند	*sih chaṅd*	treble.
چہار چند	*chahār chaṅd*	four times as much or as many.

87. Arabic cardinals are :—

1	*aḥad* (or *wāḥid*) (احد or واحد)		6	*sitta*	سِتّہ
2	*iṣnān*	اثنان	7	*sab'a*	سبعہ
3	*ṣalāṣa*	ثلاثہ	8	*ṣamāniya*	ثمانیہ
4	*arba'a*	اربعہ	9	*tis'a*	تسعہ
5	*khamsa*	خمسہ	10	*'ashara*	عشرہ

88. Ordinals are :—

اول	*awwal*	first.
ثانی	*ṣānī*	second.
ثالث	*ṣāliṣ*	third.

رابع	*rābi'*	fourth.
خامِس	*k̲hāmis*	fifth.
	etc.	etc.

89. By adding 'an' (tanwīn) the adverbial numerals are formed, as :—

اولاً	*awwalan*	firstly.
ثانیاً	*ṣāniyan*	secondly.
ثالثاً	*ṣāliṣan*	thirdly.

90. Multiplicatives are :—

مثنیٰ	*muṣannā*	double, a duplicate.
مثلث	*muṣallaṣ*	three-fold, triple, three-sided, triangle.
مربع	*murabba'*	four-fold, square.

91. Fractional numbers are :—

ثلث	*ṣuluṣ*	a third.
ربع	*rub'*	a fourth.
خُمس	*k̲hums*	a fifth.
نِصف	*niṣf*	a half.

Lesson VII.

Pronouns.

92. A Pronoun is a word used instead of a noun or noun-equivalent.

93. Personal Pronouns :—

(*i*) First Person : میں, *maiṅ* (I), هم *ham* (we).

Singular.		Plural.	
میں *maiṅ*,	I.	هم *ham*,	we.
میرا *merā* (e,ī),	my.	همارا *hamārā* (e,ī),	our.
مجھکو *mujhko* / مجھے *mujhe*	me, to me.	همکو *hamko* / همیں *hameṅ*	us, to us.

Singular.		Plural.	
مجھ سے	*mujh se*, from me.	ہم سے	*ham se*, from us.
میرے واسطے	*mere wāsṭe*, for me.	ہمارے واسطے	*hamāre wāsṭe*, for us.
میری طرف	*merī ṭaraf*, towards me.	ہماری طرف	*hamārī ṭaraf*, towards us.

(*ii*) Second Person: تو, tū (thou) تم tum (you).

Singular.		Plural.	
تو	*tū*, thou.	تم	*tum*, you.
تیرا	*terā* (e,ī), thy.	تمہارا	*tumhārā* (e,ī), your.
تجھکو / تجھے	*tujh ko* / *tujhe*, thee, to thee.	تمکو / تمہیں	*tumko* / *tumheṅ*, you or to you (accusative or dative).
تجھ سے	*tujh se*, from thee.	تم سے	*tumse*, from you.
تیرے واسطے	*tere wāsṭe*, for thee.	تمہارے واسطے	*tumhāre wasṭe*, for you.
تیری طرف	*terī ṭaraf*, towards thee.	تمہاری طرف	*tumhārī ṭaraf*, towards you.

94. Strictly speaking, Hindustani owns no pronoun of the third person; its place is supplied by the Demonstrative pronouns, chiefly by the Remote Demonstrative 'wuh' (وہ).

Remote Demonstrative:—

(*i*) وہ wuh (he, she, it, that, they, those).

Singular.		Plural.	
وہ	*wuh*, he, she, it, that.	وہ	*wuh*, they, those.
اُسکا	*uskā* (e,ī), his, hers, its, of that	اُنکا	*unkā* (e,ī), their, of those.
اُسکو / اُسے	*usko* / *use*, to him, to her, to it, to that.	اُنکو / اُنہیں	*unko* / *unheṅ*, them, to them, to those.

Singular.		Plural.	
اُس سے	*us se*, from him, her, etc.	اُن سے	*un se*, from them, from those.
اُسکے / واسطے	*us ke wāsṭe*, for him, her, etc.	انکے / واسطے	*un ke wāsṭe*, for them, for those.
اُسکي / طرف	*us kī ṭaraf*, towards him, her, etc.	انکي / طرف	*un kī ṭaraf*, towards them, those, etc.

REMARK.—'Us' and 'un' are occasionally written as 'اوس' and 'اون' respectively.

Proximate Demonstrative.—

(*ii*) یہ yih (he, she, it, this, they, these)

Singular.		Plural.	
یہ	*yih*, he, she, it, this	یہ	*yih*, they, these.
اِسکا	*iskā* (e,ī), his, hers, its, of this.	اِنکا	*inkā*, (e,ī), their, of these.
اِسکو / اِسے	*is ko* / *ise* to him, to her, to it, to this.	اِنکو / اِنہیں	*inko* / *inheṅ* them, to them, to these.
اِس سے	*is se*, from him, her, etc.	اِن سے	*in se*, from them, from these.
اِسکے / واسطے	*is ke wāsṭe*, for him, her, etc.	انکے / واسطے	*in ke wāsṭe*, for them, for these.
اِسکي / طرف	*is kī ṭaraf*, towards him, her, etc.	اِنکي / طرف	*in kī ṭaraf*, towards them, towards these.

REMARK.—'Wai' or 'we' (وے) and 'ye' (یے) are occasionally met with in older writings as plural forms, but they are obsolete now.

95. Interrogative Pronouns:—

(*i*) کون kaun (who?)

Singular.		Plural.	
کون	*kaun*, who?	کون	*kaun*, who?
کِسکا	*kiskā*, (e,ī), whose?	کِنکا	*kinkā* (e,ī), whose?

Singular.		Plural.	
کسکو *kisko*	whom ?	کنکو *kinko*	whom ?
کسے *kise*	to whom ?	کنہیں *kinheṅ*	to whom ?
کس سے *kis se*,	from whom ?	کن سے *kin se*,	from whom ?
کس کے واسطے *kis ke wāsṭe*,	for whom ?	کن کے واسطے *kin ke wāsṭe*,	for whom ?
کس کي طرف *kis kī ṭaraf*,	towards whom ?	کن کي طرف *kin kī ṭaraf*,	towards whom ?

(*ii*) کیا *kyā* (what ?)

کیا *kyā*, what ?	کیا *kyā*, what ?
کسکا *kiska* (e,ī), of what ?	کنکا *kinka* (e,ī), of what ?

And so on, i.e. 'kis' in the oblique singular and 'kin' in the oblique plural exactly like 'kaun' (who ?).

Remark.—(*a*) 'Kaun' is used for animate beings and 'kyā' for things.

(*b*) 'Kāhe' (کاہے) is occasionally met with as the oblique form of 'kyā', but it is now rarely used except in the genitive and dative cases. The genitive 'kāhe kā' signifies "of what thing or material" and the dative 'kāhe ko' always means "what for ?", "why ?"

(*iii*) کونسا *kaunsā*, which (particular) ?

It changes like an adjective ending in 'ā', as :—

کونسا آدمي	*kaunsā ādmī*	=	which man ?
کونسے آدمي کو	*kaunse ādmī ko*	=	to which man ?
کونسے آدمي	*kaunse ādmī*	=	which men ?
کونسي عورت	*kaunsī 'aurat*	=	which woman ?

Remark.—'Kaunsā' is more particular than 'kaun'.

96. **Relative Pronoun** :—

جو *jo*, who, which, etc.

Singular.		Plural.	
جو *jo*,	who.	جو *jo*,	who.
جسکا *jiskā* (e,ī),	whose.	جنکا *jinkā* (e,ī),	whose.

Singular.			Plural.		
جسکو	*jisko*	whom.	جنکو	*jinko*	whom,
جسے	*jise*	to whom.	جنہیں	*jinheṅ*	to whom
جس سے	*jis se*,	from whom.	جن سے	*jin se*,	from whom.
جسکے واسطے	*jis ke wāsṭe*,	for whom.	جن کے واسطے	*jin ke wāsṭe*,	for whom.
جسکی طرف	*jis kī ṭaraf*,	towards whom.	جن کی طرف	*jin kī ṭaraf*,	towards whom.

17. **Reflexive Pronoun:—**

آپ āp, self.

آپ	*āp*	self (or, selves)	(nominative).
اپنا	*apnā* (e,ī)	one's own	(genitive).
اپنے آپکو	*apne āpko*	to oneself (or, selves)	(accusative and dative).
اپنے آپ سے	*apne āpse*	from oneself (or, selves)	(ablative).
اپنے واسطے	*apne waṣṭe*	for oneself (or, selves)	(when governed by a masculine compound post-position).
اپنی طرف	*apnī ṭaraf*	towards oneself (or, selves)	(when governed by a feminine compound post-position).

Remark.—(*a*) It has but one form for the singular and plural.

(*b*) 'āpas' (آپس) is occasionally met with as its oblique form but only in the genitive and locative plural, as :—

آپس کا	*āpas kā* (e,ī)	=	mutual.
آپسمیں	*āpās meṅ*	=	among or between ourselves, yourselves, and themselves.

(*c*) The Persian reflexive 'khud' (خود) often replaces 'āp' but only in the nominative case.

98. Honorific Pronoun or Pronomen reverentiæ.

'Āp' (آپ) is also very commonly used as a respectful pronoun. It differs from the Reflexive inasmuch as it makes no change before a postposition. It is used mainly for the second person (you), though occasionally it is met with used for the third person as well :—

آپ	*āp*	Your Honour, etc.	
آپ کا	*āp kā* (e,ī)	of	Your Honour, etc.
آپ کو	*āpko*	to	,, ,, ,,
آپ سے	*āp se*	from	,, ,, ,,
آپ کیواسطے	*āpke wāsṭe*	for	,, ,, ,,
آپ کي طرف	*āp kī ṭaraf*	towards	,, ,, ,,

REMARK.—'*āp*' آپ in this sense is often replaced by '*ḥuzūr*' (حضور), '*janāb*' (جناب) ,, and kindred expressions. For the purposes of concord or agreement they are all treated as *masculine* plural of the *third* person. In Delhi, however, '*āp*' (آپ) is also treated as second person plural, but this is not so elegant.

99. Indefinite Pronouns :—

(*i*) کوئي *ko,ī* (any one).

کوئي	*ko,ī*	any (one).
کسي کا	*kisīkā* (e,ī)	of any (one).
کسي کو	*kisī ko*	to any (one).
کسي سے	*kisī se*	from any (one)
کسي کیواسطے	*kisī ke wāsṭe*	for any (one).
کسي کي طرف	*kisī kī ṭaraf*	towards any (one).

REMARK.—'ko,ī' is always singular and refers to number only.

(*ii*) کچھ *kuchh*, some (indeclinable).

REMARK.—It is used for both quantity and number. In reference to quantity it is always singular while in reference to number always plural, as :—

کچھہ پاني	*kuchh pānī*	some water.
کچھہ آدمي	*kuchh ādmī*	some men (not 'man').

But

کوئي آدمي	*ko,ī ādmī*	any man, some man (not, 'men').

(*iii*) کئي *ka,ī*, some, several, many, more than one.

Remark.—It refers to number only, is always plural, and when followed by a postposition takes the oblique plural termination 'oṅ,' as :—

کیئوں کو	*ka,īoṅ ko*	to some, to many, etc.

Note.—'ka,ī ek' (indeclinable) is sometimes met with used in the same sense.

(*iv*) بعض *ba'z*, some, several.

Remark.—Like 'ka,ī' it refers to number only but always implies a part of a greater whole, expressed or understood. For the oblique plural it also takes 'oṅ', as :—

	بعضوں کو	*ba'zoṅ ko*, to some (of us, you, or them).
(*v*)	جو کچھہ	*jo kuchh*, whatever (indeclinable).
(*vi*)	جو کوئي	*jo k,oī*, whoever, whichever.
	جس کسي کا	*jis kisī kā* (e,ī), of whomsoever, etc.
	جس کسي کو	*jis kisī ko*, to whomsoever, etc.

And so on, i.e. double inflection; 'jo' into 'jis' and 'ko,ī' into 'kisī' in the oblique. It has only one singular form.

(*vii*) سب *sab*, all.

Remark.—It is naturally always plural and indeclinable; '*sabhoṅ*' (سبھوں) the old oblique plural is occasionally met with in old writings.

(*viii*) سب کچھہ *sabkuchh*, every thing (indeclinable).

(*ix*) فلانا *fulānā* (or فُلاں, *fulāṅ*), such and such.

Remark.—'fulānā' changes like an adjective ending in 'ā', as :—

fulānā ādmī	=	such and such a man.
fulāne ādmī ko	=	to	do.

fulāne ādmī = such and such men.
,, *ādmīoṅ ko* = to do.
falānī 'āurat = such and such a woman.

(*x*) ہر ایک *har-ek* (or ہر *har*) = each.

REMARK.—ہر '*har*' (each) is chiefly used as an adjective, as *har ādmi*, each man.

100. Reciprocal Pronoun :—

ایک دوسرے کا *ek dūsre kā* (e,ī), of each other, of one another.

ایک دوسرے کو ,, ,, ko, to ,, ,, to ,, ,.
ایک دوسرے سے ,, ,. se, from ,, ,, from ,, .,
and so on.

REMARK.—It has no nominative form.

101. The following salient points might be noted with advantage :—

(*i*) میں *maiṅ* (I) is used for oneself when speaking to anybody, especially an equal or superior. When speaking to a superior the speaker often resorts to submissive expressions like—

بندہ *bańda*, slave,
فدوي *fidwī*, devoted servant,
کمترین *kamtarīn*, humblest servant (lit. the least)
and kindred words.

(*ii*) ہم '*ham*' (we) besides being used in the plural is quite commonly used for the singular 'maiṅ' (I). But this is permissible only when one speaks to an inferior or assumes a sense of self-importance.

(*iii*) تو *tū* (thou) is very seldom used. In fact its use is practically confined to addressing—

(*a*) God (on account of His fatherly intimacy).
(*b*) Familiar and homely people.
(*c*) Inferiors, specially to indicate indifference, displeasure, or contempt.

(*iv*) تم *tum* (you), though grammatically always plural is used equally of one or more persons. In fact its use, like that of 'you' in English, is quite common for the singular. When plurality is implied it may be supplemented by some other explanatory word, as :—

تم لوگ	*tum log*,	you people.
تم دونوں	*tum donoṅ*,	you both, both of you.
تم سب	*tum sab*,	you all, all of you.

(*v*) The third person plural is often used for the singular out of respect.

(*vi*) Genitive of the First and Second Personal Pronouns, singular and plural, has peculiar forms ending in 'rā', and that of the reflexive ending in 'nā' instead of 'kā', the otherwise universal sign of the genitive, e.g. :—

میرا	*merā*,	my, mine.	ہمارا	*hamārā*,	our, ours.
تیرا	*terā*,	thy, thine.	تمہارا	*tumhārā*,	your, yours.
اپنا	*apnā*,	one's own (singlar and plural).			

مجھکا *mujhkā* (of me), تجھکا *tujhkā* (of thee), کا ہم *hamkā* (of us), and کا تم *tumkā* (of you) are occasionally used but only when a noun or an adjective happens to intervene, as :—

مجھ غریب کا *mujh ġharīb kā*	of me, the poor.
تجھ کمبخت کا *tujh kambaḵẖt kā*	of thee, the wretched.
ہم غریبوں کا *ham ġharīboṅ kā*	of us, the poor.
تم کمبختوں کا *tum kambaḵẖtoṅ kā*	of you, the wretched.

اپنا *apnā* (one's own) is immune from such a liability.

غریب *ġharīb* = poor.

کمبخت *kambaḵẖt* = wretched, ill-fated.

(*vii*) All the genitives ending in 'kā', 'rā' and 'nā' are declined like an adjective ending in 'ā', as :—

میرا بھائي *merā bhā,ī* = my brother.

میرے بھائي کو *mere bhā,ī ko* = to my brother.

میرے بھائي *mere bhā,ī* = my brothers, or O my brother! (Voc. sing.)

میرے بھائیوں کو *mere bhā,īoṅ ko* = to my brothers.

میرے بھائیو! *mere bhā,īo* = O my brothers! (Vocative pl.)

میري بہن *merī bahin* = my sister, or O my sister! (Voc. sing.)

میري بہن کو *merī bahin ko* = to my sister.

میري بہنیں *merī bahineṅ* = my sisters.

میري بہنوں کو *merī bahinoṅ ko* = to my sisters.

میري بہنو! *merī bahino* = O my sisters! (Voc. pl.)

(*viii*) Leaving out the genitive 'kā' which has been dealt with above, 'maiṅ' (I) changes into 'mujh' and 'tū' (thou) into 'tujh' before a *simple* postposition. Their plurals 'ham' (we) and 'tum' (you) admit of no such change.

(*ix*) Before a compound postposition beginning with 'ke' or 'kī' the genitive of the pronoun itself is used and the 'ke' and 'kī' part of the postposition drops out, having been succeeded by the final 'rā' in the case of First and Second Persons and by 'nā' in the case of Reflexive Pronoun. Of course the 'rā' and 'nā' change to 're' or 'rī' and 'ne' or 'nī' in response to 'ke' and 'kī' left out, as :—

میرے ساتھ *mere sāth* (not, 'mujh ke sāth' or mere ke sāth) = with me.

میري بابت *merī bābat* (not, mujh kī bābat, or merī kī bābat) = regarding me.

اپنے ساتھ *apne sāth* (not, apne ke sāth) = with one's self.

اپني بابت *apnī bābat* (not, apnī kī bābat) = regarding oneself.

NOTE.—The reason is obvious; you cannot bring in two genitive signs together.

(*x*) The following pronouns decline rather rythmically before a postposition, *simple or compound* :—

Nominative.		Oblique Singular.	Oblique Plural.
wuh,	that, those, he, she. it, they.	us	un
yih,	this, these, he, she, it, they.	is	in
kaun,	who ?	kis	kin
kyā,	what ?		
jo,	who, which (Relative).	jis	jin
ko,ī	any	kisī	—
jo ko,ī	whoever	jis kisī	—

(*xi*) The Dative of the Personal, Demonstrative, Interrogative and Relative Pronouns has two forms each. The second form comes in useful when two datives happen to come together in a sentence, thus avoiding the uneuphonious repetition of 'ko'. We reproduce them here for ready reference.

mujh ko or *mujhe*,	me, to me.	First Person.
ham ko or *hameṅ*,	us, to us.	
tujh ko or *tujhe*,	thee, to thee.	Second Person.
tum ko or *tumheṅ*,	you, to you.	
usko or *use*	to that, to him, to her, to it.	Third Person and Demonstrative.
unko or *unheṅ*	to those, to them.	
isko or *ise*	to this, to him, to her, to it.	
inko or *inheṅ*	to these, to them.	

kisko or *kise*	whom ? to whom ? (Singular.)	Interrogative.
kinko or *kinheṅ*	whom ? to whom ? (Plural.)	
jisko or *jise*	whom, to whom, (Singular.)	Relative.
jinko or *jinheṅ*	whom, to whom (Plural.)	

NOTE.—(*a*) 'ko' is often replaced by 'ke ta,īṅ' (کے تئیں) especially in old writings, as :—

میرے تئیں	*mere ta,īṅ*	= me, to me.
اسکے تئیں	*uske ta,īṅ*	= him, to him.
کسکے تئیں	*kiske ta,īṅ*	= whom ? to whom ?
اپنے تئیں	*apne ta,īṅ*	= to oneself (Reflexive).

(*b*) The above forms of the dative should not be confused with the emphatic forms given below :—

میں ہی	*maiṅ hī*,	I only.
ہمیں	*hamīṅ*,	we only.
توہی	*tū hī*,	thou only.
تمہیں	*tum hīṅ*,	you only.
وہی	*wuhī*,	he, she, it, that, and those only, or that very.
یہی	*yihī*,	he, she, it, this, and these only, or this very.

'Wuhī' (وہی) becomes 'usī' (اسی) in the oblique singular and 'unhīn' (انہیں) in the oblique plural. Similarly 'yihī' (یہی) becomes 'isī' (اِسی) in the oblique singular and 'inhīṅ' (اِنہیں) in the oblique plural.

102. All pronouns with the exception of :—

(*i*) First and Second Personal Pronouns,

(*ii*) Reflexive Pronouns,

(*iii*) Honorific Pronoun,

are also used as adjectives. The postpositions in such cases naturally follow the noun qualified by them, as :—

Demonstrative :—

وہ آدمي	*wuh ādmī*,	that man.
اُس آدمي کو	*us ādmī ko*,	to that man.
اُن آدميوں کو	*un ādmīoṅ ko*,	to those men.
یہ آدمي	*yih ādmī*,	this man,
اِس آدمي کو	*is ādmī ko*,	to this man.
اِن آدميوں کو	*in ādmīoṅ ko*,	to these men.

Interrogative :—

(*i*) کون آدمي *kaun ādmī*, which man, or which men ?

کس آدمي کو *kis ādmī ko*, to which man ?

کِن آدميوں کو *kin ādmīoṅ ko*, to which men ?

(*ii*) کیا قصور *kya quṣūr*, what fault ?

کس قصور کے واسطے *kis quṣūr ke wāsṭe* for what fault ?

کن قصوروں کے واسطے *kin quṣūroṅ ke wāsṭe* for what faults ?

(*iii*) کونسا *kaunsā* (which ?) is declined like an adjective. (Vide 95 iii).

Relative :—

جو آدمي *jo ādmī*, the man who, or whatever man.

جس آدمي کو *jis ādmī ko*, the man to whom, or to whatever man.

جن آدميوں کو *jin ādmīoṅ ko*, the men to whom, or to whatever men.

Indefinite :—

(*i*) کوئي آدمي *ko,ī ādmī* = any man.

کسي آدمي کو *kisī ādmī ko* = to any man.

کوئي چيز *ko,ī chīz* = any thing.

کسي چيز کو *kisī chīz ko* = to any thing.

(*ii*)	کچھ آدمي	*kuchh ādmī*	= some men.
	کچھ آدميوں کو	*kuchh admīoṅ ko*	= to some men.
	کچھ مکھن	*kuchh makkhan*	= some butter.
	کچھ مکھن ميں	*kuchh makkhan meṅ*	= in some butter.
(*iii*)	کئي آدمي	*ka,ī ādmī*	= several men.
	کئي آدميوں کو	*ka,i ādmīoṅ ko*	= to several men.
(*iv*)	بعض شہر	*ba'ẓ shahr*	= some (of the) cities.
	بعض شہروں ميں	*ba'ẓ shahroṅ meṅ*	= in some (of the) cities.
(*v*)	سب آدمي	*sab ādmī*	= all the men.
	سب آدميوں کو	*ṣab ādmīoṅ ko*	= to all the men.
	سب دود	*sab dūd*	= the whole milk.
	سب دود ميں	*sab dūd meṅ*	= in the whole milk.
(*vi*)	فلانا آدمي	*fulānā ādmī*	= such and such a man.
	فلانے آدمي کو	*fulāne ādmī ko*	= to such and such a man.
	فلانے آدمي	*fulāne ādmī*	= such and such men.
	فلانے آدميوں کو	*fulāne ādmīoṅ ko*	= to such and such men.
	فلاني عورت	*fulānī 'aurat*	= such and such a woman.
	فلاني عورت کو	*fulānī 'aurat ko*	= to such and such a woman.
	فلاني عورتيں	*fulānī 'aurateṅ*	= such and such women.

فلاني عورتوں کو *fulānī 'aurtoṅ ko* = to such and such women.

(*vii*) (هر ايک or) هر *har* (or, *har-ek*) *ādmī* = each man.
آدمي

(هر ايک or) هر *har* (or, *har-ek*) *ādmī ko* = to each man
آدمي کو

103. The following Pronominal adjectives might be noted as well :—

(*a*) Denoting quantity and measure.

(*i*) *Demonstrative* :—

اِتنا *itna* = this much.

اِتني or اِتنے *itne* (m.) or *itnī* (f.) = this many, so many.

اُتنا *utnā* = that much.

اُتني or اُتنے *utne* (m.) or *utnī* (f.) = that many, so many.

(*ii*) *Interrogative* :—

کتنا *kitnā* = how much ?

کتني or کتنے *kitne* (m.) or *kitnī* (f.) = how many ?

(*iii*) *Relative* :—

جتنا *jitnā* = (as much) as.

جتني or جتنے *jitne* (m.) or *jitnī* (f.) = (as many) as.

(*b*) Denoting quality, kind or similitude.

(*i*) *Demonstrative* :—

ايسا *aisā* = like this, such as this (also, 'so', adverb)

ويسا *waisā* = like that, such as that (also, 'so', adverb).

(*ii*) *Interrogative* :—

کيسا *kaisā* = what-like ? of what kind ? (also 'how' as adverb).

(*iii*) *Relative* :—

جیسا *jaisā* = (of the same quality) as; (in the same manner) as.

VOCABULARY.

Work	*kām*	کام
Barracks (f.)	*bārak*	بارک
Lines (f.)	*lain*	لین
Fault	*quṣūr*	قصور
Price 1.	*qīmat* (f.)	قیمت
Price 2.	*dām* (m.)	دام
Price 3.	*mol* (m.)	مول
Button	*baṭan*	بٹن
Coat (m.)	*koṭ*	کوٹ
Handkerchief	*rūmāl*	رومال
Camp. Halting stage	*paṛā,o*	پڑاؤ
Camp 1.	*kampū*	کمپو
Camp 2.	*paṛā,o*	پڑاؤ
Camp 3.	*ḍerā*	ڈیرا
Tent 1.	*taṁbū*	تنبو
Tent 2.	*ḍerā*	ڈیرا
Permission	*ijāzat*	اجازت
Order	*ḥukm*	حکم
Groom (syce)	*sā,is*	سائیس
Difficult, Difficulty (f.)	*mushkil*	مشکل
Easy	*āsān*	آسان
Language, Tongue (part of body)	*zubān* (f.)	زبان
Language	*bolī*	بولی
Like / In the manner of	*kī ṭaraḥ*	کی طرح
Company (Regimental)	*kampnī*	کمپنی
Party	*ṭolī*	ٹولی
Wrong (adj.)	*ġhalaṭ*	غلط
Mistake	*ġhalṭī*	غلطی
Rope	*rassī*	رسی
Foolish (or, fool)	*bewaqūf*	بیوقوف
Dear (in cost)	*mahiṅgā*	مہنگا
General	*jarnail*	جرنیل
Colonel	*karnail*	کرنیل
Major	*mejar*	میجر
Captain	*kaptān*	کپتان
Lieut. 1.	*laftanṭ*	لفٹنٹ
Lieut. 2.	*laftain*	لفٹین
Adjutant	*ajiṭān*	اجیٹن
Qr. Master	*kot māstar*	کوٹ ماسٹر
C.O. 1.	*kamān afsar*	کمان افسر
C.O. 2.	*kamānīar*	کمانیر
Corporal	*nā,ik*	نائک
Lance-corporal	*lais nā,ik*	لیس نائک
Recruit	*raṅgrūt*	رنگروٹ

Bearer (sahib's head servant) / Deaf	*bahrā*	بهرا
Cook (sahib's)	*k̲hānsāmāṅ*	خانساماں
Cook (general).	*bāwarchī*	باورچي
Cook (Regimental)	*lāṅgrī*	لانگري
Fort	*qil'a*	قلعه
Mountain	*pahāṛ*	پہاڑ
Plain	*maidān*	ميدان
Bungalow	*banglā*	بنگلہ
Office	*daftār*	دفتر
Thing (article) (f.)	*chīz*	چيز
Thing (affair) / One's words	*bāt* (f.)	بات
Happy, Glad	*k̲hush*	خوش
Cheap	*sastā*	سستا
Satisfied (or, willing)	*rāẓī*	راضي
Displeased	*nārāẓ*	ناراض
Heavy	*bhārī*	بهاري
Light (in weight)	*halkā*	هلکا

Exercise 9.

My work. My uniform. Your bayonet. Their rifles. Our enemy's guns. Your friend's house. To us. Near us. Near our barracks. In front of their lines. Their Commander's bungalow. Thy fault. Price of his uniform. Buttons of my coat. In our camp. In their trenches. Their strong hilly forts. With whose permission (Interrogative and Relative). By our major's order. Your syce's work. In whose tent (Rel. and Int.). Price of what? The price of which (Rel.). Difficult language of this country. What work? For what work? The man near whom. On which wall? In some Infy. regiments. Some water. In any village. Several people. Some horses. In some big cities. In Your (Honour's) office. Your name, Sir? One's own country. For one's own country. From us, the poor. For you, the wretched In my room. Like their servants. Behind their lines. Whose servant (Int. and Rel). In our Artillery. My orderly's fault. In their green fields. On those green trees.

So many blankets. So much work. How many recruits? How many big guns? Such a fault (as this). Such an order (as this). What sort of people?

EXERCISE 9*a*.

میرا گھوڑا - میری گھوڑی - ہمارا ملک - ہماری پلٹن - تمہارا رسالہ - تمہاری کمپنی - تمہارا کام - ہماری میز - تمہاری غلطی - اسکا باپ - اسکی ماں - اسکے ماں باپ - انکا مکان - انکی دیوار - ہمارے ملک میں - انکے رسالے میں - تمہاری پلٹن میں - اسکے گھوڑے پر - کسکا گھوڑا - کنکے گھوڑے - کسکے گھر میں - جو سپاہی - جس سپاہی کیواسطے - ہمارے حکم سے - ہمارے کرنیل صاحب کی اجازت سے - ہمارا بہرا - دشمن کا ڈیرہ - جرنیل صاحب کے تنبو میں - میجر صاحب کے ڈیرے میں - پہاڑی قلعے - مشکل کام - آسان بات - تمہاری بات - تمکو - ہمکو - کوئی آدمی - کچھ آدمی - بعض سپاہیوں کو - کئی صاحب - کون صاحب - کیا چیز - آپکا حکم - اپنا کام - مجھ سے - ہم سے - تمہارے ساتھ - ہمارے ساتھ - ہمارے بنگلے میں - کرنیل صاحب کے بنگلے کے پاس - جرنیل صاحب کے دفتر کے سامنے - اجیٹن صاحب کی زبانی - پرانا سپاہی نیا رنگروٹ - اونچی نیچی زمین پر - برابر میدان - پہاڑی ملکوں میں - مہنگا کپڑا - سستا میوہ - بڈھا باورچی - تمہاری کمپنی کے کپتان صاحب - ہمارے رسالے کے اجیٹن صاحب - انکے کمان افسر صاحب - ہماری پلٹن کے کوٹ ماسٹر صاحب - مضبوط قلعہ - اونچے پہاڑوں پر - چست رنگروٹ - ہوشیار چوکیدار - بیوقوف باورچی - سست سائیس - تمہاری بابت - کسکا قصور - تمہارا قصور -

اِس چیز کي قیمت - اُس مکان کي چھت - اِن چیزوں کي قیمت - جس مکان میں - جو رنگروٹ - جو عورت - جن آدمیوں کو - ایسي غلطي - ایسا قصور - کیسا مُلک - کیسي میز - اتني فوج - اتنا اونچا مکان - اتني لمبي رسي - کتنے سپاهي - کتني رفلیں *

Lesson VIII.

Verb.

104. A verb is a word which denotes doing, being or suffering a thing.

105. A verb is called transitive (or, active) if the action denoted by it passes on from the subject to the object, and intransitive (or, neuter) if the action or event denoted by it is confined to the subject itself, e.g.—

(*a*) Transitive Verbs.	(*b*) Intransitive Verbs.
کرنا *karnā*, to do.	هونا *honā*, to be, etc.
دینا *denā*, to give.	آنا *ānā*, to come.
لکھنا *likhnā*, to write.	جانا *jānā*, to go.

106. The verb in its Infinitive form invariably ends in 'nā.' This form is chiefly used as a verbal noun and when governed by a postposition changes to 'e', as :—

لکھنے کے واسطے *likhne ke wāsṭe* = for writing

اسکے آنے سے پہلے *uske āne se pahle* = before his coming (arrival).

NOTE.—The Infinitive is also occasionally used as Imperative. Vide Sec. 134.

107. The verbal root or stem is obtained by leaving out the final 'nā' of the Infinitive.

This root is occasionally used as a noun, e.g. :—

لوٹ *lūṭ* (f.) plunder,	from	لوٹنا *lūṭnā*,	to rob, to plunder.
چمک *chamak* (f.) glitter,	,,	چمکنا *chamaknā*,	to shine, to flash.
مانگ *māṅg* (f.) demand,	,,	مانگنا *maṅgnā*,	to ask for, demand.
سوچ *soch* (f.) reflection,	,,	سوچنا *sochnā*,	to reflect.
گرج *garj* (f.) roar, thunder,	,,	گرجنا *garajnā*,	to roar, to thunder.
ڈر *ḍar* (m.) fear,	,,	ڈرنا *ḍarnā*,	to fear.
جوڑ *joṛ* (m.) joint,	,,	جوڑنا *joṛnā*,	to join together.

But it chiefly serves as a basis for the formation of various Participles and Tenses.

NOTE.—For the use of root as Imperative vide Sec. 135.

108. The Present (or Imperfect) Participle is formed by adding 'tā' to the root, as:—

Infinitive.	Present Part.
کرنا *karnā*, to do.	کرتا *kartā*, doing.
لکھنا *likhnā*, to write.	لکھتا *likhtā*, writing.
جانا *jānā*, to go.	جاتا *jātā*, going.

The chief function of this participle is to present an action or event in course of progress, and hence, incomplete.

109. The Past (or Perfect) Participle is formed by adding 'ā' to the root; as:—

Infinitive.	Past Participle.
لکھنا *likhnā*, to write	لکھا *likhā*, written.
مارنا *mārnā*, to beat.	مارا *mārā*, beaten.
بولنا *bolnā*, to speak.	بولا *bolā*, spoken.

NOTE.—If the root consists of two short syllables, the vowel of the last being 'a' (short), it (the vowel) is elided, as:—

Infinitive.	Past Part.
Samajhnā, to understand.	*Samjhā*, understood.
Badalnā, to change.	*Badlā*, changed

(Vide footnote on page 35).

But should the root end in 'ā' or 'o' insert 'y' for vocal facility, as :—

آنا *ānā*, to come.	آیا *āyā*, come.
لانا *lānā*, to bring.	لایا *lāyā*, brought.
دھونا *dhonā* to wash.	دھویا *dhoyā*, washed.
رونا *ronā* to weep.	رویا *royā*, wept.

110. The following verbs form their past participle slightly irregularly :—

Infinitive.	Past Participle.			
	M. S.	F. S.	M. P.	F. P.
کرنا *karnā*,[1]	کیا *kiyā*	کي *kī*	کئے *kiye*	کیں *kīṅ*
to do.	(or *kīā*)		(or *kī,e*)	
جانا *jānā*,	گیا *gaya*	گئي *gayī*	گئے *gaye*	گئیں *gayīṅ*
to go.	(or *giyā, giā*)	(or *ga,ī*)	(or *ga,e*)	(or, *ga,īṅ*).
دینا *denā*,	دیا *diyā*	دي *dī*	دئے *diye*	دیں *dīṅ*.
to give.	(or *dīā*)		(or *di,e*)	
لینا *lenā*,	لیا *liyā*	لي *lī*	لئے *liye*	لیں *līṅ*.
to take.	(or, *līā*)		(or *lī,e*)	
ہونا *honā*,	ہُوا *hū,ā*	ہوئي *hū,ī*	ہوئے *hū,e*	ہوئیں *hū,īṅ*.
to be.				

The chief function of this participle is to present an action or event complete and past.

111. The Present and Past Participles are used occasionally in a few set phrases and constructions as nouns as well and when governed by a postposition change to 'e', as :—

[1] 'Karā' (with its inflections 'karī', 'kare', 'karīṅ') is occasionally heard. But it finds no place in writing and should not be imitated.

سوتے سے *sote se*, from sleep ;	from سونا, *sona*, to sleep.
جاگتے میں *jāgte meṅ*, in wakeful state ;	,, جاگنا, *jāgnā*, to be awake.
میرا کہا *merā kahā*, my words (advice, request, etc.) ;	,, کہنا *kahnā*, to say.
میرے گئے بغیر *mere ga,e baghair*, without my going ;	,, جانا *jānā*, to go, and بغیر '*baghair*' (or کے بغیر *ke baghair*) without.
بے میرے گئے *be mere ga,e*, without my going.	,, جانا *jānā*, to go, and بے *be*, without (Persian Preposition).

NOTE.—For the use of the Present and the Past Participle as an adjective vide Sec. 316 to 335.

112. The Agent (or, the Agentive Participle) is formed by adding wālā (e,ī) to the inflected[1] Infinitive, as :—

کرنے والا *karnewālā*, doer, from کرنا *karnā*, to do.
لکھنے والا *likhnewālā*, writer, ,, لکھنا *likhnā*, to write.
بولنے والا *bolnewālā*, speaker, ,, بولنا *bolnā*, to speak.

This participle is often used as a generic adjective denoting a characteristic or peculiar quality, as :—

گوشت کھانیوالے جانور *gosht khānewāle jānwar*, carnivorous animals.
بہت بولنے والا آدمي *bahut bolnewālā ādmī*, a talkative individual.

It also expresses imminence ('about to'), as :—

آنیوالا *ānewālā*, about to come.
جانیوالا *janewālā*, about to go.
آنیوالي مصیبت *ānewālī muṣibat*, inpending misfortune.

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[1] The final 'ā' changed to 'e'.

NOTE.—مرنیوالا *marnewālā* (from مرنا *marnā*, to die), however means (*i*) deceased, or (*ii*) about to die.

113. The Conjunctive Participle is formed by adding 'kar' or 'ke' to the root, as:—

Infinitive.	Conjunctive Part.
جانا *jānā*, to go.	(جاکے or) جاکر *jākar* (or *jāke*), having gone.
لکھنا *likhnā*, to write.	(لکھکے or) لکھکر *likhkar* (or *likhke*), having written.
دینا *denā*, to give.	(دیکے or) دیکر *dekar* (or *deke*), having given.
لینا *lenā*, to take.	(لیکے or) لیکر *lēkar* (or *leke*), having taken.
کرنا *karnā*, to do.	[1] کرکے *karke*, having done.

NOTE.—The use of 'kar' is more common than 'ke'. Occasionally both (*karke*) are stuck on to the root, but this is very clumsy.

The chief object of this participle is to minimise the use of 'and' (*aur*) For instance, 'He wrote the letter and gave it to me' can be equally well expressed by "Having written the letter he gave it to me." Thus it unites two or more sentences into one and hence is called the Conjunctive (joining-together) Participle. (Vide 337 to 348).

114. The Adverbial Participle is formed by adding 'hī' (just) to the inflected [2] Present Participle. It denotes the immediate succession of one action or event after another, e.g.—

چٹھی لکھتے ھی *chiṭṭhī likhte hī*, instantly after writing the letter.

میرے جاتے ھی *mere jāte hī*, immediately after my departure.

شام ھوتے ھی *shām hote hī*, with the fall of evening.

[1] Not 'karkar' which is uneuphonious.

[2] The final 'ā' changed to 'e'.

It may sometimes denote simultaneity or concurrence, as :—

اسکے بولتے هي *uske bolte hī* = (*i*) as soon as he spoke, or no sooner than he spoke. (*ii*) during his speech.

Remark.—It must be noted that the genitive before it always ends in 'e' for the simple reason that the Present Participle in this case is used as a noun, 'par' (on) or 'meṅ' (in, during) being always suppressed after it. e.g. :—

میرے جاتے (پر / میں) هي *mere jāte* (*par* / *meṅ*) *hī*

= just (on / during) my going.

115. We summarise here, for the reader's convenience, the various elements and constructions explained above —

Infinitive.	Root.	Pr. Part.	Past Part.	Agent.
bolnā, to speak	*bol*	*boltā*	*bolā*	*bolnewālā*
dekhnā, to see	*dekh*	*dekhtā*	*dekhā*	*dekhnewālā*
lānā, to bring	*lā*	*lātā*	*lāyā*	*lānewālā*
bonā, to sow	*bo*	*botā*	*boyā*	*bonewālā*

Conj. Part.	Adv. Part.
bolkar	*bolte hī*
dekhkar	*dekhte hī*
lākar	*lāte hī*
bokar	*bote hī*

Vocabulary.

To call	*bulānā*	بلانا	To reach. To arrive.	*pahuṅchnā*	پہنچنا
To drink	*pīnā*	پینا			
To eat	*khānā*	کہانا	To put (in), To pour (in),	*ḍālnā*	ڈالنا
To fall	*girnā*	گرنا	To cast off.		

To stop, To wait (intr.)	*ṭhairnā*	ٹھیرنا	To stop, To prevent	*roknā*	روکنا
To send	*bhejnā*	بھیجنا	To leave, To release, To let go, To untie.	*chhoṛnā*	چھوڑنا
To read	*paṛhnā*	پڑھنا			
To take (to a place)	*lejānā*	لیجانا			
To take out, or off, To drive out.	*nikālnā*	نکالنا	To be released, To be let off, or out.	*chhūṭnā*	چھوٹنا
To wake up (tr.)	*jagānā*	جگانا	To hide (intr.)	(1) *chhipna*	چھپنا
To cut, To bite, To deduct,	*kāṭnā*	کاٹنا		(2) *chhupnā*	چھپنا
To be cut, deducted or bitten.	*kaṭnā*	کٹنا	To hide (tr.)	(1) *chhipānā*	چھپانا
To wish, To want.	*chāhnā*	چاھنا		(2) *chhupānā*	چھپانا
To ask (for). To beg (for). To demand.	*māṅgnā* [1]	مانگنا	To catch, To capture, To seize, To hold.	*pakaṛnā*	پکڑنا
To sleep	*sonā*	سونا	To say, To relate.	*kahnā*	کہنا
To be made, To pretend to be.	*bannā*	بننا	To tell, To inform.	1. *batānā*	بتانا
				2. *batlānā*	بتلانا
To make, To build, To make a fool of.	*bānānā*	بنانا	To show	1. *dikhānā*	دکھانا
				2. *dikhlānā*	دکھلانا

[1] Englishmen and their servants often use 'māṅgnā' for 'to want.' This is incorrect.

To die	*marnā* مرنا	To dismount, To disembark, To detrain.	*utarna* اُترنا
To put, To place, To keep.	*rakhnā* رکھنا		
To run	*dauṛnā*[1] دوڑنا	To take off, or down, etc.	*utārnā* اُتارنا
To run away, To escape, To desert.	*bhāgnā*[1] بھاگنا		
To fight	*laṛnā* لڑنا	To fly, To be blown up.	*uṛnā* اُڑنا
To remain, To stay, To live, To be left.	*rahnā* رہنا	To open	*kholnā* کھولنا
		To shut, To close,	*band karnā* بندکرنا
To climb, To ascend, To rise (as sun, etc.)	*chaṛhnā* چڑھنا	To discontinue.	
		To tie	*bandhnā* باندھنا
To get up, To be lifted.	*uṭhnā* اُٹھنا	To save. To defend.	*bachānā* بچانا
To rouse, To raise, To lift up, To carry.	*uṭhānā* اُٹھانا	To hear	*sunnā* سننا
		To laugh	*hańsnā* ہنسنا
To learn	*sīkhnā* سیکھنا		
To teach	1. *sikhānā* سکھانا 2. *sikhlāna* سکھلانا	To walk, To start, To go off.	*chalnā* چلنا
To come down or off, To descend,	*utarna* اُترنا	To make to go, To propel, To drive,	*chalānā* چلانا

[1] 'Dauṛnā' means simply 'to run' while 'bhāgnā' signifies "to run away from something apprehended."

To fire (as a gun). *chalānā* چلانا

Engine *añjan* انجن

Road, way. 1. *rāsta* راستہ 2. *rasta* رستہ

Exercise 10.

For calling. After drinking. Concerning his coming. Before sleeping. After my arrival. At his suggestion (Saying). Before I spoke. After he arrived. After his death. The range of this gun. From fear of the enemy. Seeing. Seen. On-looker. Showing. Shown. Having shown Sending. Sent. Having sent. Catching. Caught. Captor. Drinking. Drank. Doing. Done. Having done. Going. Gone. Having gone. Eating. Eaten. Having eaten. Living. Lived. Opening. Opened. Opener. Having opened. Hearing. Heard. Listener. Having heard. Laughing. Laughed. Cheerful. Having laughed. Instructor. Engine-driver. Keeper. Guide (road-shower). Having read. Reader. Having cut. Having slept. Inhabitant. Threatening-to-fall. About-to-arrive As soon as he left. No sooner than he came. Instantly after his desertion. As soon as I heard. Soon after the despatch of the letter.

Exercise 10 (*a*).

بھیجنے میں - پڑھنے کے بعد - جاگنے سے پہلے - قلعے سے نکلنے پر - بہت سونے سے - پکڑنے میں - خراب پانی پینے سے - پہنچنے کے بعد - دیکھنے میں - بدلنے سے - ہماری جیت - دشمن کی مار - میری سمجھ میں - لوٹ کا مال - لوہے کی مانگ - کہتا - کہا - کہکر بتلاتا - بتلایا - بتلاکر - ڈالتا - ڈالا - ڈالکر - مانگتا - مانگا - مانگ کر - پڑھتا - پڑھا - پڑھکر - نکلتا - نکلا - نکلکر - روکتا - روکا - روکنے والا - لڑتا - لڑا - لڑنیوالا - بچاتا -

بچایا - بچانیوالا - آنے جانے والے - بنانیوالا - بھیجنے والا - اٹھتا - اٹھا - اٹھکر - اُٹھنے والا - چلنے والا - ٹھیرکر - باندھتا - باندھا - باندھکر - بند کر کے - دوڑ کر - چھوڑ کر - آکر - سیکھ کر - چلکر - اٹھتے ھي - قلعے سے نکلتے ھي - اسکے مرتے ھي - گھوڑے سے اترتے ھي - جہاز پر چڑھتے ھي - شہر میں پہنچتے ھي •

Lesson IX.

Verb (*continued*).

Tenses.

116 Before we come to the formation of tenses we ask the reader to learn thoroughly the following four tenses of 'hona' (to be etc.) which are very extensively used both as finite verbs and also as anxiliaries to form certain tenses :—

(*i*) Present auxiliary.

I am, *maiṅ hūṅ* میں ھوں	We are, *ham haiṅ* ھم ھیں
Thou art, *tū hai* تو ھے	You are, *tum ho* تم ھو
He, she, it is, *wuh hai* وہ ھے	They are, *wuh haiṅ* وہ ھیں

Note.—No distinction of gender.

(*ii*) Past auxiliary.

I was, *maiṅ thā* (*thī*) میں تھا (تھي)	We were, *ham the* (*thīṅ*) [1] ھم تھے (تھیں)
Thou wast, *tū thā* (*thī*) تو تھا (تھي)	You were, *tum the* (*thīṅ*) تم تھے (تھیں)
He, she, it was, *wuh thā* (*thī*) وہ تھا (تھي)	They were, *wuh the* (*thīṅ*) وہ تھے (تھیں)

Note.—The 'ā' of the Masculine Singular changes to 'ī' for fem. singular, to 'e' for masc. plural, and to 'īṅ' for fem. plural.

[1] As a matter of fact the first person plural (we) has no feminine declension throughout except in the Panjab.

(*iii*) Present Subjunctive.

I may be, etc.,	*maiṅ hūṅ* میں ہوں	We may be, etc.	*ham hoṅ* ہم ہوں
Thou mayest be, etc.	*tū ho* تو ہو	You ,, ,, ,,	*tum ho* تم ہو
He, she, it may be, etc.	*wuh ho* وہ ہو	They ,, ,, ,,	*wuh hoṅ* وہ ہوں

NOTE.—No distinction of gender.

(*iv*) Future.

	M.	F.		M.	F.
I shall be,	*maiṅ hūṅgā* میں ہونگا	(*gī*) (گي)	We shall be,	*ham hoṅge* ہم ہونگے	(*gī*) [1] (گي)
Thou wilt be,	*tū hogā* تو ہوگا	(*gī*) (گي)	You will be,	*tum hoge* تم ہوگے	(*gī*) (گي)
He, she, it will be,	*wuh hogā* وہ ہوگا	(*gī*) (گي)	They will be,	*wuh hoṅge* وہ ہونگے	(*gī*) (گي)

NOTE.—(*a*) This tense is formed by adding to the Present Subjunctive 'gā' which changes to 'ge' for masc. plural and to 'gī' for fem. singular and plural.

(*b*) This tense does not only mean 'shall be' or 'will be' but also signifies 'may be', 'might be', 'must be', etc. In case of doubt it is supplemented by 'shāyad' (perhaps), while in case of certainty by 'ẓarūr' (certainly) or by some synonym of theirs, as :—

Shāyad wuh ā,egā = He might come (lit. Perhaps he will come.

Wuh ẓarūr ā,egā = He must come (lit. He will come positively).

Order of Words in a Sentence.

117. Now that we are entering into a more ambitious scheme of constructing sentences we beg to give below the order of words in Hindustani sentences :—

[1] As a matter of fact the first person plural (we) has no feminine declension throughout except in the Panjab.

(*i*). The subject with its adjuncts, if any, stands first.

(*ii*). The object with its adjuncts, if any, stands second. If there are both direct and indirect objects, the latter precedes but this is immaterial. Should the object be a clause it follows its verb.

(*iii*). The verb with its adjuncts, if any, stands last.

(*iv*). The negative adverbs immediately precede the verb. Should the verb be compound, they sound much better between the component parts.

(*v*). Interrogatives, especially adverbs, sound much better, placed as near the verb as due regard for other rules will allow.

(*vi*). The adverb of time (a word or a phrase) may introduce a sentence or immediately follow the subject or whatever happens to be, otherwise, the first word. If there be an adverb of place (a word or a phrase) as well, it follows that of time.

(*vii*). If two things are mentioned in a sentence, one bigger, and the other smaller, the smaller forming part of, or contained in the bigger, the bigger is allowed precedence.

(*viii*). The introductory 'it' and 'there' are not translated.

Examples:—

English Construction.	Hindustani Construction.
1. He is very rich.	1 2 3 He very rich is.
2. He went lame.	1 2 3 He lame went (became).
3. The gallant soldier saved her life.	1 2 The gallant soldier her life 3 saved.

English Construction.	Hindustani Construction.
4. I gave the poor man two rupees.	1 2 3 I to the poor man two rupees 4 gave.
5. He discharged his duties honestly.	1 2 3 He his duties honestly 4 discharged.
6 Don't bother me.	1 2 3 Me don't bother.
7. He says that it is not fair.	1 2 3 4 5 6 7 He says that it fair not is.
8. He did not come in time.	1 2 3 4 He in time not did come (came).
9. How did the glass break ?	1 2 3 The glass how did break (broke).
10. Why did you beat him ?	1 2 3 4 You him why did beat (beat).
11. He arrived here yesterday.	1 2 3 4 He yesterday here arrived.
12. He cannot reach the town before two o'clock.	1 2 He before 2 o'clock 3 4 the town not reach can (or reach not can).

English Construction.	Hindustani Construction.
13. There is a big fort on the top of the hill.	1 On the top of the hill 2 3 a big fort is.
14. How many men are in this company ?	1 In this company 2 3 how many men are.
15. It is sin to tell a lie.	1 2 3 To tell a lie sin is.
16. There are two hundred men in a company.	1 In a company 2 3 two hundred men are.

NOTE.—The above rules which are meant solely for the guidance of the beginner are not infrequently departed from, for the sake of emphasis, etc.

118. The order of words in an interrogative sentence is virtually the same as in an assertive or affirmative sentence. Occasionally 'kyā' (what ?) is prefixed to a sentence to indicate interrogation. But this is purely optional and can be used with only such sentences as have no interrogative word in them already. In speaking, however, the chief guide is tone, which consists in laying a stress on the last syllable, i.e. pronouncing it more forcibly in a pitched voice.

'Kyoṅ' (why ?) is also used to mark interrogation but very rarely.

The *Negative* Adverbs.

119. There are in all three negative adverbs :—

(*i*) ~ *mat* = don't.

(*ii*) نا *na* = not.

(*iii*) نہیں *nahīṅ* = no, not.

120. (*i*) 'Mat' is exclusively used with the Imperative and is very strong and imperious. Placed after the verb it sounds still more dictatory.

(*ii*) 'Na' is used with :—

(*a*) Imperative. (It is neither very strong nor imperious.)

(*b*) Present Subjunctive.

(*c*) Past Conditional.

(*d*) Preterite or Indefinite Past.

(*e*) Negative Infinitive.

(*f*) Neither.....nor = $\frac{(i)\ \text{na}}{(ii)\ \text{nato}}$ ..... $\frac{\text{na}}{\text{aur na}}$.

NOTE.—'Na' (or 'nā' ں) placed after the verb gives it in terrogative sense like the English "Wont you ? I hope you will," etc.

(*iii*) 'nahīṅ' is used :—

(*a*) In answer to a question.

(*b*) When the Present Auxiliary (hūn, hai, etc.) occurs either as a finite or auxiliary verb. In this case the auxiliary is optionally discarded.

(*c*) With Imperative, but very rarely and then it generally follows the verb.

(*d*) With 'chāhiye' (should, ought to, it is necessary, etc.).

REMARK.—(*i*) With the other tenses 'na' or 'nahīṅ' can be optionally used. 'Nahiṅ' is, however, stronger than 'na'.

(*ii*) The English 'no' when it occurs as an adjective is expressed by 'ko,ī' if it refers to number, and by 'kuchh' if it refers to quantity. In either case the verb is made negative.

Agreement of Verb.

121. Unless otherwise stated (vide sec. 173), the verb agrees with its subject in gender, number and person.

NOTE.—(*i*) Tenses which have no distinction of gender agree with the subject obviously in number and person only.

(*ii*) A sentence as subject (or object) of the main sentence is treated as a masculine singular noun.

122. If there are more than one subject belonging to different persons, they are arranged in the natural order of the persons, beginning with the first, and the verb is put in the First Person Plural if one of the subjects is of this person and in the Second Person Plural if the subjects belong to the Second and Third Persons. All nouns belong to the Third Person.

123. If the subjects are living beings (Singular or Plural) belonging to the Third Person, the verb is put in the plural and agrees with them in gender if they are all of the same gender; but if they are of different genders, the Masculine is preferred. Care should, however, be taken in such cases, to bring the Masculine one nearer the verb.

124. **A subject in the third person singular is often treated as plural out of respect or politeness.**

125. In case the subjects are things or abstract nouns, all Singular and of the same gender, the verb may occasionally be put in the Plural, but the Singular is far more preferable. If all of them are Plural of the same gender the verb must, of course, be put in the Plural of the particular gender.

126. In case of mixture the verb agrees with the last.

127. If the various subjects are summed up by 'donoṅ' (both), 'sab' (all) etc., put in apposition, the verb, of course, agrees with them, e.g.:—

English Construction.	Hindustani Construction.	Gender, Number and Person of the verb.	Reference to rule.
1. I shall go.	I shall go.	First Pers. Sing. (Masc. or Fem.).	Sec. 121.
2. We shall go.	We shall go.	First Pers. Plur. (Masc. or Fem.)	
3. Thou wilt go.	Thou wilt go.	Second Pers. Sing. (Masc or Fem).	
4. You will go.	You will go.	Second Pers. Plur. (Masc. or Fem.).	
5. He will go.	He will go.	Third Pers. Sing., Masculine.	
6. She will go.	She will go.	do. Fem.	
7. It will go.	It will go.	do. (Masc. or Fem.).	
8. They will go.	They will go.	Third Pers. Plur. (Masc. or Fem.).	

English Construction.	Hindustani Construction.	Gender, Number and Person of the verb.	Reference to rule.
9. He and I shall go.	I and he will go.	First Pers. Plur., Masculine.	
10. You and I shall go.	I and you will go.	First Pers. Plur., Masc. (Fem. if both the subjects are feminine).	Sec. 122.
11. He and you will go.	You and he will go.	Second Pers. Plur., Masculine.	
12. The king and his minister went ahunting.	The king and his minister ahunting went.	Third Pers. Plur., Masculine.	
13. The queen and her daughter came to the king.	The queen and her daughter to the king came.	Third Pers. Plur., Feminine.	Sec. 123.
14. His parents went to Lahore.	His parents to Lahore went.	Third Pers. Plur., Masculine.	
15. The boys and girls are playing.	The boys and girls are playing.	do.	

English Construction.	Hindustani Construction.	Gender, Number and Person of the verb.	Reference to rule.
16. He has gone to Lahore.	They to Lahore have gone.	Third Pers. Plur., Masc. (For respect.)	Sec. 124.
17. The Colonel has gone to the butts.	The Colonel to the butts have gone.	do.	
18. Lady Dane is coming to India.	Lady Dane to India are coming.	Third Pers. Plur., Fem. (For respect.)	
19. My pouch (m.) and haversack (m.) were lost.	My pouch and haversack was (or were) lost.	Third Pers. Masculine. (Singular or Plural).	Sec. 125.
20. Pouches (m.) and haversacks (m.) were distributed.	Pouches and haversacks were distributed	Third Pers. Plur., Masculine.	
21. Table (f.) and chairs (f.) were put in.	Tables and chairs inside were put.	Third Pers. Plur., Feminine.	

English Construction.	Hindustani Construction.	Gender, Number and Person of the verb.	Reference to rule.
22. My pouch (m.) and his bayonet (f.) were lost.	My pouch and his bayonet ⌒ was lost.	Third Pers. Sing., Fem. (agreeing with 'bayonet').	Sec. 126.
23. Fever (m.) and cough (f.) are caused by it.	By it fever and cough ⌒ is caused.	Third Pers. Sing., Fem. (agreeing with 'cough').	
24. His pistol (m.) and my gun (f.) were both lost.	His pistol and my gun both ⌒ were lost.	Third Pers. Plur., Masculine (agreeing with 'both').	Sec. 127.
25. His pistol (m.), your rifle (f.) and my sword (f.) were all lost.	His pistol, your rifle and my sword all were lost.	do. (agreeing with 'all').	

VOCABULARY.

True (adj.) } *sach* سچ
Truth (m.) }
Truthful *sachchā* سچا

Quite, absolutely *bilkul*[1] بالکل
A lie (m.) } *jhūṭ* جھوٹ
False (adj.) }

[1] Mark spelling 'bālkl'.

Liar (or lying) *jhūṭā* جھوٹا
Literate (educated) *paṛhā*[1] *likhā* پڑھا لکھا
Illiterate *anpaṛh* انپڑھ
Right, correct 1. *ṭhīk* ٹھیک 2. *durust* درست
Age *'umar* عمر
Rank *'uhda* عہدہ
Sufficient 1. *kāfī* کافي 2. *bas*[2] بس
Caste (f.) *zāt* ذات
Present *ḥāẓir* حاضر
Absent *ghair ḥāẓir* غیر حاضر
How far? (distance) *kitnīdūr* کتنی دور
Hot, warm *garm* گرم
Cold (adj.) 1. *sard* سرد 2. *ṭhaṅḍā* ٹھنڈا
Very, much, many, too (of excess) *bahut* بہت
Object, meaning *maṭlab* مطلب
To-day *āj* آج
To-morrow, yesterday. *kal* کل
Day after to-morrow, Day before yesterday. *parsoṅ* پرسوں
Where? 1. *kahān* کہاں 2. *kidhar* کدھر
When? *kab* کب
When (relative) *jab* جب
Doubtless *beshak* بیشک
Hiding (hidden) *chhipā*[3] *(hūā)* چھپا ہوا
Forest *jaṅgal* جنگل
At that time *us waqt* اُسوقت
Parade (f.) *pret* پریٹ
Loss, harm, damage *nuqṣān* نقصان
Mess (f.) *miskot* مسکوٹ
Company (f.) *kampnī* کمپني
Service, duty (of inferior) (f.) *naukrī* نوکري
Tailor *darzī* درزي
Turban (f.) *pagṛī* پگڑي
Useless, gainless *be*[4] *fā'idā* بیفائدہ
Irregular *be qā'ida*[4] بیقاعدہ
Sin *gunāh* گناہ
Habit *'ādat* عادت

[1] Both parts are inflected.

[2] 'bas' is used predicatively only. As interjection it means 'enough!'

[3] Participial adjective; it is optional to add 'hūā'; when added it must be inflected as well.

[4] Unchangeable Persian adjectives.

Custom	*dastūr*	دستور	
Subjects (people)	*ra'īyat*	رعیت	
Officer	1. *afsar*	افسر	
	2. *ḥākim*	حاکم	
Follower of Hinduism	*Hindū*	هندو	
Mohamadan	*musalmān*	مسلمان	
Christian	*'īsā, ī*	عیسائي	
Chest	1. *chhātī* (f.)	چهاتي	
	2. *sīnā* (m.)	سینه	
Complete, full, up to standard	*pūrā*	پورا	
Leave (of absence)	*chhuṭṭī*	چهٹّي	
Language, tongue (f.)	*zubān*	زبان	
Language (not tongue) (f.)	*bolī*	بولي	
Race, tribe (f.)	*qaum*	قوم	
To tell a lie	*jhūṭ bolnā*	جهوٹ بولنا	
Known	*ma'lūm*	معلوم	
Or	*yā*	یا	

Exercise 11.

1. He is an intelligent man. 2. Is he your brother? 3. It is a very big fort. 4. Who are you? 5. Is it true? 6. No, it is a lie. 7. They are all illiterate. 8. Are you educated? 9. He is ill to-day. 10. He is quite healthy to-day. 11. This recruit is very weak. 12. Is he your friend? 13. That Havildar is my enemy. 14. The roads are very bad. 15. It is a very difficult language. 16. It is quite an easy thing. 17. Your uniform is very dirty. 18. Whose arrangement is this? 19. This is quite wrong. 20. It is all right. 21. Whose servant[1] are you? 22. What is your age? 23. What is your rank? 24. What is the time? 25. This trench is not deep enough. 26. He is a Rajput by caste (of caste). 27. How many men are present? 28. How far is your village? 29. This water is too hot. 30. This room is too warm. 31. What is your object? 32. I was in Lahore yesterday. 33. Whose fault

[1] The Predicative noun, if masculine, is treated as belonging to the same number as the subject. Hence it is plural here.

was this ? 34. It was your fault indeed. 35. Why were you absent yesterday ? 36. They were absent from the parade. 37. If he is (may be) in the office. 38. If it is right. 39. I shall be in Rawalpindi to-morrow. 40. He might be in the mess. 41. It must be in my room.

Exercise 11 (*a*).

(1) تم کس کمپني میں هو ؟ - (2) میں 'بي' کمپني میں هوں - (3) تمهاري نوکري کتني هے ؟ - (4) تم درزي هو ؟ - (5) بیشک یه تمهارا کام هے - (6) میرا بڑا بهائي رسالے میں جمعدار هے - (7) تمهاري پگڑي ٹهیک نهیں هے - (8) وه بهت اچها آدمي هے - (9) تم کسکے اردلي هو ؟ - (10) یه سب بیفائده هے - (11) یه بیقاعده بات هے - (12) یه کیا هے ؟ (13) اُسکا نام کیا هے ؟ - (14) تمهارے گاؤں کا نمبردار کون هے ؟ (15) کلکته یهاں سے کتني دور هے ؟ - (16) کشمیر ٹهنڈا ملک هے - (17) جهوٹ بولنا گناه هے - (18) یه اسکي عادت هے - (19) اس ملک میں کیا دستور هے ؟ - (20) هم سب آپکي رعیت هیں - (21) آپ همارے افسر هیں - (22) تم هندو هو یا مسلمان ؟ - (23) میں عیسائي هوں - (24) یه کافي نهیں هے - (25) اُسکي چهاتي پوري هے - (26) تم بهت سست هو - (27) کتنے آدمي چهٹي پر هیں - (28) وه بهت بهادر قوم هے - (29) یه دریا بهت گهرا نهیں هے - (30) تم کل کهاں تهے - (31) یه سپاهي کل پریٹ سے غیر حاضر تها - (32) اسکي وردي بهت میلي تهي - (33) هم اسوقت مسکوٹ میں تهے - (34) تم اندهے تهے ؟ - (35) اس مورچے میں کتنے آدمي تهے ؟ -

(36) دریا کے کنارے پر ایک اونچا درخت تھا - (37) کل کا حملہ بہت سخت تھا - (38) جب میں سپاھي تھا تو میري طلب پندرہ روپے تھي - (39) اُس حملے میں ایک رسالہ اور دو پلٹنیں تھیں - (40) اگر تمکو معلوم ھو - (41) جب لال جھنڈي اُوپر ھو - (42) اگر یہ اسکا قصور ھو - (43) شاید اجیٹن صاحب کو معلوم ھو - (44) شاید وہ 'لائین' میں ھو - (45) اگر دشمن کے کچھہ آدمي اُس پہاڑي پر ھوں - (46) شاید وہ بیمار ھوگا - (47) اب کیا وقت ھوگا - (48) یہ ضرور تمہارا قصور ھوگا - (49) کل بہت سخت حملہ ھوگا - (50) پرسون ھم آگرہ میں ھونگے *

Miscellaneous Colloquial Sentences.

Is there any body here ?	*ko,ī*[1] *hai ?*
Who are you ?	*tum kaun ho ?*
What is your name ?	*tumhārā nām kyā hai ?*
What is your father's name ?	*tumhāre bāp kā nām kyā hai ?*
What is your caste ?	*tumhārī ẓat kyā hai ?*
What is your village ?	*tumhārā ga,oṅ kaunsā hai ?*
In which tahsil[2] ?	*kis taḥṣīl meṅ ?*
How long is this trench ?	*yih morcha kitnā lamba hai ?*
How deep is this river ?	*yih daryā kitnā gahrā hai ?*
How broad is that nullah ?	*wuh nālā kitnā chauṛa hai ?*
Whose fields are those ?	*wuh kiske khet haiṅ ?*
Where is my sword ?	*hamārī kirch kahāṅ hai ?*
This color is very bad.	*yih raṅg bahut kharāb hai.*
Where is my orderly ?	*hamārā ardalī kahāṅ hai ?*
Is he a relation of yours ?	*wuh tumhārā rishta-dār hai ?*
Are you the owner of this bungalow ?	*tum is baṅgle ke mālik ho ?*

[1] Used as a shout for servants.

[2] A collection of towns or villages smaller than a district.

He is a very respectable man.	*wuh baṛā 'izzatdār ādmī hai.*
Our Subadar Major belongs to a respectable family.	*hamāre ṣubedār ṣāḥib kẖāndānī ādmī haiṅ.*
It is the Colonel's strict order.	*(yih) karnail ṣāḥib kā saḳẖt ḥukm hai.*
The sun is very strong to-day.	*āj dhūp bahut tez hai.*
Was it yours or his ?	*wuh tumhārā thā yā uskā ?*
He is an old servant of mine.	*wuh hamārā purānā naukar hai.*
(At) what time ?	*kis waqt ?*
(In) which direction ?	*kis ṭaraf ?*
(At) what place ?	*kis jaga ?*

Lesson X.

Tenses (*contd.*).

128. There are altogether nine principal tenses ; three are formed from the root, three from the Present Participle, and three from the Past Participle.

Tenses of the root :—

(*i*) **Imperative.**
(*ii*) **Present Subjunctive.**
(*iii*) **Future.**

Tenses of the Present Participle :—

(*iv*) **Past Conditional.**
(*v*) **Present (Indicative).**
(*vi*) **Imperfect (Past).**

Tenses of the Past Participle :—

(*vii*) **Preterite (or Past Indefinite).**
(*viii*) **Perfect.**
(*ix*) **Pluperfect.**

Imperative.

129. The most common form of the second person plural Imperative is formed by adding 'o' to the root. It generally requires immediate compliance, e.g :–

Infinitive.	Root.	Imperative.
بول *bolnā*, to speak	بول *bol*	بولو *bolo.*
ٹھیرنا *ṭhairnā*, to stop	ٹھیر *ṭhair*	ٹھیرو *ṭhairo.*
کھولنا *kholnā*, to open	کھول *khol*	کھولو *kholo.*

Note.—(*a*) If the root ends in 'o' the addition of another 'o' is obviously unnecessary, e.g. :—

دھونا *dhona*, to wash دھو *dho*, wash (Imperative).

(*b*) The roots of 'denā' (to give) and 'lenā' (to take) are 'd' and 'l' respectively for all the three tenses formed from the root, e.g :—

دینا *denā*, to give دو *do*, give (Imperative).

لینا *lenā*, to take لو *lo*, take (Imperative).

130. English sentences, constructed with 'must', 'shall', 'should', 'are to', etc., which have virtually the force of command or order, are advantageously expressed by the Imperative, e.g :—

You must go just now,
You shall go just now,
You should (jolly well) go just now,
You are to go just now.

} *abhī jā,o.* (*abhī* = just now).

131. The Respectful or Polite Imperative is formed by adding 'ıye' to the root, as :—

آئیئے *ā,īye*, be pleased to come ; from آنا *ānā*, to come.

بیٹھیئے *baiṭhīye*, be pleased to sit down ; from بیٹھنا *baiṭhnā* to sit down.

لکھیئے *likhīye*, be pleased to write ; from لکھنا *likhnā*, to write.

سنیئے *sunīye*, be pleased to listen, from سننا *sunnā*, to listen, to hear.

NOTE.—(*a*) The addition of *gā* (گا) to this form gives it a future signification, as :—

جلد آئیئیگا *jald ā,iyegā*, you will be pleased to come soon.

(*b*) For Impersonal use of the Respectful Imperative vide 269 to 271.

132. Very much allied to the Polite form given above is what we, for want of a better name, might call the Future Advisory or Monitory Imperative. It is formed by adding 'īyo' (instead of 'īye') to the root, as :—

وهاں نہ جائیئو *wahāṅ na jāīyo*, never go there (I advise or warn you).

NOTE.—This form implies a sense of superiority (real or assumed) on the part of the speaker.

133. The following verbs form their Respectful and Advisory Imperatives slightly irregularly :—

Infinitive.	Root.	Resp. Imp.	Adv. Imp.
کرنا *karnā*, to do	کر *kar*	کیجیئے *kījīye*	کیجیئو *kījīyo*.
دینا *denā*, to give	دے *de*	دیجیئے *dījīye*	دیجیئو *dījīyo*.
لینا *lenā*, to take	لے *le*	لیجیئے *lījīye*	لیجیئو *lījīyo*.
پینا *pīnā*, to drink	پی *pī*	پیجیئے *pījīye*	پیجیئو *pījīyo*.
ہونا *honā*, to be	ہو *ho*	ہوجیئے *hūjīye*	ہوجیئو *hūjīyo*.

134. The Infinitive is also used as :—

(*a*) Present Polite Imperative.

(*b*) Future Imperative.

As Present Imperative it is generally supplemented by ẓarā (just, a little, for a while), or 'to' (just, etc.), or both, as :—

yih kitāb denā,
ẓarā yih kitāb denā,
yih kitāb to denā,
ẓarā yih kitāb to denā.

} Just give (me) this book, will you ?

As Future Imperative it is not necessarily polite, as :—

hafte ke ba'd ānā = (you might) come after a week. (*hafta* = week.)

135. The root itself also expresses the Second Person Singular Imperative but its use is confined to cases defined in Sec. 101 (iii), e.g.:—

Ai k̲hudā, mere gunāh mu'āf kar = O God, forgive my sins. (*mu'āf karnā*, to forgive.)

Beṭā, merī bāt sun = O son, listen to what I say (my words).

Idhar ā = Come here (you silly fool). (*idhar* = here.)

Vocabulary.

Quickly (adv.) / Rapidity (f.)	*jaldī*	جلدي
To hurrry up, / To make haste.	*jaldī karnā*	جلدي کرنا
Silent (adj.) / Silence (f.)	*chup*	چپ
Inside	*aṅdar*	اندر
Outside	*bāhir*	باهر
Noise	*shor*	شور
To make a noise	*shor karnā*	شور کرنا
To keep quiet	*chup rahnā*	چپ رهنا
Again	*phir*	پهر
Loudly, Forcibly, Strongly.	*zor se*	زور سے
And, Other, More	*aur*	اور
Cake	*kek*	کیک
Without thinking	*be soche samjhe*	بے سوچے سمجھے
Clearly, Distinctly	*ṣāf ṣāf*	صاف صاف
Standing (adj.)	*khaṛā (hūā)*	کھڑا (هوا)
Sitting (seated)	*baiṭhā (hūā)*	بیٹھا (هوا)
To stand up	*khaṛā honā*	کھڑا هونا
To fear	*ḍarnā* [1]	ڈرنا
Window	*khiṛkī*	کھڑکي
Bath	*g̲husl*	غسل
To have a bath	*g̲husl karnā*	غسل کرنا
To light, To burn (tr.)	*jalānā*	جلانا
To put out, To extinguish.	*bujhānā*	بجهانا

[1] Takes 'se' (from) after the object feared.

Lamp	1. *lamp* (m.) 2. *battī* (f.)	لمپ بتي
Wick	*battī*	بتي
Fire (f.)	*āg*	آگ
To forget	*bhūlnā*	بهولنا
Bicycle	*bā,īsikal*	بائيسكل
Back (adv.)	*wāpis*	واپس
To turn (intr.)	*ghūmnā*	گهومنا
To turn (tr.)	*ghumānā*	گهمانا
To the right	*dā,eṅ hāth*	دائيں هاتهه
To the left	*bā,eṅ hāth*	بائيں هاتهه
A little	*thoṛā*	تهوڑا
Clerk (native)	*bābū*	بابو
Boots	*būṭ*	بوٹ
Repairs (f.)	*marammat*	مرمت
To repair	*marammat karnā*	مرمت كرنا
To enquire	*pūchhnā*	پوچهنا
To go on, To go away.	*chalā*[1] *jānā*	چلا جانا
Here	1. *yahāṅ* 2. *idhar*	يهاں اِدهر
There	1. *wahāṅ* 2. *udhar*	وهاں ادهر
To bring up, To submit.	*pesh karnā*	پيش كرنا
To lie down	1. *leṭnā* 2. *leṭ jānā*	ليٹنا ليٹ جانا
Very far	*bahut dūr*	بهت دور
Answer	*jawāb*	جواب
Paper	*kāghaz̲*	كاغذ
At 4-30	*sāṛhe chār baje*	ساڑهے چار بجے
First of all	*sab se pahle*	سب سے پهلے
To eat, Food (m.)	*khānā*	كهانا
Drill (f.)	*qawā'id*	قواعد
To send for (inferiors and things).	1. *maṅgānā* 2. *maṅgwānā*	منگانا منگوانا
To send for (persons in general).	*bulwānā*	بلوانا
Prisoner	*qaidī*	قيدي
Near (adv.)	*nazdīk*	نزديک
Onward, Ahead (adv.)	*āge*	آگے
Pace	*qadam*	قدم
To keep up pace	*qadam milānā*	قدم ملانا
Heel (f.)	*eṛī*	ايڑي
To keep heels together	*eṛī milānā*	ايڑي ملانا

[1] 'Chalā' also changes its 'ā' to agree with the subject.

To fix bayonet *saṅgīn chaṛhānā* سنگین چڑھانا
To press *dabānā* دبانا
Slowly, Gently. *āhista* آهسته
To pull, To draw. *kheṅchnā* کهینچنا
Brown (almond color) *bādāmī* بادامي
Target *nishāna* نشانه

Bull's eye *gulzari* گلزري
Moon *chāṅd* چاند
Seven o'clock *sāt baje* سات بجے
Straight *sīdhā* سیدها
Roll call, Strength (numerical). *giṅtī* گنتي
At once 1. *ek dam* ایک دم 2. *fauran* فوراً

Exercise 12.

1. Call my bearer.[1] 2. Call him here. 3. Bring him up to-morrow. 4. Don't be afraid. 5. Shut the door. 6. Open the window. 7. Take these papers at once to the office. 8. First of all teach them drill. 9. Write down their names. 10. Wait for the answer. 11. Show this to me. 12. Speak again. 13. Bring an answer. 14. Speak distinctly and slowly. 15. Send for him quickly. 16. Send for the dinner at once. 17. Don't go very far. 18. Don't forget again. 19. Take my brown boots for repairs. 20. Come back before roll-call time. 21. Don't speak so quickly. 22. Look straight towards the target. 23. Don't wake me up before 7 o'clock. 24. Be pleased to write to him just now. 25. Be pleased to come in and sit down. 26. Will you be pleased to let me have a look at the map. 27. Just call my bearer, will you ? 28. Never answer in haste (I advise or warn you). 29. Come to my office after two weeks. 30. Bring food for the dog.

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[1] Personal Pronouns and human beings occurring as direct objects are generally put in the Dative.

EXERCISE 12 (*a*).

(1) همارے سائیس کو بلاؤ - (2) اور نزدیک آؤ - (3) آگے مت جاؤ - (4) ذرا آهسته بولو - (5) هماري هندوستاني کتاب لاؤ - (6) بڑا بوٹ لاؤ - (7) کهانے کیواسطے کچهه تازہ میوہ لاؤ - (8) همکو ٹهیک چار بجے جگاؤ - (9) سیدها آگے چلے جاؤ - (10) اِدهر اُدهر مت دیکهو - (11) هماري بات سنو - (12) سچ سچ بولو - (13) جهوٹ مت بولو - (14) میز پر رکهو - (15) دو کرسیاں باهر لاؤ - (16) کتے کو ادهر مت باندهو - (17) دوڑو نهیں - آهسته آهسته چلو - (18) همارا بوٹ اتارو - (19) اپنا مطلب بتلاؤ - (20) بنگلے پر جاکر همارا "بائیسکل" لاؤ - (21) دفتر جاکر بابو سے پوچهو - (22) مسکوٹ جاکر ایک "کیک" لاؤ - (23) کرنیل صاحب سے پوچهیئے - (24) میرے اردلي کو اپنے ساتهه لیجائیئے - (25) یه بات کسي سے نه کهیئیگا - (26) جواب جلد دیجیئیگا - (27) ذرا یه هماري رفل پکڑنا - (28) اپني جگه سے اِدهر اُدهر مت جانا - (29) پریٹ سے غیر حاضر نه هونا - (30) پرسوں پهر آنا - (31) دیکهه بچا بے سوچے سمجهے کوئي کام نه کیجیئو *

Miscellaneous Colloquial Sentences.

Turn to the right.	*dā,eṅ hāth ghūmo.*
Turn to the left.	*bā,eṅ hāth ghūmo.*
Keep up step.	*qadam milā,o.*
Heels together.	*eṛī milā,o.*
Don't press (it) violently.	*zor se mat dabā,o.*
Press (it) gently.	*āhista dabā,o.*
Fix bayonet.	*saṅgīn chaṛhā,o.*
Pull vigorously.	*zor se kheṅcho.*
Come here.	*idhar ā,o.*

Don't go there.	*udhar mat jā,o.*
Take care (or, look out).	*ḵhabardār.*
Hurry up.	*jaldī karo.*
Don't make a noise.	*shor mat karo.*
Keep quiet.	*chup raho.*
Take off (your) clothes.	*kapṛe utāro.*
Stand up straight.	*sīdhe khaṛe ho.*
Lie down.	*leṭjā,o.*
Wait a little.	*ẕarā* (or *thoṛā*) *ṭhairo.*
Bring him up before the C.O.	*usko karnail ṣāḥib ke sāmne pesh karo.*
Take this letter to the Adjutant.	*yih chiṭṭhī Ajiṭan Ṣāhib ke*[1] *pās lejā,o.*
Bring an answer quickly.	*jawāb jaldī lā,o.*
It is very hot to-day.	*āj bahut garmī*[2] *hai.*
It is very cold to-day.	*āj bahut sardī*[3] (or *ṭhaṅḍ*) *hai.*
He is rather annoyed.	*wuh kuchh ḵhafā hai.*
You are very lazy.	*tum bahut sust ho.*
Who is this sepoy?	*yih jawān*[4] *kaun hai?*

Lesson XI.

Tenses (*contd.*).

Present Subjunctive (or *as it is miscalled Aorist*).

136. The Present Subjunctive is formed by adding to the root:—

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[1] 'To' of motion to persons is expressed by '*ke pās*' (near).

[2] *Garmī* = heat, warmth.

[3] *Sardī* (or *ṭhaṅḍ*) = coldness.

[4] '*Jawān*' (youth, a young man) is often used for a soldier as a compliment.

'*ūṅ*' for First Person Sing. (I).	'*eṅ*' for First Pers. Pl. (we).
'*e*' for Second Person Sing. (thou).	'*o*' for Second Pers. Pl. (you).
'*e*' for Third Person Sing. (he, she, it, etc.)	'*eṅ*' for Third Pers. Pl. (they, etc.)

e.g. بولنا, *bolnā*, to speak; root بول *bol*.

میں بولوں *maiṅ bolūṅ* = I may speak, etc.

تو بولے *tū bole* = Thou mayest speak, etc.

وہ بولے *wuh bole* = He, she, it may speak, etc.

ہم بولیں *ham boleṅ* = We may speak, etc.

تم بولو *tum bolo* = You may speak, etc.

وہ بولیں *wuh boleṅ* = They may speak, etc.

NOTE.—If the root ends in a long vowel, 'w' is occasionally met with inserted before the above terminations. For instance instead of وہ آئے *wuh ā,e* (he may come, etc.) you sometimes come across وہ آوے *wuh āwe*. But this latter form is now considered inelegant and is fast falling out.

137. The Present Subjunctive is chiefly used :—

(*i*) To express future conditions (especially if the main clause is in the Imperative), as :—

Agar wuh ā,e, if he comes (i.e. should come).

Jab wuh ā,e, when he comes (i.e. should come).

Jab[1] *tak wuh na ā,e*, until he comes (i.e. should come).

(*ii*) To make doubtful statements, in which case the sentence is generally introduced by '*shāyad*' (perhaps) as :—

Shāyad wuh pūchhe = He might enquire.

Shāyad maiṅ waqt par na pahuṅchūṅ = I might not arrive in time.

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[1] '*Jab tak*' (as long as) when used for 'until' takes the verb in the negative, because 'until he comes' = 'as long as he does *not* come.'

(*iii*) To ask permission or advice or to express a wish, request, etc. as :—

Maiṅ jā,ūṅ? May (or shall) I go ?

Wuh jā,e yā na? Should he go or not ?

Ab maiṅ kyā karūṅ? What should (or can) I do now ?

Khudā kare wuh kāmyāb hojā,e, God grant that he should succeed.

Kāsh-ki wuh ā,e, Would that he were to come.

Ab = now.

Khudā kare = God grant.

Kāmyāb = successful.

Kāmyāb honā (or, *hojānā*) = to succeed.

Kāsh ki = would that.

(*iv*) To express contingent subordinate clauses expressive of purpose, etc., as :—

Darwāza kholo ki hawā aṅdar ā,e = open the door that the air may come in.

(*Ki* = that, in order that, etc.)

(*v*) For the missing persons of the Imperative, as :—

Ā,o koshish kareṅ = come let us try.

Koshish karnā = to try.

Future.

138. The Future Tense is formed by adding 'gā' to the Present Subjunctive; 'gā' becomes 'ge' for masculine plural and 'gī' for feminine, singular and plural, e.g. :—

	M.	F.
میں بولونگا (گي)	*māiṅ bolūṅgā*	(*gī*) = I shall speak.
تو بولیگا (گي)	*tū bolegā*	(*gī*) = thou wilt speak.
وہ بولیگا (گي)	*wuh bolegā*	(*gī*) = he, she, it will speak.
ہم بولینگے (گي)	*ham boleṅge*	(*gī*) = we shall speak.
تم بولوگے (گي)	*tum bologe*	(*gī*) = you will speak.
وہ بولینگے (گي)	*wuh boleṅge*	(*gī*) = they will speak.

NOTE—(*a*) Apart from expressing simple future actions or events it is often used to express future conditions, especially when the main clause is in the future, as:—

Agar wuh ā,egā to maiṅ jā,ūṅgā = If he comes I shall go.
agar = if.
to = then.

(*b*) It is occasionally used to express wish or intention as:—

Maiṅ pahle dekhūṅgā kī uskī rā,e kyā hai = first of all I would (or want to) see what his opinion is.

VOCABULARY.

Opinion (f.) *rā,e* راۓ
Thought, Idea, Opinion. *khayāl* خيال
In my opinion: 1. *mere khayāl meṅ* ميرے خيال ميں; 2. *merī rā,e meṅ* ميري راۓ ميں
Chimney *chimnī* چمني
To blow, To sound, To play (music). *bajānā* بجانا
Alarm *alāram* الارم
Airship, Aeroplane. *hawā,ī jahāz* هوائي جهاز
Yes *hāṅ* هاں
This evening *āj shām* آج شام
To-night *āj rāt* آج رات

To dismiss *dismis karnā* ڈسمس کرنا
To dismiss (from service) *mauqūf karnā* موقوف کرنا
Cells (mily.) *kāṅjī haus* کانجي هوس
Examination *imtiḥān* امتحان
How long (time) *kitnī der* کتني دير
To accept, To agree, To follow (advice), To carry out (order). *mānnā* ماننا
Otherwise, or else. 1. *nahiṅ to* نهيں تو; 2. *warna* ورنه
Advice (f.) *ṣalāḥ* صلاح
Cart, Carriage, Trap. *gāṛī* گاڑي
Train: 1. *gāṛī* گاڑي; 2. *relgāṛī* ريل گاڑي

To miss a train *gāṛī se rah-jānā* گاڑي سے رهجانا
A show (amusing) *tamāshā* تماشا
A march *kūch* کوچ
To march *kūch karnā* کوچ کرنا
To report (against) (*ki*) *rapoṭ karnā* (کي) رپوٹ کرنا
To start, To set out. *rawāna*[1] *honā* روانه هونا
Early in the morning 1. *ṣubaḥ sawere* صبح سویرے 2. *baṛī fajar* بڑي فجر
At what time *kis waqt* کسوقت
Finished *ḵẖatam* ختم
To finish *ḵẖatam karnā* ختم کرنا
To be finished *ḵẖatam honā* ختم هونا
To be broken 1. *ṭūṭnā* ٹوٹنا 2. *ṭūṭ jānā* ٹوٹ جانا
To break (tr.) *toṛnā* توڑنا
To explain, To argue, To remonstrate. *samjhānā* سمجهانا
News (f.) *ḵẖabar* خبر
Sock(s), Stocking(s.) 1. *mauza* (m.) موزه 2. *jurrāb* (f.) جراب
Hat, Cap. *ṭopī* ٹوپي
Specimen, Sample. *namūna* نمونه
Cigarette (f.) *sigret* سگریٹ
Small case, Casket (f.) *ḍibyā* ڈبیا
To refuse to (*se*) *inkār karnā* (سے) انکار کرنا
Help, Reinforcement (f.) *madad* مدد
Musketry, Butts. *chāṅdmārī* چاند ماري
Beginning *shurū'* شروع
To begin (tr.) *shurū' karnā* شروع کرنا
To be begun *shurū' honā* شروع هونا
To work *kām karnā* کام کرنا
War, Battle, Fight, Campaign, Active service. *laṛā,ī* لڑائی

Exercise 13.

1. If you follow my advice. 2. If the train arrives in time. 3. If you stop in Lahore. 4. If he works well

[1] 'Rawāna' does not change.

(does good work). 5. You might miss the train. 6. He might not tell the truth. 7. They might report to the C.O. 8. May I call him? 9. Shall I send for it now? 10. Come, let us see the show. 11. God grant that he should recover (become healthy). 12. Would that he were to follow my advice. 13. I shall go to Delhi (دهلي) to-morrow. 14. When will you come back? 15. What time will he arrive there? 16. We shall march early in the morning. 17. Who will do this work? 18. When will this war be finished? 19. They will start to-morrow. 20. I shall explain to him. 21. What time will the train arrive? 22. I shall not have a bath to-night. 23. I shall bring you up before the C.O. 24. How far will you go? 25. I shall deduct its price from your pay. 26. How long will you stay there? 27. I shall pay (give) you its price. 28. The ship will set sail to-morrow.

EXERCISE 13 (*a*).

(1) اگر سچ پوچھو - (2) اگر هفتے کیواسطے کافي نهو - (3) اگر وہ پھر شور کرے - (4) اگر وہ آپکا حکم نہ مانے - (5) اگر وہ اِنکار کرے - (6) اگر وہ چھٹي مانگے - (7) اگر اسکي چھاتي پوري نهو - (8) اگر هم کل تک واپس نہ آئیں - (9) اگر تم چاهو - (10) اگر کپتان صاحب پوچھیں - (11) شاید وہ نہ مانے (12) شاید مدد وقت پر نہ پہنچے - (13) اگر وہ پوچھے تو میں اس سے کیا کہوں؟ (14) شاید وہ مجھکو نہ بتلائے - (15) چاند ماري شروع کریں؟ (16) حضور اب کمپني کو تسمس کریں؟ (17) حضور میں پریٹ پر جاؤں؟ (18) آؤ هم تم دونوں کوشش کریں - (19) هاں وہ اب جائیں - (20) کاشکہ همارے کپتان

صاحب کمان افسر ہو جائیں - (21) اسکو کانچي هوس میں
بند کرو کہ بھاگ نہ جائے - (22) اسکو بولو کہ اِدھر آئے -
(23) سب سے پہلے تم قواعد سیکھوگے - (24) کل ایک هوائي
جہاز آئیگا - (25) هم کراچي سے جہاز پر جائینگے - (26) هم وهاں
تین هفتے ٹہیرینگے - (27) تم آج نہیں جاؤگے - (28) همارے
کرنیل صاحب دو تین دن تک چھٹي پر جائینگے - (29) آپ کب
امتحان میں جائینگے - (30) خبردار چمني ٹوٹ جائیگي -
(31) میں آپکو وہ بنگلہ دکھاؤنگا - (32) میرے خیال میں وہ نہیں
مانیگا - (33) آج کھانے پر کتنے صاحب لوگ آئینگے - (34) اگر
کل تک جواب نہ آئیگا هم پھر لکھینگے - (35) هم اسکو سمجھائینگے
کہ یہ ٹہیک نہیں ہے *

Miscellaneous Colloquial Sentences.

What is the latest news to-day ?	*āj tāza k̲habar kyā hai ?*
How old are you ?	*tumhārī 'umar kyā* (or *kitnī*) *hai ?*
Do you know ?	*tum ko ma'lūm hai ?*
How long have you been in service ?	*tumhārī naukrī kitnī hai.*
How long have you been ill ?	*tum kab se bīmār ho ?*
Whose belt is this ?	*yih kiskī peṭī hai ?*
It is his mistake.	*yih uskī g̲halṭī hai.*
Take these recruits to the doctor.	*in raṅgrūṭoṅ ko dāktar ṣāḥīb ke pas lejā,o.*
That hill is not within the range of our guns.	*wuh pahāṛī hamārī topoṅ kī mār meṅ nahīṅ* (*hai*).

How deep you think is that nullah ?	*tumhāre khayāl meṅ wuh nālā kitnā gahrā hai ?*
Is this book yours ?	*yih kitāb tūmharī hai ?*
Is it a big city ?	*(kyā) baṛā shahr hai ?*
No, it is a small village.	*nahiṅ, chhoṭāsā [1] gāoṅ hai.*
There was a big forest in our rear.	*hamāre pichhe ek baṛā jaṅgal thā.*
The roads are very bad there.	*udhar rāste bahut ḳharāb haiṅ.*
How many new recruits are there ?	*kitne na,e raṅgrūṭ haiṅ ?*
He is an old sepoy.	*wuh purānā sipāhī hai.*
He is a very good orderly.	*wuh bahut achchha ardalī hai.*
What is the name of this city ?	*is shahr kā nām kyā hai ?*
I will dine out to-night.	*āj rāt ham khānā bāhir khā,eṅge.*
It is very good news.	*yih bahut achchhī ḳhabar hai.*
Whose fault is this ?	*yih kiskā quṣūr hai ?*
If not yours, (then) is it mine ?	*agar tumhārā nahiṅ to hamārā hai ?*
Don't go that way.	*uṣṭaraf mat jā,o.*
Come this way.	*is ṭaraf ā,o.*

Lesson XII.

Tenses (*contd.*)

Past Conditional. (*First Form.*)

139. The Past Conditional is expressed by the Present Participle *itself* in *both* its clauses. The 'if' clause (Pro-

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[1] '*sā*' intensifies '*chhoṭā*' (i.e. very small).

tasis) is generally introduced by 'agar'[1] (if), while the main clause (apodosis) takes 'to' (then) at the beginning of it. One or both of these conjunctions may, however, be understood when the sense is clear without them.

Protasis or 'if' Clause.

	M.	F.
اگر میں بولتا (بولتي) *agar maiṅ boltā* (*boltī*) = If I had spoken.		
اگر تو بولتا (بولتي) *agar tū boltā* (*boltī*) = If thou hadst spoken.		
اگر وہ بولتا (بولتي) *agar wuh boltā* (*boltī*) = If he, she, it had spoken.		
اگر ہم بولتے (بولتیں) *agar ham bolte* (*boltīṅ*) = If we had spoken.		
اگر تم بولتے (بولتیں) *agar tum bolte* (*boltīṅ*) = If you had spoken.		
اگر وہ بولتے (بولتیں) *agar wuh bolte* (*boltīṅ*) = If they had spoken.		

Apodosis or Main Clause.

	M.	F.
تو میں بولتا (بولتي) *to maiṅ boltā* (*boltī*) = then I $\frac{\text{would}}{\text{should}}$ have spoken.		
تو تو بولتا (بولتي) *to tū boltā* (*boltī*) = then thou $\frac{\text{wouldst}}{\text{shouldst}}$ have spoken.		
تو وہ بولتا (بولتي) *to wuh boltā* (*boltī*) = then he, she, it $\frac{\text{would}}{\text{should}}$ have spoken.		
تو ہم بولتے (بولتیں) *to ham bolte* (*boltīṅ*) = then we $\frac{\text{would}}{\text{should}}$ have spoken.		

[1] '*jab*' (when) and '*jabtak*' (as long as) with their correlatives '*tab*' (then) and '*tabtak*' (until then) respectively are also used in conditional sentences. '*jo*' (if) is also occasionally met with instead of '*agar*.'

(بولتیں) تو تم بولتے *to tum bolte* (*boltīṅ*) = then you $\frac{\text{would}}{\text{should}}$ have spoken.

(بولتیں) تو وہ بولتے *to wuh bolte* (*boltīṅ*) then they ,, have spoken.

140. The Optative is also expressed by the Present Participle itself but it is appropriately introduced by '*kāshki*' (would that) instead of '*agar*'; as :—

M. F.

(بولتي) کاشکه میں بولتا, *kāshki maiṅ boltā* (*boltī*) = would that I had spoken.

(بولتي) کاشکه تو بولتا, *kāshki tū boltā* (*boltī*) = would that thou hadst spoken.

(بولتي) کاشکه وہ بولتا, *kāshki wuh boltā* (*boltī*) = would that he, she, it had spoken.

(بولتیں) کاشکه هم بولتے, *kāshki ham bolte* (*boltīṅ*) = would that we had spoken.

(بولتیں) کاشکه تم بولتے, *kāshki tum bolte* (*boltīṅ*) = would that you had spoken.

(بولتیں) کاشکه وہ بولتے, *kāshki wuh bolte* (*boltīṅ*) = would that they had spoken.

141. The most notable feature about this tense (Past Conditional or Optative) is that it refers to conditions, wishes, etc., which might have been realised but, as circumstances or ill luck would have it, were never realised. In cases of wishes it implies a cherished hope for their realisation.

142. It may even be used with reference to present or future but then it is always assumed, as a foregone conclusion, that the action or event denoted by the verb, has no chance of coming to pass, e.g. :—

Agar wuh ātā = (*i*) If he had come (but he did not).

(*ii*) If he were to come (but he won't).

Kāshki wuh ātā = (*i*) Would that he had come (but he did not).

(*ii*) Would that he were to come (but he won't).

As it is it is rarely used for anything but the past.

143. In case of doubtful suppositions the sentence is generally introduced by '*shāyad*' (perhaps), as:—

shāyad wuh ātā = he might have come (i.e., supposing he had come).

144. There is, however, a Second Form of this tense as well, which is formed by adding the Present Participle of '*honā*' (to be) to the Past Participle, as:—

Protasis.

اگر وہ بولا ہوتا *agar wuh bolā hotā* = If he had spoken.

اگر وہ بولي ہوتي *agar wuh bolī hotī* = If she had spoken.

اگر وہ بولے ہوتے *agar wuh bole hote* = If they (m.) had spoken.

اگر وہ بولي ہوتیں *agar wuh bolī hotīṅ* = If they (f.) had spoken.

Apodosis.

تو وہ بولا ہوتا *to wuh bolā hotā* = then he $\frac{\text{would}}{\text{should}}$ have spoken.

تو وہ بولي ہوتي *to wuh bolī hotī* = then she ,, have spoken.

تو وہ بولے ہوتے *to wuh bole hote* = then they (m.) ,, have spoken.

تو وہ بولي ہوتیں *to wuh bolī hotīṅ* = then they (f.) ,, have spoken.

Optative.

کاشکہ وہ بولا ہوتا *kāshki wuh bolā hotā* = would that he had spoken.

کاشکه وه بولي هوتي *kāshki wuh bolī hotī* = would that she had spoken.

کاشکه وه بولے هوتے *kāshki wuh bole hote* = would that they (m.) had spoken.

کاشکه وه بولي هوتیں *kāshki wuh bolī hotīṅ* = would that they (f.) had spoken.

145. The first form is much more common than the second; they are interchangeable so far as they relate to past. The second form, unlike the first, is used in reference to the past only and aims at the finality of an action or event. In either case the condition or wish is believed to have been possible of realization but was never realised.

VOCABULARY.

Flag signalling *jhaṅḍī kā kām* جهنڈي کا کام

To reply to -(*kā*) *jawāb denā* (کا) جواب دينا

Address, Trace *pata* پته

To be punished *sazā pānā* سزا پانا

To punish -(*ko*) *sazā denā* سزا دينا

Day (Hindi) *din* دن

Day (Persian) *roz* روز

Every day { 1. *har roz* هر روز ; 2. *roz roz* روز روز }

Day by day { 1. *roz ba roz* روز بروز ; 2. *din ba din* دن بدن }

To oppress, to tease { *sitānā* ستانا }

Complaint *shikāyat* شکايت

To complain of (or against) -(*ki*) *shikāyat karnā* (کي) شکايت کرنا

Opportunity *mauqa'* موقع

Certainly *ẓarūr* ضرور

Necessary, urgent, important *ẓarūrī* ضروري

Need, necessity { *ẓarūrat* ضرورت }

Petition, request (f.) { *'arẓ* عرض }

To petition, to request { *'arz karnā* عرض کرنا }

Reasonable (proper) { *wājibī* واجبي }

Petition (written) { *'arẓī* عرضي }

Neck (f.) *gardan* گردن

What sort of ? How ? *kaisā* کیسا

Arm, weapon *hathyār* هتهیار

Arm (part of body) *bāzū* بازو

Tool *auzār* اوزار

To surrender (to lay down arms) *hathyār ḍāl denā* هتهیار ڈالدینا

Reward *in'ām* انعام

To bathe *nahānā* نهانا

Loyal, faithful *wafādār* وفادار

Disloyal *bewafā* بیوفا

Guide 1. *badraqa* بدرقه 2. *rahnumā* رهنما

To lose one's way *rāsta bhūlnā* راسته بهولنا

To fire 1. *fair karnā* فیر کرنا 2. *chalānā* [1] چلانا

To kill *mārḍālnā* مار ڈالنا

To cause to fly, To blow up, To gallop hard. *uṛānā* اڑانا

Bag, sack *borī* بوري

Sentry 1. *santrī* سنتري 2. *pahrewālā* پهرے والا

Victory (f.) *fatah* فتح

To gain victory *fatāḥ pānā* فتح پانا

Defeat *shikast* شکست

To suffer defeat *shikast khānā* شکست کهانا

To defeat -(*ko*) *shikast denā* (کو) شکست دینا

Enlistment *bhartī* بهرتي

To enlist (tr.) *bhartī karnā* بهرتي کرنا

To enlist (intr.) *bhartī honā* بهرتي هونا

Recruiting duty 1. *bhartī kā kām* بهرتي کا کام 2. *galle kā kām* گلے کا کام

Recruiting office 1. *bhartī kā daftar* بهرتي کا دفتر 2. *galle kā daftar* گلے کا دفتر

Recruiting officer 1. *bhartī wālā ṣaḥib* بهرتي والا صاحب 2. *galle wālā ṣāḥib* گلے والا صاحب

Sense, wisdom (f.) *'aql* عقل

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[1] 'Chalānā' means 'to let off,' 'to let go'. Whatever is let off has got to be mentioned. For instance 'golī chalānā' (to fire a bullet), 'pistaul chalānā' (to fire a pistol).

To learn wisdom *'aql sīkhnā* عقل سیکھنا
Inside *aṅdar* اندر
Outside *bāhir* باهر
Wheel *pahīya* پہیہ
To cover *ḍhāṅknā* ڈھانکنا
Before, earlier *pahle* پہلے
To delay *der lagānā* دیر لگانا
Rebel *bāghī* باغي
To sanction, To approve of. *manẓūr karnā* منظور کرنا
Sanctioned (acceptable) *manẓūr* منظور
To be sanctioned *manẓūr honā* منظور هونا
Mule (f.) *khachchar* خچر
To charge (price) 1. *lenā* (to take) لینا 2. *māṅgnā* (to ask for) مانگنا
To buy 1. (*mol*) *lenā* (مول) لینا 2. *kharīdnā* خریدنا
Thoroughly, Well. 1. *khūb* خوب 2. *achchhī ṭaraḥ* اچھي طرح
Recommendation *sifārish* سفارش
To recommend (*kī*) *sifārish karnā* (کي) سفارش کرنا
To pull, to draw *kheṅchnā* کھینچنا
To pardon, to forgive *mu'āf karnā* معاف کرنا
To load *lādnā* لادنا
Load (bulk) *bojh* بوجھ
Load (weight) *wazn* وزن
Tarpaulin (f.) *tirpāl* ترپال
Wet *gīlā* گیلا
Dry 1. *sūkhā* سوکھا 2. *khushk* خشک
To commit a fault *quṣūr karnā* قصور کرنا
To work hard *miḥnat karnā* محنت کرنا

Exercise 14.

1. If he had come I would have gone. 2. If you had written me I should have answered. 3. If you had worked hard you would have succeeded. 4. If they had hoisted (showed) white flag we should not have fired. 5. If they had remained loyal the Government would have rewarded them. 6. If our guide had not lost his way we should have reached in time. 7. Had you accepted it, it would

have been all right. 8. If the sentry had not fired the rebel would have killed him. 9. If we had not blown up the fort we could not have gained victory. 10. If the enemy had remained hidden in the trenches they would not have been defeated. 11. If I had not enlisted in the army I should not have been a subadar to-day. 12. If your ghee had not been bad I should not have complained. 13. If you had charged (asked for) reasonable price I should have bought it from you. 14. If you had done this well I would have recommended you. 15. If you had not pulled it so violently it would not break. 16. If you had loaded it lightly the wheel would not break. 17. If you had covered these bags with tarpaulin, they would not be wet. 18. If you had seen it before sending it to me you would not have sent it. 19. If you had asked for leave a couple of weeks earlier I could have given it to you. 20. If you had not committed this fault I should not have punished you. 21. Would that they had been literate. 22. Would that you had not brought this bad news.

Translate into Second Form :—

23. If you had come yesterday I should not have gone to Rawalpindi. 24. If he had arrived day before yesterday there would not have been so much trouble. 25. Would that you had brought this news a week earlier.

EXERCISE 14 (*a*).

(1) اگر تم دیر نہ لگاتے تو اتني تکليف نہوتي - (2) اگر وہ تمہارا پتہ پوچھتا تو میں ابتا[1] دیتا - (3) اگر ہم ہر روز کوچ نہ کرتے تو وقت پر نہ پہنچتے - (4) اگر تم اسکو نہ ستاتے تو وہ تمہاري شکایت نکرتا - (5) اگر میں موقع پاتا تو ضرور کمان افسر صاحب سے پوچھتا -

1 'Batā denā' is intensive form of 'batānā' (to tell).

(6) اگر تو کل عرض کرتا تو شاید تمہاري عرض منظور [1] هو جاتي - (7) اگر وہ هتھیار ڈالدیتے تو لڑاي ختم [1] هو جاتي - (8) اگر تم جھوٹ نہ بولتے تو هم تمکو [2] معاف کر دیتے - (9) اگر تم ٹھنڈے پاني سے نہ نہاتے تو بیمار نہوتے - (10) اگر وہ وقت پر آتے تو بہت اچھا هوتا - (11) اگر وہ اِسوقت زندہ هوتا تو سرکار اُسے بہت انعام دیتي - (12) اگر یہ اتنا بھاري نہوتا تو آپکا نوکر اسے ساتھہ لے گیا هوتا - (13) اگر آپ میري سفارش نکرتے تو میں [3] سپاهي کا سپاهي رهتا - (14) اگر کمان افسر صاحب چھٹّي منظور نکرتے تو میرا بہت نقصان هوتا - (15) اگر تم اُن باغیوں کا کچھہ پتہ بتلاتے تو انعام پاتے - (16) اگر تم میري صلاح مانتے تو کامیاب هوتے - (17) اگر هم صبح سویرے روانہ هوتے تو کل [4] پہنچ جاتے - (18) اگر تم کل چاند ماري سے غیر حاضر نہوتے تو سزا نہ پاتے - (19) اگر تم اچھي طرح کام کرتے تو هم تم کو موقوف نکرتے - (20) اگر تم یہ کام کل شروع کرتے تو آج ختم [1] هو جاتا - (21) اگر تم جمعدار صاحب کو رپوٹ کرتے تو فوراً بندوبست [1] هو جاتا - (22) اگر مجھکو معلوم هوتا تو میں ضرور آپ کو بتلاتا - (23) اگر راستے خراب نہوتے تو هم کل پہنچ گئے هوتے - (24) اگر هم انکو وقت پر مدد بھیجتے تو وہ شکست نہ کھاتے - (25) کاشکہ هم دشمن پر فتح پاتے - (26) کاشکہ وہ نہ مرتا - (27) کاشکہ هندوستان کي عورتیں لکھي پڑھي هوتیں *

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1 'Ho jānā' is intensive form of 'honā' (to be).

2 'Mu'āf kardenā' is intensive form of 'mu'āf karnā' (to pardon).

3 'Sipāhī kā sipāhī' = sepoy as before (or, as ever).

4 'Pahuńch jānā' is intensive form of 'pahuńchna' (to arrive).

Miscellaneous Colloquial Sentences.

Come in.	*aṅdar ā,o.*
Where is the key of this box ?	*is bakas kī chābī kahāṅ hai ?*
The first attack was very violent.	*pahlā ḥamla bahut sa<u>kh</u>t thā.*
Whose round was it last night ?	*kal rāt kiskī gasht thī ?*
I shall stop this custom.	*ham yih dastūr baṅd kareṅge.*
What will the people say ?	*log kyā kaheṅge ?*
Go and report to the Jamadar.	*jākar Jama'dār Ṣāḥib ko rapoṭ karo.*
Send one Havildar with them.	*ek ḥawāldār unke sāth bhejdo.*[1]
Put them all in this box.	*wuh sab is ṣaṅdūq meṅ rakho.*
Give me a clean handkerchief.	(*hamko*) *ek ṣāf rūmāl do.*
Give me the other coat.	(*hamko*) *dūsrā koṭ do.*
Do you think it is difficult ?	*tumhāre khayāl meṅ yih mushkil hai ?*
I am much pleased with your work.	*ham tumhāre kām se bahut <u>kh</u>ush haiṅ.*
This rope is not strong enough.	*yih rassī kāfī maẓbūṭ nahīṅ.*
Everything is dear here.	*yahāṅ sab chīzeṅ mahiṅgī haiṅ.*
What time will the train arrive there ?	*gāṛī wahāṅ kis waqt pahuṅchegī ?*
Keep it with you (yourself).	*apne pās rakho.*
Don't tell it to anybody.	*yih bāt kisī se*[2] *mat kaho.*

[1] 'Bhejdenā' is intensive form of 'bhejnā' (to send).

[2] 'Kahnā' with 'se' after its indirect object means to tell, to relate, to request," and with 'ko' after the object 'to order,' 'to call,' etc.

Don't run, walk slowly.	*dauṛo nahīṅ, āhista chalo.*
Come on quickly.	*jaldī chalo.*
Stop that noise or I shall beat you.	*shor baṅd karo nahīṅ to ham tumko māreṅge.*
Don't loosen the dog.	*kutte ko mat kholo* (or, *chhoṛo*).
What is its weight?	*iskā wazn kitnā hai?*
Do you agree (Is it acceptable to you?)	*tumko manẓūr hai?*
Take them to the Recruiting office.	*unko bhartī ke daftar meṅ lejā,o*
It is a very good opportunity.	*yih bahut achchhā mauqa' hai?*
Put these clothes in the sun.	*yih kapṛe dhūp meṅ ḍālo.*
Do you know his address?	*tumko uskā pata ma'lūm hai?*
We want recruits badly.	*hamko raṅgrūṭoṅ kī baṛī ẓarūrat hai.*

Lesson XIII.

Tenses (*contd.*).

Present (*Indicative*).

146. The Present Tense is formed by adding the Present auxiliary to the Present Participle, as:—

	M.	F.
میں بولتا (بولتي) ہوں	*maiṅ boltā*	(*boltī*) *hūn* = I speak or am speaking.
تو بولتا (بولتي) ہے	*tū boltā*	(*boltī*) *hai* = thou speakest or art speaking.
وہ بولتا (بولتي) ہے	*wuh boltā*	(*boltī*) *hai* = he, she it speaks or is speaking.
ہم بولتے (بولتي) ہیں	*ham bolte*	(*boltī*) *haiṅ* = we speak or are speaking.

تم بولتے (بولتي) ہو *tum bolte (boltī) ho* = you speak or are speaking.

وہ بولتے (بولتي) ہیں *wuh bolte (boltī) haiṅ* = they speak or are speaking.

147. This tense has three chief significations :—

(*i*) Habitual or frequentative (i.e. repeated action).

(*ii*) Incomplete continuous (i.e. one action in course of progress).

(*iii*) General or universal truth, in which there is naturally no restriction of time.

Examples :—

(*i*) *Wuh har roz yahāṅ ātā hai* = he comes here every day.

Tumharā bāp kyā kām kartā hai ? = what does your father do ?

wuh dūsre baṅgle meṅ rahtā hai = he lives (or is living) in the other bungalow.

Ṣāḥib khānā khāte[1] *haiṅ* = Ṣāḥib is dining.

[2] *Kyā karte ho* ? = what are you doing ?

Sher kā bachcha sher hotā hai = a tiger's cub is (naturally) a tiger.

148. It is occasionally used for :—

(*i*) Immediate future.

(*ii*) Past (to represent it vividly).

E.g. :—

Maiṅ abhī ātā hūṅ = I shall come (or be coming) presently.

Abḥī = (*i*) just now (present), (*ii*) quite lately (past), (*iii*) presently (future). (*iv*) as yet, (*v*) still.

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[1] 'Ṣāḥib' is always treated as plural for respect.

[2] 'Tum' understood.

Shakespear ek jaga likhtā hai = Shakespear has written (lit. writes) in a place.

Jab maiṅ aṅdar giyā to kyā dekhtā hūṅ ki merā wafādār naukar marā paṛā hai = when I went in I saw (lit. what do I see (but)) that my faithful servant was (lit. is) lying dead.

Maiṅ usko muddat se jāntā hūṅ = I have known him for a long time (and still know him).

Marā = dead (Past Participle from 'marnā,' to die).

Paṛā = lying (lit. laid. Past Participle from 'paṛnā,' to fall, to be lying).

Muddat (f.) = long time.

Imperfect (*Past*).

149. **The Imperfect Tense is formed by adding the Past auxiliary to the Present Participle, as :—**

	M.	F.
میں بولتا تھا (بولتي تهي)	*maiṅ boltā thā*	(*boltī thī*) = I was speaking or used to speak.
تو بولتا تھا (بولتي تهي)	*tū boltā thā*	(*boltī thī*) = thou wast speaking or spokest (habitually).
وہ بولتا تھا (بولتي تهي)	*wuh boltā thā*	(*boltī thī*) = he, she, it was speaking or used to speak.
هم بولتے تھے (بولتي تهيں)	*ham bolte the*	(*boltī thīṅ*) = we were speaking or used to speak.
تم بولتے تھے (بولتي تهيں)	*tum bolte the*	(*boltī thīṅ*) = you were speaking or used to speak.
وہ بولتے تھے (بولتي تهيں)	*wuh bolte the*	(*boltī thīṅ*) = they were speaking or used to speak.

150. This tense is chiefly used to express—

(*i*) A single act actually taking place in the past time for once, as :—

Maiṅ us waqt akẖbār paṛhtā thā = I was reading newspaper then.

Akẖbār = newspaper (m.)

(*ii*) A repeated or lasting action.

Ham har roz nau baje qawā'id karte the = we drilled (or used to drill) every day at 9 o'clock.

151. The most notable feature about this tense is that it sets no definite limit, i.e. it does not take into consideration the final end of an action or event. That is why it is so often used for the English Preterite when the latter denotes duration or repetition without reference to termination, as :—

wuh likhtā thā = (*i*) he was writing (still).
(*ii*) he was (still) in the habit of writing.

In either case the action is represented as incomplete.

VOCABULARY.

Whole day long. 1. *din bhar* دن بھر 2. *sārā din* سارا دن

To play *khelnā* کھیلنا

Quietly *chupke* چپکے

To slip away *khisak jānā* کھسک جانا

Innocent, Without any fault. *be qusūr* بے قصور

Heart, mind *dil* دل

Attentively (with the heart in it) *dil lagākar* دل لگاکر

To fill, To load (gun, etc.) *bharnā* بھرنا

Full, Filled *bharā hūā* بھرا ہوا

Empty *kẖālī* خالي

Ready *tayyār* تیار

This time *is daf'a* اس دفعہ

To cry *ronā* رونا

To cook, to bake *pakānā* پکانا

Rain 1. *bārish* (f.) بارش 2. *meṅh* مینہ

To rain 1. *bārish honā* بارش ہونا 2. *pānī paṛnā* پانی پڑنا

Season *mausim* موسم

Winter { 1. *jāṛā* جاڑا ; 2. *sardī kā mausim* سردي کا موسم }

Summer *garmī kā mausim* گرمي کا موسم

To waste *ẓā,i'a karnā* ضائع کرنا

For nothing *muft* مفت

To know *jānnā* جاننا

Always *hamesha* همیشه

Ever (at any time) *kabhī* کبهي

Wound *zakẖm* زخم

Pain, ache *dard* درد

To pain, to ache *dard karnā* درد کرنا

To find out, to investigate *daryāft karnā* دریافت کرنا

Search (f.) *talāsh* تلاش

To search, To look for. { 1. (*kī*) *talāsh karnā* (کي) تلاش کرنا ; 2. *ḍẖūṇḍnā* ڈهونڈنا }

To change *badalnā* بدلنا

Relief, transfer *badlī* بدلي

To transfer, to relieve (*kī*) *badlī karnā* (کي) بدلي کرنا

To be transferred, to be relieved (*kī*) *badlī honā* (کي) بدلي هونا

To weigh { 1. *tolnā* تولنا ; 2. *wazn karnā* وزن کرنا }

Fool, foolish *bewaqūf* بیوقوف

To appear, to seem, to transpire, to become known *ma'lūm honā* معلوم هونا

Road (broad) (f.) *saṛak* سڑک

Farmer { 1. *zamīndār* زمیندار ; 2. *kisān* کسان }

Whenever *jab kabhī* جب کبهي

Why? *kyoṅ* کیوں

What for *kiswāsṭe*? کسواسطے

Sometimes, Occasionally. *kabhī kabhī* کبهي کبهي

Bread, or A loaf of bread (f.) *roṭi* روٹي

Crop *faṣl* فصل

Milk { 1. *dūd* دود ; 2. *dūdh* دودهه }

Sugar *chīnī* چیني

Morning { 1. *ṣubaḥ* (f.) صبح ; 2. *fajar* (f.) فجر }

Evening *shām* (f.) شام

This morning *āj ṣubaḥ* آج صبح

This evening *āj shām* آج شام

Defect *nuqṣ* نقص

Slowly, gently *āhista āhista* آهسته آهسته

Whistle	*siṭī* سیٹی	To feel happy	*k̲hush honā* خوش ہونا
To blow, to sound, to play (music)	*bajānā* بجانا	Only	1. *ṣirf* صرف 2. *faqaṭ* فقط 3. *k̲hālī* خالی
To be played, To be sounded.	*bajnā* بجنا		

Exercise 15.

1. Who is making noise? 2. My wound is paining. 3. What are you looking for? 4. Ṣāḥib is having (drinking) his tea. 5. Whenever he gets an opportunity he quietly slips away. 6. They are playing 'tennis' (*ṭainis* ٹینس). 7. Ṣāḥib is changing his clothes. 8. When the rain falls the farmers feel happy. 9. He comes here occasionally. 10. You are wasting my time. 11. The adjutant is measuring the recruits. 12. What are you doing here? 13. What price does he ask for? 14. He is learning flagwagging. 15. I want only one week's leave. 16. Whenever they commit a fault we punish them. 17. Do you ever report this to the Q.M. or not? 18. What time does the musketry begin? 19. Does he refuse to go on active service? 20. What time does the train start from here? 21. I shall pardon you this time. 22. Why do you not work hard? 23. He always told lies. 24. I was having my Hindustani lesson (reading Hindustani) then. 25. My bearer (usually) woke me up at 6 o'clock. 26. They lived (were living) in Lahore. 27. What were you saying? 28. What time did you (as a rule) close the office? 29. He was repairing your bike, Sir. 30. We were both having our bath then.

Exercise 15 (*a*).

(1) وہ ہر روز ساڑھے چار بجے کلب کو چلا جاتا ہے۔

(2) رنگروٹ ہر روز صبح کیوقت دو تین گھنٹے قواعد کرتے ہیں۔

(3) هم هفتے میں تین دفعہ چاند ماری کرتے هیں - (4) تم کہاں رهتے هو؟ - (5) آج یہ لوگ کیوں چھٹّی مانگتے هیں؟ - (6) یہ کیسا کام کرتا هے؟ - (7) آپ اسکو کیا طلب دیتے هیں - (8) میں اجیٹن صاحب سے کچھہ عرض کرنا چاهتا هوں - (9) میں اسکو اچھي طرح جانتا هوں - (10) کرنیل صاحب تمهاري سفارش کرتے هیں - (11) وہ کیا مانگتا هے - (12) تم همیشہ دیر لگاتے هو - (13) تم کیا دیتے هو؟ - (14) همارا بهرا کیا کرتا هے؟ - (15) حضور وہ روٹّي کهاتا هے - (16) زمیندار لوگ کب فصل کاٹتے هیں؟ - (17) وہ تمکو کیا صلاح دیتا هے؟ - (18) آپ چاند ماري کسوقت شروع کرتے هیں؟ - (19) هم هر روز کوئي پچیس سگریٹ پیتے هیں - (20) ایک خچر پر کتنا بوجهہ لادتے هو؟ - (21) جب وہ موقع پاتے تهے حملہ کرتے تهے - (22) وہ تمهاري شکایت کرتا تها - (23) کرنیل صاحب اسوقت "کٹ پریٹ" دیکهتے تهے - (24) جب هماري توپیں چلتي تهیں تو انکے سب مورچے و[1]ورچے اڑجاتے تهے - (25) پہلے هر ایک پلٹن میں صرف دو "مشین گن" هوتي تهیں - (26) پہلے اس ملک میں هر ایک چیز سستي هوتي تهي - (27) جب همارے هوائي جهاز حملہ کرتے تهے تو وہ مورچوں میں چهپ جاتے تهے - (28) جب هم سنگینوں کے ساتهہ حملہ کرتے تهے تو وہ بهاگ جاتے تهے - (29) وہ همیشہ جهوٹّي خبرین لاتے تهے - (30) وہ اسکي کیا قیمت مانگتا تها *

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[1] 'Worche' is a meaningless appositive implying 'etc.'

Miscellaneous Colloquial Sentences.

He seems (to be) a fool.	*wuh bewaqūf ma'lūm hotā hai.*
Does this path lead to the station ?	*yih rāsta 'steshan' ko jātā hai ?*
What is wrong with this ?	*is meṅ kyā ḵẖarābī* (or *nuqṣ*) *hai ?*
He always tells lies.	*wuh hamesha jhūṭ boltā hai ?*
Just weigh it please, will you ?	*ẕarā yih tolnā to ?*
There will be no parade this evening.	*āj shām preṭ nahīṅ hogī.*
This is not fresh milk.	*yih dūd tāza nahīṅ hai.*
Is the tea ready ?	*chā tayyār hai ?*
Why do you not come in time ?	*tum waqt par kyoṅ nahīṅ āte.*
What time will you be relieved ?	*tumhārī badlī kiswaqt hogī ?*
It is very cold here during the winter.	*jāṛe meṅ yahāṅ bahut sardī hotī hai.*
It is very hot here during the summer.	*garmīoṅ meṅ yahāṅ bahut garmi hotī hai.*
Learn (your) drill attentively.	*qawā'id dil lagākar sīkho.*
I am going to play polo.	*ham polo khelne jāte haiṅ.*
He plays whole day long.	*wuh sārā din* (or *din bhar*) *kheltā hai.*
Why do you fight among yourselves ?	*tum āpas meṅ kyoṅ laṛte ho ?*
Is it (f.) loaded or empty ?	*yih bharī hū,ī hai yā ḵẖālī ?*
He is cooking (his) food.	*wuh khānā pakātā hai.*
Please forgive me this time, I shall never do so again.	*is daf'a mu'āf kījiye, phir aisā kabhī nahīṅ karūṅgā.*

Put a tarpaulin on these bags.	*in borīoṅ par tirpāl ḍāldo,*[1]
Don't wash (your) clothes here.	*yahāṅ kapṛe mat dho.*
This water is for drinking purposes.	*yih pānī pīne ke wāsṭe hai.*
Try once more.	*ek daf'a aur koshish karo.*
How long will it take you to reach there ?	*tum kitnī der meṅ wahāṅ pahuṅchoge ?*
Is there any prisoner in the cells to-day ?	*āj kāṅjī haus meṅ ko,ī qaidī hai ?*
You will miss the train again.	*tum phir gāṛī se rahjā,oge.*
Give me my cigarette case.	(*hamārī*) *sigreṭ kī ḍibyā do.*
You mind your business.	*tum apnā kām karo.*
Do you think it will be finished by to-morrow ?	*tumhāre kẖayāl meṅ yih kal tak kẖatam hojā,egā ?*
Your ' sight ' is too fine.	*tumhārā ' sā,īt ' bahut nīchā hai.*
Your ' sight ' is too full.	*tumhārā ' sā,īt ' bahut ūṅchā hai.*
Do you know him ?	*tum usko jānte ho ?*
Do you know (how) to make a trench ?	*tum morcha banāna jānte ho ?*

Lesson XIV.

Tenses (*contd.*)

Preterite.

152. The Preterite is expressed by the Past Participle itself, i.e. without the aid of any auxiliary, as :—

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[1] From ' Ḍāldenā ' intensive of ' ḍālnā.'

	M.	F.	
میں بولا (بولي) *maiṅ bolā*		(*bolī*)	= I spoke.
تو بولا (بولي) *tu*	,,	,,	= Thou spokest.
وہ بولا (بولي) *wuh*	,,	,,	= He, she, it spoke.
ہم بولے (بولیں) *ham bole*		(*bolīṅ*)	= We spoke.
تم بولے (بولیں) *tum*	,,	,,	= You ,,
وہ بولے (بولیں) *wuh*	,,	,,	= They ,,

153. This tense denotes what took place once at a definite time in the past: in contradistinction to the Imperfect it always represents an action complete and terminated, e.g. :—

Ham shām ko wahāṅ pahuṅche = we arrived there in the evening.

Jab gāṛī khaṛī hū,ī = when the train stopped.

Maiṅ ṣirf ek hafta kalkatte meṅ ṭhairā = I stayed only one week in Calcutta.

Remark.—(*a*) Whenever the English Preterite denotes repetition or duration and does not aim at finality Hindustani Imperfect must be used, as :—

Jokuchh wuh kahtā thā maiṅ kartā thā = I used to do whatever he told me to.

Jab kabhī wuh sachchī khabar lāte the ham unko bahut in'ām dete the = we rewarded them liberally whenever they brought true news.

Maiṅ pahle se jāntā thā = I knew it already.

Ek shahr meṅ ek saudāgar rahtā thā = a merchant lived in a city.

Pahle se = already.

Saudāgar = merchant.

Ma'lūm hotā thā ki = it seemed that ; but *ma'lūm hūā* = it transpired or became known.

(*b*) When two or more such actions are described the auxiliary '*thā*' etc. is often understood or may come once at the end, as :—

Jab kabhī wuh ko,ī khush-khabrī latā hum use in'ām dete = whenever he brought any happy news we rewarded him.

154. It is occasionally used presumptively for the Future (immediate or absolute), as :—

Āyā ḥuẓūr = I am coming, Sir (and shall be with you in no time).

Agar wuh āyā = if he comes (i.e. if it is taken for granted that he will come).

Bas wuh āyā aur maiṅ giyā = in a word the moment he comes I shall be off

NOTE.—'*Aur*' in such cases has the sense of 'as soon as,' implying concomittance or immediate succession.

Perfect Tense.

155. **The Perfect Tense is formed by adding the Present Auxiliary to the Past Participle, as :—**

M. F.

میں بولا (بولي) ہوں *maiṅ bolā* (*bolī*) *hūṅ* = I have spoken.

تو بولا (بولي) ہے *tū bolā* (*bolī*) *hai* = Thou hast spoken.

وہ بولا (بولي) ہے *wuh bolā* (*bolī*) *hai* = He, she, it has spoken.

ہم بولے (بولي) ہیں *ham bole* (*bolī*) *haiṅ* = We have spoken.

تم بولے (بولي) ہو *tum bole* (*bolī*) *ho* = You have spoken.

وہ بولے (بولي) ہیں *wuh bole* (*bolī*) *haiṅ* = They have spoken.

156. The peculiarity of this tense is that it invariably connects a complete past action or event with the present through its results, etc., as :—

Chirāgh bujhgiyā hai = the lamp has gone out (and therefore it is dark now).

Zarūr kahīṅ bārish hū,ī hai = surely it has rained somewhere (for I am feeling its effect now).

Ḥuẓūr Munshī Ṣāḥib [1] *āye haiṅ* [1] = the Munshi has come, Sir (and is still here).

157. There is, however, conceivable difference between

(*i*) the sequence of a completed action, and

(*ii*) the perpetuation of the action itself.

In the latter case Hindustani uses the Present Tense.

Wuh yih kām tīn sāl se kartā hai = he has been doing this for three years past (and is still doing).

Maiṅ usko bachpan se jāntā hūṅ = I have known him from his infancy (and still know him).

Pluperfect Tense.

158. **The Pluperfect is formed by adding the Past Auxiliary to the Past Participle, as:—**

	M.	F.
میں بولا تھا (بولي تهي) *maiṅ bolā thā* (*bolī thī*) = I had spoken.		
تو بولا تھا (بولي تهي) *tū bolā thā* (*bolī thī*) = thou hadst spoken.		
وہ بولا تھا (بولي تهي) *wuh bolā thā* (*bolī thī*) = he, she, it had spoken.		
هم بولے تھے (بولي تهيں) *ham bole the* (*bolī thīṅ*) = we had spoken.		
تم بولے تھے (بولي تهيں) *tūm bole the* (*bolī thīṅ*) = you had spoken.		
وہ بولے تھے (بولي تهيں) *wuh bole the* (*bolī thīṅ*) = they had spoken.		

159. This tense is chiefly used to express :—

(*i*) What took place long ago (Remote Past).

(*ii*) What, in a comparative sense, took place anterior to another action (expressed or implied). It is immaterial

[1] Plural for respect on account of 'Ṣāḥib'.

whether the succeeding action is directly antethetical or otherwise.

(*iii*) What took place once irrespective of the idea of proximity or remoteness of time, and was treated as a thing past and gone until it happened to be mentioned again, e.g. :—

(*i*) *Yih shahr paṅdrah sau tīs 'īswī meṅ banā thā* = this city was built in 1530 A.D.

(*ii*) (*a*) *Mere pahuṅchne se pahle wuh chalā giyā thā* = he had left before I arrived.

(*b*) *Wuh kal shām ko āyā thā* = he came (lit. had come) here yesterday evening (but is not now here).

(*iii*) *Āj ṣubaḥ ḵẖabar āyī thī* = the news was received this morning.

160. In English the Pluperfect is chiefly used to contrast priority of one action to another [vide example (*ii a*) above], but in Urdu it expresses much more than that. That is why it is so frequently used for the English Preterite [vide examples (*i*), (*ii*) (*b*) and (*iii*) above].

161. When no contrast is aimed at and it is desired to state things in the order in which they took place Preterite is used, as :—

Pahle maiṅ Lahore giyā, wahāṅ ek haftā ṭhairā, phir Bombay chalāgiyā = First I went to Lahore, stayed there for a week, and then left for Bombay.

162. It is occasionally presumptively used for what very nearly came to pass, as :—

Agar tum na āte to maiṅ chalāgiyā thā = If you had not come I was gone (to all intents and purposes).

Maiṅ margiyā thā, magar wuh waqṭ par pahuṅchgiyā = But for his timely arrival I should have (certainly) died.

To feel frightened or confused. 1. *ghabrānā* گھبرانا 2. *ghabrājānā* گھبرا جانا

To feel tired 1. *thaknā* تھکنا 2. *thakjānā* تھک جانا

To win (in a competition) *jītnā* جیتنا

To lose (in a competition) *hārnā* هارنا

To burst, To explode, To be torn. 1. *phaṭna* پھٹنا 2. *phaṭjānā* پھٹ جانا

Head *sir* سر

To feel giddy or nonplussed 1. *chakrānā* چکرانا 2. *chakrājānā* چکرا جانا

To laugh *hańsnā* هنسنا

To be conquered (to fall, a place) *fataḥ honā* فتح هونا

To move *hilnā* هلنا

To shake, To stir. *hilānā* هلانا

Luggage, Equipment. *sāmān* سامان

To bark *bhauńknā* بهونکنا

To move aside, *haṭnā* هٹنا

To retreat *pichhe haṭnā* پیچھے هٹنا

Club *kalab ghar* کلب گهر

Several times *ka,ī daf'a* کئي دفعه

To be spread 1. *phailnā* پھیلنا 2. *phailjānā* پھیل جانا

Tied *bańdhā hūā* بندها هوا

To break lose 1. *chhūṭnā* چھوٹنا 2. *chhuṭjānā* چھوٹ جانا

To decrease 1. *ghaṭnā* گھٹنا 2. *kam honā* کم هونا

To climb, To ascend. (*par*) *chaṛhnā* (پر) چڑھنا (or *chaṛhjānā* چڑھ جانا)

To fall 1. *girnā* گرنا 2. *gir paṛnā* گر پڑنا

A little after midday *din ḍhale* دن ڈهلے

To feel shy (intr.), To put to shame (tr.) *sharmānā* شرمانا

To force entrance *ghusjānā* گھس جانا

Last time *pichhlī daf'a* پچھلي دفعه

To meet, To be mixed. *milnā* ملنا

Ago *hū,ā*[1] هوا

To die 1. *marnā* مرنا 2. *marjānā* مر جانا

To smile *muskarānā* مسکرانا

To wrap (tr.) *lapeṭnā* لپیٹنا

To dig *khodnā* کھودنا

To be surrounded 1. *ghirnā* گھرنا 2. *ghirjānā* گھر جانا

To hit (to strike against) *lagnā* لگنا

Arm *bāzū* بازو

To swim *tairna* تیرنا

Furlough (f.) *raẓā* رضا

To rain, To pour down. *barasnā* برسنا

To slip *phisalnā* پھسلنا

Special *khāṣ* خاص

Long time *muddat* مدت

To pass (intr.) *guzarnā* گذرنا

To be opened *khulnā* کھلنا

To be saved, To escape. 1. *bachnā* بچنا 2. *bachjānā* بچ جانا

To sink (intr.), To be drowned. 1. *ḍūbnā* ڈوبنا 2. *dūbjānā* ڈوب جانا

Bomb 1. *bam* بم 2. *golā* گولا

Cannon ball, Shell. *golā* گولا

Bullet, pill *golī* گولي

Whole year 1. *sāl-bhar* سال بھر 2. *sārā sāl* سارا سال

Hut *jhoṅpṛī* جھونپڑي

(In the) last year *pichhle sāl* پچھلے سال

Yet, so far, Up till now. *abhī tak* ابھي تک

Exercise 16.

1. All of us (we all) went to the butts. 2. When did you come back from Bombay? 3. They arrived here last night. 4. We did not stay in Calcutta. 5. How did this

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[1] Changes to 'hū,e', 'hū,ī,' etc., to agree with the subject. 'Honā,' among its other meanings, signifies "to lapse" as well, and 'hū,ā' (lapsed) is its past tense.

glass break? 6. It rained heavily last night. 7. They were drowned with the ship. 8. When he brought the letter. 9. The horse was frightened and fell into the 'khuḍ.'[1] 10. The dogs of the village barked at us. 11. He laughed and went away. 12. How was this torn? 13. The bomb exploded and his hand was blown off. 14. We all felt tired. 15. We passed by[2] a hut. 16. The horse broke loose. 17. The bullet hit (in) his head. 18. Have you brought my luggage from the station? 19. Where has my servant gone (to)? 20. How has this been discovered? 21. The news spread throughout the whole city. 22. They have retreated to a new position. 23. How many men have gone on furlough? 24. All the buildings have fallen down. 25. Has the rain stopped? 26. This building was made two centuries ago. 27. Long long ago Alexander[3] came into this country. The sun had not yet risen when (ki) we started. 29 They had not yet got up when we arrived. 30. How many men went on furlough last year?

EXERCISE 16 (*a*).

(1) تم کب آئے؟ - (2) جب گاڑي جہلم سے چلي - (3) جب گاڑي کھڑي ہوئي - (4) وہ کام ابھي تک ختم ہوا ہے یا نہیں؟ - (5) جب بارش شروع ہوئي - (6) تم یہاں کیسے آئے؟ - (7) جب میں اُٹھا سات بجے تھے - (8) ایک سال گذرا - (9) دو ہفتے ہوئے - (10) ہم سب گھبرا گئے - (11) میں سال بھر (or سارا سال) وہاں رہا - (12) جب سورج چڑھا - (13) جب بگل بجا - (14) جب بارش تھیر گئي - (15) ہمکو دیکھتے ہي

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[1] 'Khuḍ' (کھڈ), ravine, down the precipice.

[2] 'Ke pās se' (کے پاس سے), from near.

[3] Sikandar.

دشمن بھاگ گئے - (16) میرا پاؤں پھسلا اور میں گر پڑا - (17) ہم دن ڈھلے پڑاؤ پر پہنچے - (18) یہ چٹھی کون لایا ہے ؟ - (19) صاحب کلب گھر گئے ہیں - (20) صاحب اٹھے ہیں یا نہیں ؟ - (21) پانچ مہینے گذرے ہیں - (22) حوالدار بہادر سنگھ چھٹی سے واپس آیا ہے یا نہیں ؟ - (23) میں کئی دفعہ ہوائی جہاز میں اُڑا ہوں - (24) اِس سال بارش بالکل نہیں ہوئی - (25) ہم ایک خاص مطلب کیواسطے یہاں آئے ہیں - (26) میں گرمی سے چکرا گیا ہوں - (27) کتنے بجے ہیں - (28) کیا بجا ہے - (29) اسکا بازو ٹوٹ گیا ہے - (30) یہ صندوق کشمیر میں بنا تھا - (31) ہماری فوج ایک جگہ گھر گئی تھی لیکن بہادری سے لڑی اور بچ کر نکل آئی - (32) پچھلے سال پنجاب میں بہت بارش ہوئی تھی - (33) ابھی ہم پہنچے نہ تھے کہ قلعہ فتح ہوگیا - (34) تم پچھلی دفعہ کتنے رنگروٹ لائے تھے ؟ *

Miscellaneous Colloquial Sentences.

Don't be uneasy.	*ghabrā,o mat.*
Who, you think, will win ?	*tumhāre khayāl meṅ kaun jītegā ?*
Shall we win or lose ?	*ham jīteṅge yā hāreṅge ?*
Don't laugh.	*haṅso mat.*
Why do you smile ?	*tum kyoṅ muskrāte ho ?*
Don't move.	*hilo mat.*
Move aside, Save yourself. (leave the road).	*haṭo* (or *haṭjā,o*). *bacho* (or *bachjā,o*).
Your pagri is not well tied.	*tumhāri pagṛī ṭhīk baṅdhī hū,ī nahīṅ.*

We arrived there a little after midday.	*ham din ḍhale wahāṅ pahuṅche.*
He is quite innocent.	*wuh bilkul bequṣūr hai.*
Mr. Fraser has gone to play tennis.	*Fraser Ṣāḥib tainis khelne gaye haiṅ.*
Are the crops good this year ?	*is sāl faṣl achchhe haiṅ ?*
Do you know (how) to swim ?	*tum tairnā jānte ho ?*
What time will the guard change ?	*gārd kis waqt badlegī ?*
Show (me) some other sample.	*ko,ī aur namūnā dikhā,o.*
Keep your accoutrement always clean.	*apnā sāmān hamesha ṣāf rakho.*
Try to take him alive.	*usko ziṅdah pakaṛne kī koshish karo.*
What time do you dine, Sir ?	*āp kiswaqt khānā khāte haiṅ ?*
He is lazy, does not take pains.	*wuh sust hai, koshish nahīṅ kartā.*
Is he a relation of the head clerk.	*wuh baṛe bābū kā rishtadār hai ?*
You are a young and strong man, why do you not enlist in the army ?	*tum jawān aur maẓbūṭ ho, fauj meṅ bhartī kyoṅ nahīṅ hote ?*
I cannot understand you (your words).	*tumhārī bāt merī samajh meṅ nahīṅ ātī.*
Government will pay for it.	*sarkār iskī qīmat degī.*
Is there a well near the camp ?	*kampū ke pās ko,ī kuāṅ hai ?*
Is the water of the well good ?	*us kūeṅ kā pānī achchhā hai ?*
Where is this made ?	*yih kahāṅ bantā hai ?*

Lesson XV.

Additional Tenses.

163. Apart from the nine principal tenses given in Section 120 there are five others occasionally met with :—

(*i*) Present Continuons Subjunctive.
(*ii*) Past Continuous Subjunctive.
(*iii*) Perfect Subjunctive.
(*iv*) Imperfect Future.
(*v*) Perfect Future.

164. The Present Continuous Subjunctive is formed by adding the Present Subjunctive of 'honā' to the Present Participle, e.g. :—

	M.	F.
اگر میں بولتا (بولتي) هوں	*agar maiṅ boltā* (*boltī*) *hūṅ* = If I am (may be) speaking.	
اگر تو بولتا (بولتي) هو	*agar tū boltā* (*boltī*) *ho* = If thou art (mayest be) speaking.	
اگر وہ بولتا (بولتي) هو	*agar wuh boltā* (*boltī*) *ho* = If he, she, it is (may be) speaking.	
اگر هم بولتے (بولتي) هوں	*agar ham bolte* (*boltī*) *hoṅ* = If we are (may be) speaking.	
اگر تم بولتے (بولتي) هو	*agar tum bolte* (*boltī*) *ho* = If you are (may be) speaking.	
اگر وہ بولتے (بولتي) هوں	*agar wuh bolte* (*boltī*) *hoṅ* = If they are (may be) speaking.	

165. The Past Continuous Subjunctive is formed by adding the Present Participle of 'honā' to the Present Participle of another verb, e.g. :—

	M.	F.
اگر میں بولتا هوتا (بولتي هوتي)	*agar maiṅ boltā hotā* (*boltī hotī*) = If I had been speaking.	

M. F.

اگر تو بولتا هوتا (بولتي هوتي) *agar tū boltā hotā* (*boltī hotī*) = If thou hadest been speaking.

اگر وہ بولتا هوتا (بولتي هوتي) *agar wuh boltā hotā* (*boltī hotī*) = If he, she, it had been speaking.

اگر هم بولتے هوتے (بولتي هوتيں) *agar ham bolte hote* (*boltī hotīṅ*) = If we had been speaking.

اگر تم بولتے هوتے (بولتي هوتيں) *agar tum bolte hote* (*boltī hotīṅ*) = If you had been speaking.

اگر وہ بولتے هوتے (بولتي هوتيں) *agar wuh bolte hote* (*boltī hotīṅ*) = If they had been speaking.

166. The Perfect Subjunctive is formed by adding the Present Subjunctive of 'honā' to the Past Participle, e.g.:—

M. F.

اگر میں بولا (بولي) هوں *agar maiṅ bolā* (*bolī*) *hūṅ* = If I have (may have) spoken.

اگر تو بولا (بولي) هو *agar tū bolā* (*bolī*) *ho* = If thou hast (mayest have) spoken.

اگر وہ بولا (بولي) هو *agar wuh bolā* (*bolī*) *ho* = If he, she, it has (may have) spoken.

اگر هم بولے (بولي) هوں *agar ham bole* (*bolī*) *hoṅ* = If we have (may have) spoken.

اگر تم بولے (بولي) هو *agar tum bole* (*bolī*) *ho* = If you have (may have) spoken.

اگر وہ بولے (بولي) هوں *agar wuh bole* (*bolī*) *hoṅ* = If they have (may have) spoken

167. The Imperfect Future is formed by adding the Future of 'honā' to the Present Participle, e.g.:—

M. F.

میں بولتا ہونگا (بولتي هونگي) *maiṅ boltā hūṅgā* (*boltī hūṅgī*) = I shall be speaking.

تو بولتا ہوگا (بولتي هوگي) *tū boltā hogā* (*boltī hogī*) = Thou wilt be speaking.

وہ بولتا ہوگا (بولتي هوگي) *wuh boltā hogā* (*boltī hogī*) = He, she, it will be speaking.

هم بولتے هونگے (بولتي هونگي) *ham bolte hoṅge* (*boltī hoṅgī*) = We shall be speaking.

تم بولتے ہو گے (بولتي هوگي) *tum bolte hoge* (*boltī hogī*) = You will be speaking.

وہ بولتے هونگے (بولتي هونگي) *wuh bolte hoṅge* (*boltī hoṅgī*) = They will be speaking.

168. The Perfect Future is formed by adding the Future tense of 'honā' to the Past Participle, e.g.:—

M. F.

میں بولا ہونگا (بولي هونگي) *maiṅ bolā hūṅgā* (*bolī hūṅgī* = I shall (or may) have spoken.

تو بولا ہوگا (بولي هوگي) *tū bolā hogā* (*bolī hogī*) = Thou wilt (or mayest) have spoken.

وہ بولا ہوگا (بولي هوگي) *wuh bolā hogā* (*bolī hogī*) = He, she, it will (or may have spoken.)

هم بولے هونگے (بولي هونگي) *ham bole hoṅge* (*bolī hoṅgī*) = We shall (or may) have spoken.

تم بولے هوگے (بولي هوگي) *tum bole hoge* (*bolī hogī*) = You will (or may) have spoken.

وہ بولے هونگے (بولي هونگي) *wuh bole hoṅge* (*bolī hoṅgī*) = They will (or may) have spoken.

169. Of the above five tenses only the last two, namely

(*i*) The Imperfect Future, and

(*ii*) The Perfect Future,

require special notice. While the primary use of these tenses is, as their names indicate, to present an action in a state of progress and completion respectively at some future time, they are, in fact, very seldom used in this sense. They are chiefly used for the Past, occasionally for the Present and rarely for the Future. This is due to the various significations of 'hogā' which does not mean only 'will be,' but 'may be,' 'must be,' 'may have' 'must have' etc. as well, e.g. :—

Wuh ātā hogā = (*i*) He $\frac{\text{may}}{\text{must}}$ have been coming (Past).

(*ii*) He $\frac{\text{may}}{\text{must}}$ be coming (Present).

(*iii*) He will be coming (Future).

Wuh āyā hogā = (*i*) He $\frac{\text{may}}{\text{must}}$ have come, i.e. possibly, probably or positively he came, or has come (Past).

(*ii*) He will have come (Future).

To avoid the ambiguity context or tone often comes to assistance. Besides these tenses are often qualified by supplementary adverbs like—

شاید *shāyad* = perhaps.
غالباً *ghāliban* = probably.
ضرور *zarūr* = certainly.
بیشک *beshak* = doubtless, undoubtedly.

VOCABULARY.

By that time, Until then.	1. *us waqt tak* اسوقت تک 2. *tab tak* تب تک	Lame	*laṅgṛā*	لنگڑا
		To limp	*laṅgṛānā*	لنگڑانا
		Newspaper	*akẖbār*	اخبار
		To read	*paṛhnā*	پڑھنا

That is why, In fact that is why.
1. *isī wāsṭe* اسي واسطے
2. *jabhī to* جبھي تو
3. *tabhī to* تبھي تو

Also *bhī* [1] بھي

Asleep *soyā (hūā)* سويا هوا

Like this, So, Such.
1. *aisā* (e,ī.) ايسا
2. *aise* [2] ايسے

Future, In future. *ā,indah* آيندہ

Health, Disposition.
mizāj (m.) مزاج
ṭabī'at طبيعت

Greetings, Good morning, Good evening, etc. *salām* سلام

Satisfied *rāẓī* راضي

Rent, Hire, Fare, Freight, Passage money. *kirāya* کرايہ

Turn (f.) *bārī* باري

In turns *bārī bārī* باري باري

Lying (things, etc.) *paṛā (hūa)* پڑا (هوا)

Lying (animate beings) *leṭā (hūā)* ليٹا هوا

Good for nothing, Unemployed. *nikammā* نکما

Bottle (f.) *botal* بوتل

Cooly (porter) *qulī* قلي

Responsible *zimma-wār* ذمہ وار

Responsibility *zimma-wārī* ذمہ واري

Post Office *ḍākk̲h̲āna* ڈاک خانہ

Telegraph Office *tārghar* تارگھر

A match (to light) *diyā salā,ī* دیا سلائي

Match box *diyā salā,ī kī ḍībyā* دیا سلائي کي ڈبيا

Exercise 17.

1. If he is telling the truth. 2. He might be feeling shy 3. If you are searching for the key. 4. They might be wishing to come. 5. If he had been working hard. 6. If you had been replying my letters. 7. If he has come back. 8. If they have deserted. 9. If you have brought an answer. 10. He might have felt uneasy. 11. I shall

[1] Always follows the word it emphasizes.

[2] 'Aise,' 'waise,' 'kaise' and 'jaise' are used when they qualify a verb.

be doing that work. 12. I shall be going to Calcutta on Sunday. 13. The train may have arrived at the station. 14. He will have been dead by that time. 15. Probably the ship was drowned. 16. He must have fallen off the horse that is why he is limping. 17. They must have won ; that is why they are (feeling) so glad.

EXERCISE 17 (*a*).

(1) اگر صاحب غسل کرتے ہوں - (2) اگر وہ تنبو مرمت کرتے ہوں - (3) اگر ہم اسوقت سوتے ہوں - (4) شاید وہ اخبار پڑھتا ہو - (5) شاید تم اُسوقت کھانا کھاتے ہو - (6) اگر تم قواعد کرتے ہوتے - (7) اگر تم نقشے کا کام جانتے ہوتے - (8) اگر وہ روانہ نہ ہوئے ہوں - (9) اگر وہ جواب لایا ہو - (10) اگر میری چھٹی منظور ہوگئی ہو - (11) شاید یہ بارش وہاں بھی ہوئی ہو - (12) یہ لوگ کسطرح گذارہ کرتے ہونگے - (13) اتنے اونچے ہاتھی پر کیسے چڑھتے ہونگے - (14) میرے خیال میں صاحب سوتے ہونگے - (15) وہ اصلی بات تمسے چھپاتا ہوگا - (16) وہ اسوقت 'ٹینس' کھیلتے ہونگے - (17) وہ گاڑی شاید کراچی جاتی ہوگی - (18) جب ہم وہاں پہنچینگے تو وہ چلا گیا ہوگا - (19) شاید وہ اسکا مطلب نہ سمجھا ہوگا - (20) غالباً وہ جواب لایا ہوگا - (21) شاید دس بجے ہونگے - (22) وہ ضرور کل یہاں آیا ہوگا - (23) کیا بجا ہوگا - (24) میرے خیال میں پونے دس ہونگے *

Miscellaneous Colloquial Sentences.

Good morning, Jamadar.	*Jama'dār ṣāḥib, salām.*
How do you do ?	*āpkā mizāj [1] kaisā hai ?*
Who is responsible ?	*kaun zimmawār hai.*

[1] To be used only for persons of distinction

It is your responsibility.	*yih tumhārī zimmawārī hai.*
It is very urgent.	*yih bahut ẓarūrī hai.*
Take this at once to the Telegraph Office.	*yih fauran* (or, *ekdam*) *tārghar* (*ko*) *lejā,o.*
Does this road lead (go) to the Post Office ?	*yih rāsta ḍākk<u>h</u>āne* (*ko*) *jātā hai ?*
Call two coolies quickly.	*do qulī jaldī bulā,o.*
Who is lying on the ground ?	*zamīn par kaun leṭa hūā hai ?*
It is lying on my table.	*hamārī mez par paṛā* (*hūā*) *hai*
Whose turn is now ?	*ab kiskī bārī hai ?*
Come in turns.	*bārī bārī ā,o.*
Are you quite satisfied now ?	*ab tum bilkul rāẓī ho ?*
Never do so in future.	*ā,iṅdah aise mat karo.*
Is he asleep ?	*wuh soyā hūā hai ?*
What is the rent of this bungalow ?	*is baṅgle kā kirāya kyā hai ?*
What is the railway fare from here to Pindi ?	*yahāṅ se Pindi tak kyā kirāya hai ?*
I am very pleased with your work.	*ham tumhāre kām se bahut <u>kh</u>ush haiṅ.*
Give us a match please, will you ?	*diyā salā,ī denā.*
What are you doing there ?	*wahāṅ kyā karte ho ?*
It looks very old.	*bahut purānā ma'lūm hotā hai.*
I am very busy to-day.	*āj hamko bahut kām hai.*
What is wrong with him ?	*usko kyā hūā hai ?*
Who is it ?	*kaun hai ?*
Come on in.	*aṅdar ā,jā,o.*
Who is that coming ?	*wuh kaun ātā hai ?*
I have forgotten your name.	*ham tumhārā nām bhūlgaye haiṅ.*
What do you want ?	*tum kyā chāhte ho ?*

Has he gone ?	*wuh chalāgiyā hai ?*
When did he go ?	*kab giyā ?*
How do you know it ?	*tumko kaise ma'lūm hai ?*
What will you do now ?	*ab kyā karoge ?*
Is this bungalow to let ?	*yih baṅgla kirāye ke wāsṯe* (or *k̲hālī*) *hai ?*

Lesson XVI.

Tenses (*concld.*)

Present and Past Continuous (*Indicative*).

170. As was pointed out in Sections 147 and 150 the Present and Imperfect tenses have more than one signification, as :—

Wuh likhtā hai=(*i*) He writes (usually).
(*ii*) He is writing.
Wuh likhtā thā=(*i*) He used to write.
(*ii*) He was writing.

171. This plurality of meaning is sometimes ambiguous, to avoid which Hindustani has quite a peculiar and better construction to express the incomplete continuous phase of them, thus reserving, to a degree, the above forms to express the habitual and frequentative sense.

172. The Perfect tense of 'rahnā' (to remain, to continue) added to the root of another verb imparts to it the present incomplete continuous meaning while its pluperfect similarly added gives it the past incomplete continuous sense, e.g. :—

Present Continuous.

M. F.

میں بول رہا (رہی) ہوں *maiṅ bol rahā* (*rahī*) *hūṅ* = I am speaking.

تو بول رها (رهي) ہے *tū bol rahā* (*rahī*) *hai* = Thou art speaking.

وہ بول رها (رهي) ہے *wuh bol rahā* (*rahī*) *hai* = He, she it is speaking.

هم بول رہے (رهي) هیں *ham bol rahe* (*rahī*) *haiṅ* = We are speaking.

تم بول رہے (رهي) هو *tum bol rahe* (*rahī*) *ho* = You are speaking.

وہ بول رہے (رهي) هیں *wuh bol rahe* (*rahī*) *haiṅ* = They are speaking.

Past Continuous.

	M.	F.
میں بول رها تها (رهي تهي)	*maiṅ bol rahā thā* (*rahī thī*)	= I was speaking.
تو بول رها تها (رهي تهي)	*tū bol rahā thā* (*rahī thī*)	= Thou wast speaking.
وہ بول رها تها (رهي تهي)	*wuh bol rahā thā* (*rahī thī*)	= He, she, it was speaking.
هم بول رہے تهے (رهي تهیں)	*ham bol rahe the* (*rahī thīṅ*)	= We were speaking.
تم بول رہے تهے (رهي تهیں)	*tum bol rahe the* (*rahī thīṅ*)	= You were speaking.
وہ بول رہے تهے (رهي تهیں)	*wuh bol rahe the* (*rahī thīṅ*)	= They were speaking.

REMARK.—Both these constructions denote a *single* act or event actually taking place (and hence incomplete), in the present and the past respectively.

173. This finishes all the tenses. As will have been observed from the preceding examples under various tenses, the Present and Past Participles used in the formation of tenses change their final 'ā' for the purposes of agreement, to

'e' for masculine, plural, and to
'i' for feminine, singular and plural

unless the Participles occur, as they often do, as the finite verb in a sentence, without the auxiliaries, in which case the feminine plural takes 'ĩṅ' instead of only 'i.' Such cases occur when the auxiliaries either do not come into the formation of a tense or are idiomatically discarded. e.g.:—

اگر وہ عورتیں بولتیں *agar wuh 'auraṭeṅ boltĩṅ* = If those women had spoken. (Past Conditional).

وہ عورتیں بولیں *wuh 'auraṭeṅ bolĩṅ*=Those women said. (Preterite).

اچھی عورتیں جھوٹ نہیں بولتیں *achchhi 'auraṭeṅ jhūṭ nahĩṅ boltĩṅ* = Good women do not tell lies. (Negative Present).

وہ عورتیں جھوٹ نہیں بولیں *wuh 'auraṭeṅ jhūṭ nahĩṅ bolĩṅ* = Those women have not told a lie (Negative Perfect).

وہ عورتیں ہر روز آتیں اور گانا سناتیں *wuh 'auraṭeṅ har roz ātĩṅ aur gānā sunātĩṅ*=Those women came every day and sang songs. (Imperfect.)

گانا *gānā* = (*i*) Song, singing (m.)
(*ii*) To sing (verb).

سنانا *sunānā* = To cause to hear, to relate, to repeat, to announce.

In the first two examples the auxiliaries do not enter into the formation of the tenses while in the last three the auxiliaries have been idiomatically omitted.

'Hotā,' the Present Participle from 'honā' (to be), used to form the Second Form of the Past Conditional (or Optative) follows the same rule, as :—

اگر وہ عورتیں بولی ہوتیں *agar wuh 'auratеṅ bolī hotīṅ* = If those women had spoken.

کاشکہ وہ عورتیں بولي ہوتیں *kāshki wuh 'auratеṅ bolī hotīṅ* = Would that those women had spoken.

VOCABULARY.

Smoking pipe (hubble bubble)	*ḥuqqa*	حقہ	
To smoke	*huqqa pīnā*	حقہ پینا	
Dust	1. *gard* (f.)	گرد	
	2. *gardā* (m.)	گردا	
Campaign, active service (f.)	*lām*	لام	
Post, mail (f.)	*ḍāk*	ڈاک	
English	*walāyatī*	ولایتي	
English mail	*walāyatī ḍāk*	ولایتي ڈاک	
Among ourselves, yourselves, themselves	*āpas meṅ*	آپس میں	
All round	*chāroṅ ṭaraf*	چاروں طرف	
To cannonade, To shell.	(*par*) *gole barsānā*	(پر) گولے برسانا	
Cards (playing)	*tāsh*	تاش	
Telegram, wire	*tār*	تار	
Tentpegging	*neza bāzī*	نیزہ بازي	
To tentpeg	*nezā bāzī karnā*	نیزہ بازي کرنا	
To pitch (tent)	*lagānā*	لگانا	
Hunting, game, victim, prey.	*shikār*	شکار	
To hunt, To shoot (game).	1. *shikār khelnā*	شکار کھیلنا	
	2. *shikār karnā*	شکار کرنا	
Depôt	*dīpo*	ڈیپو	
Bandsman	*bāje wālā*	باجے والا	
Band, piano, harmonium.	*bājā*	باجا	

Agreeable, pleasing *pasand* پسند

To put on (clothes etc.) *pahinnā* پہننا

To remind *yād dilānā* یاد دلانا

To bear in mind *yād rakhnā* یاد رکھنا

To try to recollect, To learn by heart. *yād karnā* یاد کرنا

Candle *mom ba'tī* موم بتّي

Wax *mom* موم

To burn (tr.) *jalānā* جلانا

To burn (intr.) *jalnā* جلنا

To rebel *sir uṭhānā* سر اٹھانا

District *zila'* ضلع

Annual *sālānah*[1] سالانه

To load (animals etc.) *lādnā* لادنا

Wages (workman's) *mazdūrī* مزدوري

Native place *waṭan* وطن

Witness *gawāh* گواه

Evidence *gawāhī* گواهي

Statement *biyān* بيان

Anxiety (f.) *fikar* فكر

Heed, care (f.) *parwāh* پرواه

Separate, apart, *alag* الگ

Separately *alag alag* الگ الگ

Rope (thick and big) *rassā* رسا

To put out, Extinguish. *bujhānā* بجهانا

To go out (be extinguished). 1. *bujhnā* بجهنا 2. *bujhjānā* بجهه جانا

Preparation *tayyārī* تياري

To make preparation for (*kī*) *tayyārī karnā* (كي) تياري كرنا

Exercise 18.

1. Sahibs are dining. 2. I am doing some important work. 3. He is doing office work. 4. What are you doing? 5. Our regiment is going on active service 6. Why are you making noise? 7. What is taking place here? 8 I am writing English mail. 9. Why are you fighting among yourselves? 10. Cavalry people are busy at tentpegging. 11. Look! a big airship is coming. 12. Is

[1] Or, 'sālāna' (Indeclinable). Vide 62.

it raining outside? 13. I am reading to-day's paper. 14. The bandsmen were playing the band. 15. They were having tug-of-war. 16. He was writing witness' statements. 17. What was he saying? 18. Rebels were rising up from all round. 19. The troops on (of) both the sides were shelling each other. 20. Bullets were falling from all sides. 21. Dust was flying all round. 22. We were doing musketry then. 23. They were having (drinking) tea. 24. What was he looking for? 25. The Adjutant was recommending you to the C.O.

EXERCISE 18 (*a*).

(1) تم کیوں گھبرا رہے ہو؟- (2) ہمارا سر کچھہ چکرا رہا ہے- (3) وہ اب پیچھے ہٹ رہے ہیں اور ہم آگے بڑھہ رہے ہیں- (4) دریا میں کون تیر رہا ہے؟- (5) وہ شرما رہا ہے- (6) دو صاحب اندر تاش کھیل رہے ہیں- (7) سڑک پر کون جا رہا ہے؟- (8) تم دیر لگا رہے ہو؟- (9) رنگروٹ بھرتي ہو رہے ہیں- (10) اب جرمن لوگ دن بدن شکست کھا رہے ہیں- (11) وہ تمہاري شکایت کر رہا ہے- (12) یہ لوگ جھنڈي کا کام سیکھہ رہے ہیں- (13) رنگروٹ قواعد کر رہے ہیں- (14) صاحب غسل کر رہے ہیں- (15) صاحب تمہاري شکایت کر رہے تھے- (16) وہ آپکي رفل صاف کر رہا تھا- (17) میں اُسکو اِس چٹھي کا مطلب سمجھا رہا تھا- (18) تم کیا کام کر رہے تھے- (19) وہ سب ملکر کوشش کر رہے تھے- (20) رنگروٹ چاند ماري شروع کر رہے تھے- (21) صاحب لڑائي کا نقشہ دیکھہ رہے تھے- (22) چاروں طرف ہوائي جہاز اُڑ رہے تھے- (23) کرنیل صاحب کچھہ حکم دے

رہے تھے - (24) ہم سب اسوقت 'پریٹ' پر جا رہے تھے -
(25) وہ حملے کي تیاریاں کر رہے تھے *

Miscellaneous Colloquial Sentences.

What regiment are you in ?	*tum kis palṭan meṅ ho ?*
What is the number of your regiment ?	*tumhārī palṭan kā nambar kyā hai ?*
What Company are you in ?	*tum kis kampanī meṅ ho ?*
When did you enlist ?	*tum kab bhartī hu,e the ?*
How long have you been in service ?	*tumhārī naukrī kitnī hai ?*
Do you like soldiering ?	*tumko fauj kī naukrī pasaṅd hai ?*
Have you ever been on active service ?	*tum kabhī lām par ga,e ho ?*
What is your rank ?	*tumhārā 'uhdā kyā hai ?*
How many N.C.O.'s are in this Company ?	*is kampanī meṅ kitne 'uhdedār haiṅ ?*
What district do you belong to ?	*tumhārā ghar kis zilā'*[1] *meṅ hai ?*
How many Indian officers are in your Depôt ?	*tumhārī dīpo meṅ kitne sirdār haiṅ ?*
The ration arrangement was splendid.	*rāshan* (or, *rasad*) *kā baṅdobast bahut achchhā thā.*
How many Infantry regiments are (stationed) in this Cantonment ?	*is chhā,onī meṅ kitnī palṭaneṅ haiṅ ?*
What station is your regiment (stationed) in ?	*tumhārī palṭan* (or *tumhārā risālā*) *kis chhā,onī meṅ hai ?*

[1] Pronounce like 'e' (oblique).

There will be company drill this evening.	*āj sham "kampanī dril" hogī.*
When will the annual musketry be finished?	*sālāna chāṅdmārī kab khatam hogī?*
Who was on duty on the guard room?	*'gārd rūm' par kiskī naukrī thī?*
It is not a definite order.	*yih pakkā ḥukm nahīṅ hai?*
What time do you parade?	*tum kis waqt* (or, *kitne baje*) *preṭ karte ho?*
How many times a day?	*din meṅ kitnī daf'a?*
What time do you get up?	*kis waqt uṭhte ho?*
Don't fire as yet.	*abhi 'fair' mat karo.*
What is your defence (to an accusation)?	*tumhārā kyā jawāb hai?*
Take this man back to the hospital.	*is admī ko haspatāl meṅ wāpis lejā,o.*
Is he senior to you (in service)?	*wuh tum se dahne*[1] *hai?*
No, he is junior to me.	*nahīṅ, bā,eṅ*[2] *hai.*

Lesson XVII.

The Agentive Case.

The use of ے 'ne'.[3]

174. It was laid down in Section 121 that, unless otherwise stated, the verb agrees with its subject in gender, number and person. In this lesson we intend to deal with the exception to the rule; but before we do so we would

[1] Lit. 'To the right.' [2] Lit. 'To the left.'

[3] Some grammarians assert that it equals 'by.' We are afraid we cannot agree with them and would prefer to call it simply the sign of the Agentive case.

point out that the rules we are about to give below are very important.

Rule:—(*i*) When a transitive verb is used in any of the tenses formed from the Past Participle, namely,

(*a*) Preterite (Sec. 152),
(*b*) Perfect (Sec. 155),
(*c*) Pluperfect (Sec. 157),
(*d*) Second Form of the Past Conditional or Optative (Sec. 141),
(*e*) Perfect Subjunctive (Sec. 165),
(*f*) Perfect Future (Sec. 167),[1]

the subject is put in the Agentive case, i.e. it takes 'ne' after it, and the verb then agrees, *not* with its Subject, but with its *direct object*, if any, provided the object is not followed by 'ko', as:—

(*a*) Preterite.

I wrote a letter = *maiṅ ne chiṭṭhī likhī* (agrees with 'letter')

I gave him two rupees = *maiṅ ne usko do rupai diye* (agrees with 'rupees').

(*b*) Perfect.

Have you read this book = *tum ne yīh kitāb paṛhī hai?* (agrees with 'book').

(*c*) Pluperfect.

I had not seen the place before = *maiṅ ne yih jaga pahle nahīṅ dekhī thī* (agrees with 'place').

(*d*) Second Form of the Past Conditional or Optative.

If you had read the books = *agar tum ne wuh kitāben paṛhī hotīṅ* (agrees with 'books').

(*e*) Perfect Subjunctive.

If you have read the order = *agar tum ne wuh ḥukm paṛhā ho* (agrees with 'order').

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[1] In some grammars this tense is called "Past Dubious."

(*f*) Perfect Future.

You must have seen the photo = *tum ne ẓarūr wuh taṣwīr dekhī hogī* (agrees with 'photo').

REMARK.—In case of several nouns of different genders and numbers the verb agrees with the last, as :—

We bought one mare and two horses = *ham ne ek ghoṛī aur do ghoṛe kharīde* (agrees with 'horses').

We bought two horses and one mare = *ham ne do ghoṛe aur ek ghoṛī kharīdī* (agrees with 'mare').

(*ii*) If no object is expressed (or understood), or if the object is followed by 'ko' (or put in the second form of the Dative in the case of pronouns) the verb becomes independent and is, then, put *invariably* in the third person, masculine, singular, as :—

We said = *ham ne kahā.*

Why have you beaten him = *tum ne usko* (or *use*) *kyoṅ mārā hai ?*

I had seen the man before = *maiṅ ne is ādmī ko pahle dekhā thā.*

175. 'Ne' acts as a postposition for the purposes of declension, except in the case of first and second personal pronouns (singular and plural), 'wuh' (they) and 'jo' (who, plural) are preferably changed to 'unhoṅ' (or 'inhoṅ') and 'jinhoṅ' respectively instead of 'un' (or 'in') and 'jin' only, as :—

My elder brother said = *mere baṛe bhā,ī ne kahā.*

He said = *us* (or *is*) *ne kahā.*

They said = *unhoṅ* (or *inhoṅ*) *ne kahā.*

(Those) who said = *jinhoṅ ne kahā.*

176. With several *nouns* as subjects the 'ne' follows the last only, but if they are *pronouns* the 'ne' is added to each of them, as :—

The king and the minister said = *bādshāh aur wazir ne kahā.*

He and I both explained to him = *maiṅ ne aur us ne donoṅ ne usko samjhāyā.*

وزیر *wazir* = minister.

سمجھانا *samjhānā* = to explain.

177. If there is a noun, an adjective or a phrase in apposition to the subject, 'ne' follows the appositive, as :—

A person, called Akbar, said = *ek shaḵẖṣ Akbar nām* (or, *nāmī*) *ne kahā.*

We, the wretched, said = *ham kambaḵẖtoṅ ne kahā.*

I, the wretched, said = *mujh*[1] *kambaḵẖt ne kahā.*

Akbar, his elder brother, said = *Akbar uske baṛe bhā,ī ne kahā.*

178. The following verbs, however, do not take 'ne' i.e. they are treated as intransitive and hence always agree with their subject :—

بولنا *bolnā*, to speak.

بکنا *baknā*, to talk nonsense.

بھولنا *bhulnā*, to forget.

ڈرنا (سے) (*se*) *ḍarnā*, to fear.

چڑھنا (پر) (*par*) *chaṛhnā*, to climb, to embark, to entrain, to rise (as sun, etc.).

لڑنا (سے) (*se*) *laṛnā*, to fight (against).

ملنا (سے) (*se*) *milnā*, to meet, to see (a person).

پہنچنا *pahuṅchnā*, to reach, to arrive.

لانا *lānā*, to bring.

لیجانا *lejānā*, to take away.

لے آنا *le ānā*, to fetch.

چیخنا *chīḵẖnā*, to scream.

چلانا *chillānā*, to yell, to shout, to exclaim, to cry out.

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[1] 'maiṅ' (I) and 'tū' (thou) become 'mujh' and 'tujh' respectively in such cases.

پکارنا *pukārnā*, to cry out (but when it means 'to call' it takes 'ne').

جننا *jannā*, to give birth to.

179. It is optional to use 'ne' with the following verbs:—

سمجھنا *samajhnā*, to understand, to think.

جیتنا *jītnā*, to win (in competition).

ہارنا *hārnā*, to lose (in competition).

سیکھنا *sikhnā*, to learn.

180. In the case of intensive compound verbs, if one of the components is intransitive, the whole is treated as such for the purposes of 'ne', as:—

کھا جانا *khā jānā*, to eat up.

پی جانا *pī jānā*, to drink up.

چلدینا *chaldenā*, to start off.

ہولینا *ho lenā*, to be finished.

181. If two or more sentences are joined into one by the Conjunctive Participle the subject takes or does not take 'ne' according to the last verb; but if the sentences are joined by 'aur' (and), the use of 'ne' is determined by the verb in the first sentence, as:—

Having written the letter he went away = *wuh chiṭṭhī likh kar chalāgayā.*

He wrote the letter and went away = *us ne chiṭṭhī likhī aur chalāgayā.*

REMARK.—The subject being common to all such sentences, its repetition is considered unnecessary.

The Use of کو 'ko' with the Object.

182. With the exception of such cases as require special postpositions instead of 'ko,' the object of a transitive verb is put either in the Dative (i.e. with 'ko' after it) or in the nominative[1] (i.e., without any postposition after it).

[1] Or more correctly the Accusative, which happens to be identical with the Nominative in Hindustani. (*Vide* Remark under Sec. 42.)

133. There are two kinds of objects; (*i*) direct, and (*ii*) indirect, as:—

I gave him (indirect) two rupees (direct).

Do you teach them (indirect) Hindustani (direct)?

184. The indirect object is invariably put in the Dative (i.e. with 'ko'), as:—

I gave him two rupees = *maiṅ ne usko do rupai diye.*

Do you teach them Hindustani? *Āp unko Hindustanī paṛhāte haiṅ?*

پڑھانا *paṛhānā* = to teach (lit. to cause to read).

First of all teach the recruits (their) drill = *sab se pahle raṅgrūṭoṅ ko qawā'id sikhā,o.*

185. As will be observed from the above examples the direct object is generally put in the Nominative form. But should the direct object be a pronoun denoting a human being it *must* also be in the dative. In such cases recourse is had to the Second form of the dative to avoid the uneuphoneous repetition of 'ko,' as:—

The Colonel gave him to me = *Karnail Ṣāḥib ne usko mujhe dediyā.*[1]

Remark.—Ordinarily the direct object follows the indirect one but when both of them are in the dative the order is reversed and the preceding one always denotes the direct object.

Caution.—Care should be taken not to confuse the ordinary dative with the dative of interest, which, latter, is followed by 'ke waṣṭe,' as:—

Get me (for me) a cup of[2] tea = *hamāre wāṣṭe ek piyāla chā lā,o.*

Make me (for me) a pair of[2] boots = *hamāre wāṣṭe ek joṛā būṭ banā,o.*

186. Most of the verbs have, however, a single object and the following rules seem to govern the use of 'ko' with it:—

(*i*) If the object is a *pronoun* denoting a human being it *must* be put in one or the other form of the dative, as:—

[1] 'Dedenā' is the intensive form of 'denā' to give.

[2] Nouns denoting number, quantity, etc., are expressed without 'of.'

Bring him here = *usko* (**or,** *use*) *yahāṅ lā,o.*

Whom did you see there? = *tum ne kisko* (**or,** *kise*) *wahāṅ dekhā thā?*

(*ii*) If the object is a *noun* denoting a human being it is generally (not invariably) put in the Dative, as :—

Call my bearer = *hamāre bahre ko bulā,o.*

Did you bring up the recruits? = *tum ne un raṅgrūṭoṅ ko pesh kiyā thā?*

REMARK.—The addition of 'ko' in such cases requires that the object should be definite. Should the object be very indefinite, or should it be intended to treat it indifferently the 'ko' is omitted, as :—

We saw some men of the enemy = *ham ne dushman ke kuchh ādmī dekhe.*

Bring (any) five coolies at once = *pāṅch qulī jaldī lā,o.*

(*iii*) If the object is an irrational creature or a lifeless thing it is generally put in the Nominative form, as :—

Bring the horse this way = *ghoṛā idhar lā,o.*

I bought the horse = *maiṅ ne wuh ghoṛā kharīd*[1] *liyā.*

Who has broken this lamp? = *yih lamp kisne toṛā hai?*

REMARK.—'Ko' is, however, occasionally added to irrational creatures and lifeless things, as well, to give them the idea of conspicuous importance or marked definiteness, as :—

The Colonel saw the (particular) horses = *Karnail Ṣāhib ne un ghoṛoṅ ko dekhā.*

Why did you tear *the* (so important a) letter = *tum ne us chiṭṭhī ko kyoṅ phāṛā?*

187. Occasionally 'ko' is added merely to avoid ambiguity, as :—

When a tiger sees an elephant = *jab sher hāthī ko dekhtā hai.*

Omit the 'ko' and 'hāthi' (elephant) might be mistaken for the subject.

Some verbs *must* have 'ko' after their object, they can not do without it, as :—

[1] 'Kharīdlenā' is the intensive form of kharīdnā, to buy.

Why did you threaten my servant? = *tum ne hamāre naukar ko kyoṅ ḍarāyā?*

ڈرانا *ḍarānā* = **to threaten, or to try to threaten.**

188. In case of several nouns occurring as objects the 'ko', if it must be added, is added to the last only, as:—

Call all the boys and the girls = *sab laṛkoṅ aur laṛkīoṅ* (**or,** *laṛke laṛkīoṅ*) *ko bulā,o.*

REMARK.—If the nouns are coupled without 'aur', as in the case of 'laṛke laṛkīoṅ' bracketted above, the first noun takes its oblique *singular* form. It must, however, be noted that this coupling together is permissible in the case of such nouns only as can go in pairs on account of their affinity, etc.

VOCABULARY.

Native	*desī*	دیسي	
Washerman	*dhobī*	دھوبي	
Glass (looking glass or pane of glass)	*shīsha*	شیشہ	
Glass (drinking)	*gilās*	گلاس	
Collected	*jama'*	جمع	
To collect	*jama' karnā*	جمع کرنا	
To be collected	*jama' ḥonā*	جمع ہونا	
The whole circumstance	*ṣab ḥāl*	سب حال	
Pony	*ṭaṭṭū*	ٹٹو	
To suffer loss (tr.)	*nuqṣān uṭhānā*	نقصان اٹھانا	
To save, to defend	*bachānā*	بچانا	
Poor	*ġharīb*	غریب	
Tailor	*darzī*	درزي	
To sew	*sīnā*	سینا	
To prepare, to get ready (tr.)	*tayyār karnā*	تیار کرنا	
To chase, to pursue (*kā*)	*pīchhā karnā*	پیچھا کرنا (کا)	
Fish (f.)	*machhlī*	مچھلي	
Last time	*pichhlī daf'a*	پچھلي دفعہ	
Advice, counsel (f.)	*ṣalāḥ*	صلاح	
Help, assistance, reinforcement, succour (f.)	*madad*	مدد	
Gladly, voluntarily	*ḵhushī se*	خوشي سے	
At least	*kam* $\frac{se}{az}$ *kam*	کم سے کم از	
At the most	*ziyādah se ziyādah*	زیادہ سے زیادہ	
To push	*dhakelnā*	دھکیلنا	

To recognise *pahchānnā* پہچاننا
Pistol *pistaul* پستول
To frighten *ḍarānā* ڈرانا
Companion, comrade *sāthī* ساتھي
Game, stake *bāzī* بازي
Adversity, catastrophe *muṣībat* مصيبت
Disloyal *namak ḥarām*[1] نمک حرام
Desperately *jān toṛ kar* جان توڑ کر
Woollen (adj.) *ūnī* اونی
Cotton (adj.) *sūtī* سوتي
Carpet (woollen) *qālin* قالين
Carpet (cotton) *darī* دري
At dawn *taṛke* تڑکے
Early in the morning (*ṣubaḥ*) *sawere* (صبح) سویرے
Garden *bāgh* باغ
To pluck (fruit, etc.) *toṛnā* توڑنا
Feigning ignorance *anjān bankar* انجان بنکر
Shop (f.) *dukān* دکان
Life (f.) *jān*[2] جان
Duster (c.) *jhāṛan* جھاڑن
To dust, to sweep *jhāṛnā* جھاڑنا

Handkerchief *rūmāl* رومال
Promotion *taraqqī* ترقي
To promote
1. (*ko*) *taraqqī denā* (کو) ترقي دينا
2. (*kī*) *taraqqī karnā* (کي) ترقي کرنا
Khākī *k̲hākī* خاکي
Letter *k̲hatt* خط
Mile *mīl* ميل
All, whole *tamām* تمام
What various *kyā kyā* کيا کيا
Water-carrier, Bhisti. *bahishtī* بهشتي
Dooly bearer *kahār* کہار
Dooly, stretcher, palanquin. *ḍolī* ڈولي
Deer (m.) *hiran* هرن
Spy *jāsūs* جاسوس
Unworthy *nālā,iq* نالايق
To have been (to a place) (*se*) *hoānā* (سے) هو آنا
Police (f.) *pulīs* پوليس
Anywhere
1. *kahīṅ* کہيں
2. *kīsī jaga* کسي جگہ

[1] Literally 'false to one's salt,' used of servants only.
[2] '*Jān*'=life (vitality, not 'lifetime').

Exercise 19.

1. What did you explain to him ? 2. We put on (our) uniforms and went off to the parade. 3. Who broke this glass ? 4. He collected a big force preparatory to (for) attack. 5. Why did you not tell me the truth ? 6. They suffered a heavy loss. 7. Who saved you from such a catastrophe ? 8. Why did you beat the poor old man ? 9. The Police chased them for (up to) three miles. 10. We caught ten fish last time. 11. Who gave you this advice ? 12. Who showed him the road to (of) the village ? 13. He has asked for 3 months' leave. 14. I have bought a nice pony. 15. Have you put out the lamp ? 16. Why have you not lighted the fire ? 17. The spy may have seen him. 18. If you had asked for leave one week earlier (before = 'pahle'), I should have gladly given (it) to you (Second Form). 19. If you had asked for help I should have sent at least one Company. 20. If you had reminded me this morning I should have asked the Adjutant about it. 21. I had told them before your arrival. 22. Did you interview (meet) him yesterday ? 23. They fought desperately. 24. Who has taken away my bicycle ? 25. Our ships arrived there at dawn. 26. How many recruits have you brought ? 27. I shouted for help. 28. The bearer and the orderly both beat him. 29 He and I, both of us, collected the remaining troops. 30. His elder brother threatened me with a pistol. 31. The stretcher bearers took up the dooly and off they went to the hospital. 33. Having gone into the shop we bought some dusters and handkerchiefs. 33. How did you climb up the wall ?

Exercise 19 (*a*).

(1) میں نے اسکو بہت سمجھایا - (2) سرکار نے اسکو ترقی دی -
(3) هم سب نے خاکي وردي پهني اور چاند ماري کو چلے گئے -

(4) ہم نے بڑے دفتر کو لکھا ہے جب جواب آئیگا ہم تمکو خبر دینگے - (5) یہ لمپ کس نے توڑا ؟- (6) جرنیل صاحب نے رسالے کو حملہ کرنے کا حکم دیا - (7) تم نے وہاں کیا کیا خریدا - (8) ہم سب نے نقصان اٹھایا - (9) میں نے ایک ہفتے کی چھٹی مانگی تھی لیکن کرنیل صاحب نے منظور نہ کی - (10) ہم کپڑے بدلکر مسکوٹ کو چلے گئے - (11) جب میں تین سال کے بعد لڑائی سے واپس آیا تو میری ماں نے بھی مجھے نہ پہچانا - (12) درزی نے ابھی تک ہمارا کوٹ تیار کیا ہے یا نہیں ؟- (13) اُس نے کیا کیا ؟- (14) اسنے مجھکو یہ صلاح دی کہ حملہ کرنا اچھا ہوگا - (15) میں نے اُس سے پوچھا تھا لیکن اُس نے کچھہ جواب نہ دیا - (16) تمنے کلکتہ دیکھا ہے ؟- (17) آپ نے آج کا اخبار پڑھا ہے ؟- (18) میں نے سنا ہے کہ "کوارٹر ماسٹر" صاحب چھٹی پر جانیوالے ہیں اور آپ انکی جگہ کام کرینگے - (19) میں نے اسکو بہت شرمایا - (20) ہم نے اُس حملے میں پانچ میل "اڈوانس" کیا - (21) شاید اُس نمک حرام نے اِس جاسوس کو یہاں کا راستہ بتایا ہوگا - (22) اگر تم نے ہمکو یاد دلایا ہوتا تو ہم نے منشی صاحب سے پوچھا ہوتا - (23) اگر تم نے کہیں دیکھا ہو تو بتادو - (24) انہوں نے ہم پر گولے برسائے - (25) وہ دونوں سپاہی جنہوں نے ہماری جان بچائی تھی اب جمعدار ہیں - (26) اُن دونوں نے ہماری بہت مدد کی تھی - (27) اُس بوڑھے آدمی نے کہا - (28) سرداروں اور عہدیداروں نے بہت اچھا کام کیا - (29) اُس نے اور میں نے دونوں نے کرنیل صاحب سے عرض کی - (30) سکھہ اور گورکھے بڑی بہادری سے لڑے - (31) اردلی اُس چھٹی

کا جواب لایا ہے یا نہیں ؟- (32) تم وہاں کب پہنچے تھے ؟-
(33) کوئي آدمي پیچھے سے پکارا دیکھنا آگے نہ جانا - (34) دھوبي
کپڑے لایا ہے ؟- (35) ہم ان کو دشمن سمجھے - (36) میں
یورپ کے سب ملک دیکھہ آیا ہوں - (37) ہم وہ لڑائي ہارے نہیں
تھے جیتے تھے *

Miscellaneous Colloquial Sentences.

We shall go on route march to-morrow.	*kal ham 'raut march' par jā,eṅge.*
When was your regiment raised ?	*tumhārī palṭan kab kharī hu.ī thī ?*
When did you last go on leave ?	*tum pichhlī daf'a kab chhuṭṭī par gaye the ?*
How much leave does he want ?	*kitnī chhuṭṭī maṅgtā hai ?*
What will you do with one month ?	*ek mahinā kyā karoge ?*
One week is enough, I think.	*hamāre khayāl meṅ ek hafta kāfī hogā.*
Do you remember ?	*tum ko* (or, *āpko*) *yād hai ?*
No, I do not remember exactly.	*nahīṅ, hamko* (or, *mujhko*) *ṭhīk yād nahīṅ.*
Do you know the way to the railway station ?	*tumko steshan kā rāsta ma'lūm hai ?*
Don't take my bicycle, go on foot.	*hamārā bā,isikal mat lejā,o, paidal jā,o.*
Do you want employment ?	*naukrī karoge ?*
Let me see your chits	*chiṭṭhiāṅ dikhā,o.*
What pay will you take ?	*kyā ṭalab* (or, *tankhwāh*) *loge ?*
Do you agree ?	*tumko manẓūr hai ?*
I hear that there is illness in the city.	*ham ne sunā hai ki shahr meṅ bīmārī hai*

Tell the men that the city is out of bounds for a fortnight.	*sipāhīoṅ ko ḥukm sunādo ki do hafte ke wāsṭe shahr meṅ jānā baṅd hai.*
How many men shall I send there, Sir ?	*ḥuẓūr, wahāṅ kitne ādmī bhejūṅ ?*
One N.C.O. and four men.	*ek uhdedār aur chār sipāhī*
Go and bring a parcel of mine from the station.	*jākar hamārā ek pārsal steshan se le-ā,o.*
You are young and strong.	*tum jawān aur maẓbūṭ ho.*
Why do you not enlist ?	*bhartī kyoṅ nahīṅ hote.*
The pay is decent and rations free.	*tankẖwāh achchhī hai aur 'rāshan' muft hai*
What is the price of this carpet ?	*is qālīn ki qīmat kyā hai ?*
Give me a clean handkerchief.	(*hamko*) *ek ṣāf rūmal do.*

Lesson XVIII.

Tenses.

189. In this lesson we propose to summarise the various tenses for the reader's convenience :—

PRINCIPAL TENSES.

(*a*) *Intransitive Verb.*

Infinitive. *bolnā* (to speak). Root. *bol.*

Present Participle. *boltā* (speakîng). Past Participle. *bolā* (spoken).

The Agent. *bolnewālā* (speaker, etc.) Conjunctive Part *bolkar*, or *bolke* (having spoken).

Adverbial Participle or phrase. *bolte hī* (immediately on speaking).

(*i*) Imperative.

Bolo, speak (common form).

Bolīye, be pleased to speak (Respectful or polite form).

Bolīyegā (or, *bolī,egā*), you will be pleased to speak (Future Polite Imp.).

Boliyo (or, *bolī,o*), speak or make a practice of speaking in future (Future Advisory Imperative).

Bolnā, speak, will you ? or speak later on (Present Polite or Future Imperative).

Bol, speak (thou).

(*ii*) Present Subjunctive.

(If) I should speak, I may (or might) speak, etc.

	Singular.	Plural.
I.	*Maiṅ bolūṅ.*	*ham boleṅ.*
II.	*Tū bole.*	*tum bolo.*
III.	*Wuh bole.*	*wuh boleṅ.*

No change on account of gender.

(*iii*) Future.

I shall speak, etc.

	M. F.	M. F.
I.	*Maiṅ bolūṅgā (gī).*	*ham boleṅge (gī).*
II.	*Tū bolegā (gī).*	*tum bologe (gī).*
III.	*Wuh bolegā (gī).*	*wuh boleṅge (gī).*

(*iv*) Past Conditional or Optative.

If (or, would that) I had spoken, etc.

First Form.

	M. F.	M. F.
I.	*Maiṅ boltā (ī).*	*ham bolte (īṅ).*
II.	*Tū boltā (ī).*	*tum bolte (īṅ).*
III.	*Wuh boltā (ī).*	*wuh bolte (īṅ).*

Second Form.

	M.	F.	M.	F.
I.	*Maiṅ bolā hotā*	(*bolī hotī*).	*ham bole hote*	(*bolī hotīṅ*).
II.	*Tū bolā hotā*	(*bolī hotī*).	*tum bole hote*	(*bolī hotīṅ*).
III.	*Wuh bolā hotā*	(*bolī hotī*).	*wuh bole hote*	(*bolī hotīṅ*).

(*v*) Present (Indicative).

Frequentative or Continuous.

I speak or am speaking, etc.

	M.	F.	M.	F.
I.	*Maiṅ boltā*	(*ī*) *hūṅ.*	*ham bolte*	(*ī*) *haiṅ.*
II.	*Tū boltā*	(*ī*) *hai.*	*tum bolte*	(*ī*) *ho.*
III.	*Wuh boltā*	(*ī*) *hai.*	*wuh bolte*	(*ī*) *haiṅ.*

Continuous (exclusively).

I am speaking (but not I speak) etc.

	M.	F.	M.	F.
I.	*Maiṅ bol rahā*	(*ī*) *hūṅ.*	*ham bol rahe*	(*ī*) *haiṅ.*
II.	*Tū bol rahā*	(*ī*) *hai.*	*tum bol rahe*	(*ī*) *ho.*
III.	*Wuh bol rahā*	(*ī*) *hai.*	*wuh bol rahe*	(*ī*) *haiṅ.*

(*vi*) Imperfect (Past).

Frequentative and Continuous.

I used to speak or I was speaking, etc.

	M.	F.	M.	F.
I.	*Maiṅ boltā thā*	(*boltī thī*).	*ham bolte the*	(*boltī thīṅ*)
II.	*Tū boltā thā*	(*boltī thī*).	*tum bolte the*	(*boltī thīṅ*).
III.	*Wuh boltā thā*	(*boltī thī*).	*wuh bolte the*	(*boltī thīṅ*).

Continuous (exclusively).

I was speaking (but not I used to speak) etc.

	M.	F.	M.	F.
I.	*Maiṅ bol rahā thā*	(*rahī thī*).	*ham bol rahe the*	(*rahī thīṅ*).
II.	*Tū bol rahā thā*	(*rahī thī*).	*tum bol rahe the*	(*rahī thīṅ*).
III.	*Wuh bol rahā thā*	(*rahī thī*).	*wuh bol rahe the*	(*rahī thīṅ*).

(*vii*) Preterite or Simple Past.

I spoke, etc.

	M.	F.	M.	F.
I.	*Maiṅ bolā*	(ī).	*ham bole*	(īṅ).
II.	*Tū bolā*	(ī).	*tum bole*	(īṅ).
III.	*Wuh bolā*	(ī).	*wuh bole*	(īṅ).

(*viii*) Perfect.

I have spoken, etc.

	M.	F.	M.	F.
I.	*Maiṅ bolā*	(ī) *hūṅ*.	*ham bole*	(ī) *haiṅ*.
II.	*Tū bolā*	(ī) *hai*.	*tum bole*	(ī) *ho*.
III.	*Wuh bolā*	(ī) *hai*.	*wuh bole*	(ī) *haiṅ*.

(*ix*) Pluperfect.

I had spoken, etc.

	M.	F.	M.	F.
I.	*Maiṅ bolā thā*	(*bolī thī*).	*ham bole the*	(*bolī thīṅ*).
II.	*Tū bolā thā*	(*bolī thī*).	*tum bole the*	(*bolī thīṅ*).
III.	*Wuh bolā thā*	(*bolī thī*).	*wuh bole the*	(*bolī thīṅ*).

Additional Tenses.

(*x*) Present Continuous Subjunctive.

(If) I am (or, may be) speaking, etc.

	M.	F.	M.	F.
I.	*Maiṅ boltā*	(ī) *hūṅ*.	*ham bolte*	(ī) *hoṅ*.
II.	*Tū boltā*	(ī) *ho*.	*tum bolte*	(ī) *ho*.
III.	*Wuh boltā*	(ī) *ho*.	*wuh bolte*	(ī) *hoṅ*.

NOTE.—'bolrahā (e,ī)' can be optionally substituted for 'boltā (e,ī).'

(*xi*) Past Continuous Subjunctive.

(If) I had been speaking, etc.

	M.	F.	M.	F.
I.	*Maiṅ boltā hotā*	(*boltī hotī*).	*ham bolte hote*	(*boltī hotīṅ*).
II.	*Tū boltā hotā*	(*boltī hotī*).	*tum bolte hoṭe*	(*boltī hotīṅ*).
III.	*Wuh boltā hotā*	(*boltī hotī*).	*wuh bolte hote*	(*boltī hotīṅ*).

NOTE.—'bolrahā (e,ī)' can be optionally substituted for 'boltā (e,ī)'.

(*xii*) Perfect Subjunctive.

(If) I have (or, may have) spoken, etc.

	M.	F.	M.	F.
I.	*Maiṅ bolā*	(ī) *hūṅ.*	*ham bole*	(i) *hoṅ.*
II.	*Tū bolā*	(ī) *ho.*	*tum bole*	(ī) *ho.*
III.	*Wuh bolā*	(ī) *ho.*	*wuh bole*	(ī) *hoṅ.*

(*xiii*) Imperfect Future.

I shall be speaking, etc.

	M.	F.	M.	F.
I.	*Maiṅ boltā hūṅgā*	(*boltī hūṅgī*).	*ham bolte hoṅge*	(*boltī hoṅgī*).
II.	*Tū boltā hogā*	(*boltī hogī*).	*tum bolte hoge*	(*boltī hogī*).
III.	*Wuh boltā hogā*	(*boltī hogī*).	*wuh bolte hoṅge*	(*boltī hoṅgī*).

NOTE.—'bolrahā (e,ī)' can be optionally substituted for 'boltā (e,ī).'

(*xiv*) Perfect Future.

I $\frac{\text{shall}}{\text{may}}$ have spoken, etc.
must

	M.	F.	M.	F.
I.	*Maiṅ bolā hūṅgā*	(*bolī hūṅgī*).	*ham bole hoṅge*	(*bolī hoṅgī*).

	M.	F.	M.	F.
II.	*Tū bolā hogā*	(*bolī hogī*).	*tum bole hoge*	(*bolī hogī*).
III.	*Wuh bolā hogā*	(*bolī hogī*).	*wuh bole hoṅge*	(*bolī hoṅgī*)

NOTE.—First person, plural (we) has no feminine declension throughout except in the Punjab.

(*b*) *Transitive Verb.*

The conjugation of a transitive verb is exactly like that of the intransitive given above except in the following tenses in which 'ne' is used :—

Kahnā, to say.

(*i*) Preterite.

I said, etc.

I.	*Maiṅ ne kahā.*	*ham ne kahā.*
II.	*Tū ne kahā.*	*tum ne kahā.*
III.	*Us ne kahā*	*unhoṅ ne kahā.*

(*ii*) Perfect.

I have said, etc.

I.	*Maiṅ ne kahā hai.*	*ham ne kahā hai.*
II.	*Tū ne kahā hai.*	*tum ne kahā hai.*
III.	*Us ne kahā hai.*	*unhoṅ ne kahā hai.*

(*iii*) Pluperfect.

I had said, etc.

I.	*Maiṅ ne kahā thā.*	*ham ne kahā thā.*
II.	*Tū ne kahā thā.*	*tum ne kahā thā.*
III.	*Us ne kahā thā.*	*unhoṅ ne kahā thā.*

(*iv*) Past Conditional (Second Form).

If (or, would that) I had spoken, etc.

I.	*Maiṅ*	*ne*	*kahā*	*hotā.*	*ham*	*ne*	*kahā*	*hotā.*
II.	*Tū*	,,	,,	,,	*tum*	,,	,,	,,
III.	*Us*	,,	,,	,,	*unhoṅ*	,,	,,	,,

(*v*) Perfect Subjunctive.

(If) I have (or, may have) said, etc.

I.	*Maiṅ*	*ne*	*kahā*	*ho.*	*ham*	*ne*	*kahā*	*ho.*
II.	*Tū*	,,	,,	,,	*tum*	,,	,,	,,
III.	*Us*	,,	,,	,,	*unhoṅ*	,,	,,	,,

(*vi*) Perfect Future.

I $\frac{\text{shall}}{\text{may}}$ have said, etc.
must

I.	*Maiṅ*	*ne*	*kahā*	*hogā.*	*ham*	*ne*	*kahā*	*hogā.*
II.	*Tū*	,,	,,	,,	*tum*	,,	,,	,,
III.	*Us*	,,	,,	,,	*unhoṅ*	,,	,,	,,

NOTE.—Since no object is mentioned in the above paradigms the verb is independent and is, therefore, put in the Third Person, Masculine, Singular. But if the object is expressed without 'ko' after it, the verb, of course, agrees with it. (Vide 173(*i*)).

190. We take this opportunity to give below the conjugation of 'honā' (to be, etc.)[1] which is extensively used:—

Infinitive, *honā*, to be, to be done, to take place, etc. Root, *ho*. Present Part., *hotā* (being). Past Part., *hū*,*ā* (been). The Agent, *honewālā* (be-er, or about to be, etc). Conj. Part., *hokar* or, *hoke* (having been). Adverbial Participle, *hote hī* (immediately on being, happening, etc.).

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[1] *Honā* = to be, to lapse, to take place, to happen, to accrue, to ensue, to be done, etc.

Principal Tenses.

(*i*) Imperative. Be, etc.

Ho = be (you or thou).

Hūjīye (or *hūjī,e*) = be pleased to be (Respectful or polite form).

Hūjīyegā (or *hūjī,egā*) = you will be pleased to be (Future Polite Imp.).

Hūjīyo (or *hūjī,o*) = be or make a practice of being in future (Future Advisory Imp.).

Honā = be, will you? or be later on (Present Polite or Future Imp.).

(*ii*) Present Subjunctive.

I may or might be, etc.

I. Maiṅ hūṅ.	*ham hoṅ.*
II. Tū ho.	*tum ho.*
III. Wuh ho.	*wuh hoṅ.*

No distinction of gender.

(*iii*) Future.

I shall be, etc.

	M. F.	M. F.
I.	*Maiṅ hūṅgā* (*gī*).	*ham hoṅge* (*gī*).
II.	*Tū hogā* (*gī*).	*tum hoge* (*gī*).
III.	*Wuh hogā* (*gī*).	*wuh hoṅge* (*gī*).

(*iv*) Past Conditional or Optative.

If (or would that) I had been, etc.

First Form.

	M. F.	M. F.
I.	*Maiṅ hotā* (*ī*).	*ham hote* (*īṅ*).
II.	*Tū hotā* (*ī*).	*tum hote* (*īṅ*).
III.	*Wuh hotā* (*ī*).	*wuh hote* (*īṅ*).

Second Form.

	M.	F.	M.	F.
I.	*Maiṅ hū,ā hotā*	(*hū,ī hotī*).	*ham hū,e hote*	(*hū,ī hotīṅ*).
II.	*Tū* ,, ,,	(,, ,,).	*tum* ,, ,,	(,, ,,).
III.	*Wuh* ,, ,,	(,, ,,).	*wuh* ,, ,,	(,, ,,).

(*v*) Present (Indicative).

I am, etc.

First Form. (Accomplished Fact).

I.	*Maiṅ hūṅ.*	*ham haiṅ.*
II.	*Tū hai.*	*tum ho.*
III.	*Wuh hai.*	*wuh haiṅ.*

No distinction of gender.

Second Form. (Frequentative and Continuous).

I am (usually), etc.

	M. F.	M. F.
I.	*Maiṅ hotā* (*ī*) *hūṅ.*	*ham hote* (*ī*) *haiṅ.*
II.	*Tū* ,, (*ī*) *hai.*	*tum* ,, (*ī*) *ho.*
III.	*Wuh* ,, (*ī*) *hai.*	*wuh* ,, (*ī*) *haiṅ.*

Third Form. Continuous (exclusively).

	M F.	M. F.
I.	*Maiṅ ho rahā* (*ī*) *hūṅ.*	*ham ho rahe* (*ī*) *haiṅ.*
II.	*Tū* ,, ,, (*ī*) *hai.*	*tum* ,, ,, (*ī*) *ho.*
III.	*Wuh* ,, ,, (*ī*) *hai.*	*wuh* ,, ,, (*ī*) *haiṅ.*

(*vi*) Imperfect (Past).

I used to be, etc.

First Form. (Frequentative and Continuous).

	M.	F.	M.	F.
I.	*Maiṅ hotā thā*	(*hotī thī*).	*ham hote the*	(*hotī thīṅ*).
II.	*Tū* ,, ,,	(,, ,,).	*tum* ,, ,,	(,, ,,).
III.	*Wuh* ,, ,,	(,, ,,).	*wuh* ,, ,,	(,, ,,).

Second Form. (Continuous exclusively).

	M.	F.		M.	F.
I. Maiṅ ho rahā thā (*rahī thī*).			*ham ho rahe the* (*rahī thīṅ*).		
II. Tū	,,	,, ,, (,, ,,).	*tum*	,,	,, ,, (,, ,,).
III. Wuh	,,	,, ,, (,, ,,).	*wuh*	,,	,, ,, (,, ,,).

(*vii*) Preterite or Simple Past.

First Form. (Accomplished fact as it already existed).

	M.	F.		M.	F.
I. Maiṅ thā (ī).			*ham the* (*thīṅ*).		
II. Tū	,,	(ī).	*tum*	,,	(,,).
III. Wuh	,,	(ī).	*wuh*	,,	(,,).

Second Form. (I became, etc.).

	M.	F.		M.	F.
I. Maiṅ hū,ā (ī).			*ham hū,e* (*īṅ*).		
II. Tū	,,	(ī).	*tum*	,,	(*īṅ*).
III. wuh	,,	(ī).	*wuh*	,,	(*īṅ*).

(*viii*) Perfect.

I have been, etc.

	M.	F.		M.	F.
I. Maiṅ hū,ā (ī) *hūṅ.*			*ham hū,e* (ī) *haiṅ.*		
II. Tū	,,	(ī) *hai.*	*tum*	,,	(ī) *ho.*
III. Wuh	,,	(ī) *hai.*	*wuh*	,,	(ī) *haiṅ.*

(*ix*) Pluperfect.

I had been, etc.

	M.	F.		M.	F.
I. Maiṅ hū,ā thā (*hū,ī thī*).			*ham hū,e the* (*hū,ī thīṅ*).		
II. Tū	,,	,, (,, ,,).	*tum*	,,	,, (,, ,,).
III. Wuh	,,	,, (,, ,,).	*wuh*	,,	,, (,, ,,).

Additional Tenses.

(*x*) Imperfect Continuous Subjunctive.

(If) I am usually, etc.

	M. F.	M. F.
I.	*Maiṅ hotā (ī) hūṅ.*	*ham hote (ī) hoṅ.*
II.	*Tū ,, (ī) ho.*	*tum ,, (ī) ho.*
III.	*Wuh ,, (ī) ho.*	*wuh ,, (ī) hoṅ.*

NOTE.—'ho rahā (e,ī)' can be optionally substituted for 'hotā (e,ī).'

(*xi*) Past Continuous Subjunctive.

(If) I had been usually, etc.

	M. F.	M. F.
I.	*Maiṅ hotā hotā (hotī hotī).*	*ham hote hote (hotī hotīṅ).*
II.	*Tū ,, ,, (,, ,,).*	*tum ,, ,, (,, ,,).*
III.	*Wuh ,, ,, (,, ,,).*	*wuh ,, ,, (,, ,,).*

NOTE.—'ho rahā (e,ī)' can be optionally substituted for the first 'hotā (e,ī).'

(*xii*) Perfect Subjunctive.

(If) I have (or, may have) been, etc.

	M. F.	M. F.
I.	*Maiṅ hū,ā (ī) hūṅ.*	*ham hū,e (ī) hoṅ.*
II.	*Tū ,, (ī) ho.*	*tum ,, (ī) ho.*
III.	*Wuh ,, (ī) ho.*	*wuh ,, (ī) hoṅ.*

(*xiii*) Imperfect Future.

I shall be in the course of being made, etc.

	M. F.	M. F.
I.	*Maiṅ hotā hūṅgā (hotī hūṅgī).*	*ham hote hoṅge (hotī hoṅgī).*
II.	*Tū hotā hogā (hotī hogī).*	*tum hote hoge (hotī hogī).*
III.	*Wuh hotā hogā (hotī hogī).*	*wuh hote hoṅge (hotī hoṅgī).*

NOTE.—'ho rahā (e,ī)' can be optionally substituted for 'hotā (e,ī).'

(*xiv*) Perfect Future.

I $\overset{\text{shall}}{\underset{\text{must}}{\text{may}}}$ have been, etc.

	M.	F.	M.	F.
I.	*Maiṅ hū,ā*	*hūṅgā* (*hū,ī hūṅgī*).	*ham hū,e hoṅge* (*hū,ī hoṅgī*).	
II.	*Tū hū,ā hogā* (*hū,ī hogī*).		*tum hū,e hoge* (*hū,ī hogī*).	
III.	*Wuh hū,ā hogā* (*hū,ī hogī*).		*wuh hū,e hoṅge* (*hū,ī hoṅgī*).	

REMARK.—Like all other verbs this verb has, throughout, no feminine declension for the First Person, Plural (we) except in the Punjab.

Distinction between 'hai' and 'hotā hai.'

191. As will be observed from the above paradigm 'hona' has three forms for the Present (Indicative). The difference between the second and the third, which it shares with other verbs, has already been explained in Lesson XVI, Section 169 to 171. Here we intend to explain the distinction between the first and the second forms.

192. The first form 'hai' etc. denotes what is or exists as an accomplished fact in the present, as :—

There is (only) one God = *khudā ek hai.*

I am a Hindu = *maiṅ Hiṅdū hūṅ.*

He is very intelligent = *wuh bahut hoshyār hai.*

You are a fool = *tum bewaqūf ho.*

The second form 'hotā hai' etc. (as in the case of other verbs—vide Sec. 147) expresses :—

(*i*) What takes place repeatedly.

(*ii*) A general truth.

(*iii*) What is taking place now (rare).

E.g.:—

There is a parade every day = *har roz pred* (or *pret*) *hotī hai.*

Inhabitants of cold countries are (as a rule) of fair colour = *sard mulkoṅ ke rahnewāle gore hote haiṅ.*

گورا *gorā* (noun) = a British private or an N.C.O.
(adj.) = of fair colour.

What is happening there ?= *wahāṅ kyā hotā hai* (or better '*ho rahā hai*') ?

Difference in '*thā,*' *etc.*, '*hotā thā,*' *etc.*, *and* '*hū,ā,*' *etc.*

193. 'Thā' expresses what was an accomplished fact already in existence at a particular point of time in the past, as :—

He was in the office at 2 o'clock = *wuh do baje daftār meṅ thā.*

They were all spies = *wuh sab jāsūs the.*

'Hotā thā' etc. expresses—

(*i*) What used or continued to be, or took place repeatedly (without any reference to its end).

(*ii*) What was actually taking place and was hence yet incomplete.

E.g.:—

(*i*) Rajputs were (used to be) very brave people = *rājpūt baṛe bahadur log hote the.*

Whenever he was (fell) ill = *jab kabhī wuh bīmār hotā thā.*

(*ii*) The battle was (still) in progress = *laṛā,ī hotī thī* (or, *ho rahī thī*).

'Hū,ā' etc. express what took place or happened to be at a particular time, as :—

There was (took place) a fierce battle the next day = *dūsre dın sakht laṛā,ī hū,ī.*

If the idea of change from one state into another is conspicuous or the finality or completion is emphasized 'hogayā' etc. (Preterite of 'hojānā'=to become, to be over) is used, as:—

Doctor gave him a medicine and he was instantly all right = *ḍākṭār ṣāḥib ne usko ko,ī dawā dī aur wuh fauran achchhā hogayā.*

CAUTION.—Since all the above phases of meaning can be expressed by 'was' in English, one has to be very careful while translating it into Hindustani according to its sense.

194. When 'to be' implies duration, it is often optionally expressed by 'rahnā' (to remain, to continue to be), as:—

This place is always dirty = *yih jaga har waqt mailī hotī hai* (or, *rahtī hai*).

He was ill (for) three days = *wuh tin din bīmār thā* (or, *rahā*).

He was always cheerful = *wuh har waqt ḵhush hotā thā* (or, *rahtā thā*).

VOCABULARY.

Counter-attack *jawābī ḥamla* جوابي حمله

At last *āḵhir* آخر

On the alert *chaukas* چوكس

Snow, ice (f.) *barf* برف

Waistcoat (f.) { 1. *wāskaṭ* واسكٹ ; 2. *kurtī* كرتي

Shirt (with cuffs and collar) *qamīz* (f.) قميض

Shirt (without cuffs and collar) *kurtā* كرتہ

Pantaloon (f.) *patlūn* پتلون

Trousers *pājāma* پاجامہ

Shorts *jāngīa* جانگيه

Puttie (or bandage) *paṭṭī* پٹي

Towel *taulīa* (or *tauliya*) توليه

Doubt *shak* شک

Narrow, tight *tang* تنگ

Pocket (f.) *jeb* جيب

Quinine (f.) *kunīn* كونين

Native vety. asstt. *salotrī* سلوتري

Wine (f.) *sharāb* شراب

Soda water
1. *sodā* سودا
2. *khārī pānī* کھاري پاني

Brackish *khārī* کھاري

Lemonade
1. *lamned* لمنيڈ
2. *mīṭhā pānī* ميٹھا پاني

Sweet *mīṭhā* ميٹھا

Bitter *kaṛwā* کڑوا

Spoon
chamcha چمچہ
chamach چمچ

Fork (also, thorn, spur, hook) *kāṅṭā* کانٹا

Table-knife *chhurī* چھري

Pen-knife *chāqū* چاقو

Plate
1. *plet* (c.) پليٹ
2. *rakābī* (f.) رکابي

Cow *gā,e* گاے

Unconscious *be-hosh* بيہوش

All of a sudden *yakā yak* يکايک

Remaining *bāqī* باقي

That, so that *ki* کہ

Shop (f.) *dukān* دکان

Scissors *qainchī* قينچي

Ink *siyāhī* سياہي

Ink-pot (f.) *dawāt* دوات

Pencil (f.) *pinsal* پنسل

Blotting paper *siāhī chūs* سياہي چوس

Letter-paper *chiṭṭhī līkhne kā kāghaz* چٹھي لکھنے کا کاغذ

Pen *qalam* قلم

Breakfast, Presence. (f.) *ḥāẓirī* حاضري

Lunch, tiffin *ṭifan* ٹِفن

Supper *rāt* (or *shām*) *kā khānā* رات (or شام) کا کھانا

Toast *tos* توس

Coal *koila* کوئلہ

Without *ke baghair* کے بغير

Tennis *ṭainas* ٹينس

Rank, degree, class *darja* درجہ

Polo *polo* پولو

Football *fuṭ bāl* فٹ بال

Hockey *hākī* ہاکي

Cricket *kirkaṭ* کرکٹ

Bat
1. *baiṭ* بيٹ
2. *ballā* بلا

Racket *raikat* ريکٹ

Too (much), Extremely. *bahut hī* بہت ہي

To the right of *kī dā,iṅ ṭaraf* کي دائيں طرف

To the left of *kī bā,īṅ ṭaraf* کي بائيں طرف

Result *natīja* نتيجہ

In those days *un dinoṅ* آن دِنوں

Free *āzād* آزاد

Exercise 20.

1. India is a very big country. 2. He is not my enemy, he is my friend. 3. There is a big forest to the right of it. 4. There is a strict order of the General about it. 5. They are not men, they are beasts. 6. We are residents of Shahpur. 7. Is he the bazar Chaudhrī [1]? 8. (As a rule) the people of Madras are of black color. 9. The result of such actions is (generally) bad. 10. Cow's milk is sweet. 11. This is generally the case in every country. 12. There is a daily parade in this regiment. 13. Perhaps somebody's marriage is taking place. 14. It was a bitter medicine. 15. The wind was very strong (*tez*). 16. What was the time? 17. There were green fields on both sides of the road. 18. The food arrangement was excellent. 19. There was ample shooting (to be had) in this forest before. 20. Every individual was free in those days. 21. Whenever there was a doubt. 22. Whenever there was a holiday. 23. It was raining. 24. There was a big attack on Tuesday.[2] 25. He fell down from the horse and was lame.

Exercise 20 (*a*).

(1) همارے خیال میں وہ بالکل بے قصور ہے - (2) یہ تمہاري کوششوں کا نتیجہ ہے - (3) یہ سگریٹ بہت خراب ہیں واپس لیجاؤ - (4) یہ جرابیں بہت تنگ ہیں - (5) حضور میرا باپ سخت بیمار ہے - (6) تمہاري یہ عادت بہت خراب ہے - (7) تم کب سے بیمار ہو؟ - (8) هماري طبیعت آج کچھہ خراب ہے - (9) همارے خیال میں یہ سزا بہت تھوڑي ہے - (10) سمندر کا

[1] 'Chaudhrī' = headman of market, of quarter of a town, or of a class.

[2] For days of the week see Appendix A.

پاني کھاري ہوتا ھے - (11) کوئیں کڑوي ہوتي ھے - (12) چیني کڑوي نہیں ہوتي میٹھي ہوتي ھے - (13) بہت دفعہ ایسا ہوتا ھے کہ رنگروٹ بھاگ کر سیدھا گھر کو چلا جاتا ھے - (14) جب اسکي باري ہوتي ھے تو کسیکو ذرا تکلیف نہیں ہوتي - (15) جب اسکي گشت ہوتي ھے تو سب سنتري چوکس رھتے ھیں - (16) جاڑے میں اِن سب پہاڑوں پر برف ہوتي ھے - (17) یہ کیسا شور ھے شاید کہیں لڑائي ہوتي ھے - (18) کل وہ بالکل تندرست تھا آج یکایک بیمار ہوگیا - (19) ہم تین بھائي فوج میں نوکر تھے دو 'پنشن' لیکر چلے گئے ھیں ایک میں باقي ہوں - (20) پہلے اِس ملک میں یہہ دستور تھا (or ہوتا تھا) کہ لوگ بادشاہ کو خدا سے دوسرے درجے پر سمجھتے تھے - (21) اگر وہ بیکار ہوتا تھا تو ہم اسکي مدد کرتے تھے - (22) ہمارا بہت کم نقصان ہوا مگر دشمن کا نقصان بہت ہوا - (23) جب رات ہوئي تو ہم نے جوابي حملہ کیا - (24) آخر ہماري فتح ہوئي - (25) گولي اسکے سر میں لگي اور وہ بیہوش ہو گیا *

Miscellaneous Colloquial Sentences.

Is the breakfast ready ?	*ḥāẓirī tayyār hai ?*
I shall dine out to-night.	*āj shām ko ham bāhir khānā khā,enge.*
Look here, this plate is very dirty.	*idhar dekho, yih rakābī bahut mailī hai.*
Come here, wipe these boots.	*idhar ā,o, yih būṭ ṣāf karo.*
Give us a small peg of whisky.	*ek chhoṭā peg wiskī do* (or, *wiskī kā ek chhoṭā peg do*).
Bring (me) a clean towel.	*sāf taulyā lā,o.*

I shall come after I have had my tiffin.	*ham ṭifan khākar ā,eṅge.*
There is polo for 3 days in a week.	*hafte meṅ tīn daf'a polo hotī hai.*
Whom do you want to see ?	*kis se milnā chāhte ho ?*
Mr. Fraser has gone to play football.	*Fraser Ṣāḥib fuṭ-bāl khelne*[1] *gaye haiṅ.*
There is a hockey match to-day.	*āj hākī kā maich hai.*
What time will the play begin ?	*khel kis waqt shurū' hogā ?*
I come back from tennis at 5-30.	*maiṅ sāṛhe pāṅch baje ṭainas se wāpis ātā hūṅ.*
Where is my pencil, bearer ?	*Bahrā, hamārī pinsal kahāṅ hai ?*
Has the washerman brought my white pantaloons back ?	*dhobī hamārī safed patlūn wāpis lāyā hai ?*
Bring one bottle of soda and one of lemonade.	*ek botal sodā* (or *khāri pānī*) *aur ek botal lamneḍ* (or *mīṭhā pānī*) *lā,o.*
Where did you put (it) ?	*tum ne kahāṅ rakhā ?*
Look in the upper pocket.	*ūpar wālī jeb meṅ dekho.*
Is this butter fresh ?	*yih makkhan tāza hai ?*
Take this chit to the shop and bring me five pounds of sugar.	*yih chiṭṭhī dukān par lejā,o aur pāṅch pauṇḍ chīnī lā,o.*
Give (us) a knife and fork.	*chhurī*[2] *kāṅṭā do.*
It was in my waist-coat pocket this morning.	*āj ṣubaḥ hamārī wāskaṭ kī jeb meṅ thā.*

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[1] 'Ko' or 'ke wāsṭe' understood after 'khelne.'

[2] Related or allied nouns are often coupled without 'aur' (and).

What time do you take your food ?	*tum kis waqt khānā khate ho ?*
Why did you go without my orders ?	*tum hamāre ḥukm ke baghair kyoṅ gaye.*
Why did (you) not do (it) ?	*kyoṅ nahīṅ kiyā ?*
What time does the mail close ?	*ḍāk kis waqt* (or *kitne baje*) *baṅd hotī hai ?*
Take the dog to the native Vet.	*kutte ko salotrī ke pās leja,o.*
Have you seen the sea ?	*tum ne samuṅdar dekhā hai ?*
I don't like this color.	*ham ko yih raṅg pasaṅd nahīṅ.*

Lesson XIX.

Respectful Pronoun آپ āp.

195. 'Āp' (your Honor etc.) is much more polite than 'tum' (you), for which it is extensively used. It should not be used for an inferior. Its use is very appropriate in the case of superiors, equals and other persons of distinction. Though very commonly used for the second person and only occasionally for the third person it is treated as belonging to the Third Person, Plural, as :—

Where will you go, Sir ? = *āp kahāṅ jāeṅge ?*

Jamadar Ṣāḥib, you might go ahead and arrange for the camp = *Jam'adār Ṣāḥib, āp age jā-kar kampū ke wāsṭe baṅdobast kareṅ.*

You were reading the newspaper then, Sir = *āp us waqt akhbār paṛh rahe the.*

Note.—Occasionally in Delhi it is given the declension of the second person, plural, but this is not so elegant. For instance they say 'āp kahāṅ jā,oge' instead of 'āp kahāṅ jā,eṅge' for 'where will you go, Sir.'

196. 'Āp' is occasionally used for the Third Person Singular (he or she) as well, as :—

Āp likhte haiṅ ki = he writes that —.

آپ, '*āp*' as a Reflexive Pronoun.

197. When 'āp' is used as reflexive pronoun it implies no politeness, as :—

Maiṅ āp (or *k̲hud*) *jā,ūṅgā* = I myself will go.

Karnail Ṣāḥiḃ āp (or *k̲hud*) *dekheṅge* = The Colonel himself will see (it).

Ham ne āp (or *k̲hud*) *dekhā thā* = I saw it myself.

Wuh apne āp ko baṛā ādmī samajhtā hai = he thinks himself (to be) a big man.

Maiṅ usko apne sāth legayā = I took him with myself.

Apne pās rakho = keep (it) with yourself.

The use of اپنا *apnā* (*one's own*).

198. What requires special notice among the reflexive forms of 'āp' is its genitive 'apnā,' which must be used in the following cases :—

(*i*) When a possessive pronoun (my, our, thy, your, his, her, its or one's) (1) refers to the subject of a sentence and (2) is governed by a noun *not in the nominative case* it is expressed by 'apnā,' as :—

I am going to my bungalow = *Maiṅ apne baṅgle ko jātā hūṅ.*

We were going to our village = *ham apne gā,o ko jāṅte the* (or *jā rahe the*).

He has not done his (own) work = *us ne apnā kām nahīṅ kiyā.*

Why do you not do your work ? = *tum apnā kām kyoṅ nahīṅ karte ?*

They told their (own) Colonel = *unhoṅ ne apne Karnail Ṣāḥib se kahā.*

Take off (your) clothes = *kapṛe utāro.*

Do your work (or, mind your business) = *apnā kām karo.*

NOTE.—'Thy and your,' in the Imperative of the Second Person, are not translated unless it is emphasised in the sense of 'thy, or your own and no one else's'.

(*ii*) **If both the conditions laid down above are not fulfilled or the possessive pronoun does not refer to all the subjects, if more than one, the possessive pronoun must be expressed ordinarily, as :—**

I and my brother enlisted together = *maiṅ aur merā bhā,ī ikaṭṭhe bhartī hū,e.*

You and your friend are both young men = *tum aur tumhārā dost donoṅ jawān ādmī ho.*

He went to his (someone else's) house = *wuh uske ghar meṅ giyā.*

Why do they ask for their (others') pay ? = *wuh unkī ṭalab kyoṅ māṅgte haiṅ ?*

The Colonel and I went to my house = *Karnail Ṣāḥib aur maiṅ mere ghar gaye.*

In the first two examples the nouns 'brother' and 'friend' are in the Nominative, whilst in the last two instances the pronouns 'his' and 'their' do not refer to the subject, *i.e.*, they do not stand for one and the same person or persons. In the last example the 'house' does not belong to both the subjects.

199. 'Apnā' is also used for a possessive pronoun when the latter stands in a similar relation to the object, as :—

Who told you to put your life in danger ? = *tumko apnī jān ḳẖaṭre meṅ ḍālne ke waste kisne kahā thā ?*

خطرہ *ḳẖaṭra* = danger.

200. 'Apnā' is also used for emphasis in declarations of ownership etc., as :—

It is not Government property, it is my own = *yih sarkārī nahīṅ hai, hamārā apnā hai.*

Where is your own rifle ?= *tumhārī apnī rafl kahāṅ hai* ?

201. 'Apnā apnā' signifies each his own, as :—

We went to our respective houses (each to his own house) = *ham apne apne ghar chale gaye.*

Take your respective squads to your respective places = *apnā apnā 'squad' apnī apnī jaga lejā,o.*

202. It occasionally officiates for the Genitive of the first person, as :—

Apnā kām to bilkul āsān hai = As for my work, it is quite easy.

Apnī 'ādat meṅ yih dāḵẖil nahīṅ = This does not enter into *my* habits (i.e., this is not one of *my* habits).

داخل ہونا (میں) (*meṅ*) *dāḵẖil honā* = to enter.

203. 'Apne' ('apnoṅ,' oblique plural) is sometimes used in the sense of 'one's own kith and kin,' or 'near relations,' as :—

Apne 'umūman waqt par kām āte haiṅ = One's own kith and kin are generally helpful in time of need.

Apnoṅ meṅ ab wuh maḥabbat nahīṅ rahī = Relations have no longer their former affections.

عموماً *'umūman* = generally.

کام آنا *kām ānā* = to be useful, to fall in a noble strife, as in action.

وہ *wuh* = that, former, yonder.

محبت *maḥabbat* = affection, love.

VOCABULARY.

Intention	*irāda*	ارادہ	Cholera	*haiẓa*	ہیضہ
Plague (c.)	*ṭā'ūn*	طاعون	Lantern	*lālṭain*	لالٹین

To investigate *daryāft karnā* دریافت کرنا
Cash *naqd* نقد
Treasury *kẖazāna* خزانه
Heart, mind *dil* دل
To wrap *lapeṭnā* لپیٹنا
To become angry (*ko*) *ghuṣṣa ānā* (کو) غصه آنا
Shade *sāya* سایه
Present *maujūd* موجود
Mechanic, mason *mistrī* مستري
England { 1. *walāyat* ولایت / 2. *Inġlistān* انگلستان
Bridge *pul* پل
Promise *iqrār* اقرار
Way, footpath (f.) *rāh* راه
Unworthy *nālā,iq* نالایق
On foot *paidal* پیدل
Conversation, talk (f.) { 1. *bātchīt* باتچیت / 2. *guftgū* گفتگو
To know *jānnā* جاننا
To fulfil (as promise), To make up (as a deficiency). *pūrā karnā* پورا کرنا

To fetch *leānā* لے آنا
To apply *lagānā* لگانا
False excuse, pretence *bahāna* بهانه
Short time *thoṛī der* تهوڑي دیر
Long time *bahut der* بهت دیر
How long (time) *kitnī der* کتني دیر
So long (time) *itnī der* اتني دیر
District *ẓila'* ضلع
Tehsil (f.) *taḥṣīl* تحصیل
Police station *thāna* تهانه
Lucky *kẖush qismat* خوش قسمت
On account of (overwhelmed with) *ke māre* کے مارے
An advance (money etc.), In advance. *peshgī* پیشگي
Inspection *malāḥaẓa* ملاحظه
To count *ginnā* گننا
Bush *jhāṛī* جهاڑي
Cobbler, shoemaker *mochī* موچي
Stamp, Ticket. *ṭikaṭ* ٹکٹ
Envelope *lifāfa* لفافه
Borrowed *māṅgā hū,ā* مانگا هوا

Exercise 21.

1. Are you (feeling) all right to-day, Ṣubedār Ṣāḥib?
2. Good morning Jamadar Ṣāḥib, when did you return

from leave? 3. You might come again to-morrow, Tehsildar Ṣāḥib. 4. What time will you come to-morrow, Munshiji? 5. I myself shall find out about this. 6. You go yourself. 7. He gave himself out as a Captain. 8. Look in front of you. 9. Why did you not keep it with you? 10. Why do you not do your work? 11. He is asking for his pay. 12. I was sitting in my tent. 13. Show me your account. 14. He and his neighbour are both influential men. 15. I and my brother, both of us, were going to the village. 16. This is my own watch. 17. These are their own tents. 18. Stand up in your respective places. 19. Tell us your names. 20. They are cleaning their respective rifles.

EXERCISE 21(*a*).

(1) آپ کسوقت دفتر جائینگے؟ (2) آپ کتنے بجے چاء پیئینگے؟- (3) آپ اسکي بابت کیا خیال کرتے هیں؟- (4) میرے خیال میں آپ پہلے کرنیل صاحب سے دریافت کریں که انکا کیا ارادہ هے- (5) اگر آپ مجھے حکم دیتے تو میں اسکو بلا لاتا- (6) آپ شام کا کہانا کسوقت کہاتے هیں؟- (7) تم نے اپني آنکهوں سے دیکها تها؟- (8) آپنے کلکته دیکها هے؟- (9) آپ کس دن یہاں پہنچے تهے؟- (10) اگر آپ چاهیں تو میں لے آؤں؟- (11) انکا پته آپ کو معلوم هے؟- (12) آپکا بنگله کس جگه هے؟- (13) حضور- میں آپ جاؤنگا- (14) اگر آپ کہیں تو میں [1] خود چلا جاتا هوں؟- (15) کرنیل صاحب خود وهاں موجود تهے· (16) میرے خیال میں آپ [2] خود انسے دریافت کریں- (17) دهوبي آپ نہیں آیا اسکا

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1 'Āp' can be used here as well, but for the sake of variety 'khud' sounds better.

2 'Khud' must be used here to avoid the clumsy repetition of 'āp.'

لڑکا آیا تھا - (18) میں آپ دکان پر گیا تھا وہ کہتے ھیں کہ ابھي نیا مال ولایت سے نہیں آیا - (19) اسنے اپنے آپ کو بہت روکا مگر غصہ آھي گیا - (20) تم اپنے آپ کو کیا خیال کرتے ھو ؟ - (21) تم اُن سب کو اپنے ساتھہ لیجاؤ - (22) ھر ایک شخص اپنے واسطے کوشش کرتا ھے - (23) جب تک ھم واپس نہ مانگیں اپنے پاس رکھو - (24) میں نے اپني بابت اجیٹن صاحب سے کہا تھا - (25) وہ اپنے چچا کے گھر میں رھتا ھے - (26) ھم اپنے بائیسکل پر جائینگے - (27) جرنیل صاحب نے اپنے 'ڈویژن' کو حملہ کرنیکا حکم دیا - (28) میں نے اپنے دوست سے پوچھا لیکن اُسنے کچھہ جواب ندیا - (29) تم اپني وردي صاف کیوں نہیں رکھتے - (30) میں اور میرا گھوڑا دونوں بھوکے تھے - (31) تم نے اور تمہارے بھائي نے اسکو کیوں مارا - (32) راج اور اسکا بھائي کرشن دونوں خوش قسمت بچے ھیں - (33) یہ مانگا ھوا نہیں ھے ھمارا اپنا ھے - (34) تمہارا اپنا توشدان کہاں ھے ؟ - (35) ھم اپنے اپنے گھوڑوں پر سوار ھوئے *

Miscellaneous Colloquial Sentences.

First wrap it in a paper and then tie it up with a string.	*pahle kisī kaghaz meṅ lapeṭo, aur phir tāge ke sāth bāṅdhdo.*
Take this cheque to the Treasury and cash it.	*yih chik khazāne meṅ lejā,o aur rupaya le,āo.*
Take guard with you, if necessary.	*agar ẓarūrat ho to gārd sāth lejā,o.*

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1 'Hī' is an emphatic particle. The sentence means 'he tried hard to restrain himself but anger did overcome him.'

Bring half in notes and half hard cash.	*ādhe noṭ aur ādhe naqd rupai lā,o.*
Do you know where he lives ?	*tumko ma'lūm hai wuh kahāṅ rahtā hai ?*
He is an unworthy individual.	*wuh baṛā nālā,iq admī hai.*
How many men were present at the roll-call ?	*giṅtī par kitne ādmī ḥāẓir the ?*
But why did you go without permission ?	*lekin tum ijāzat ke baġhair kyoṅ chale gaye ?*
Do you agree to what I say ?	*jokuchh maiṅ kahtā hūṅ, manẓūr hai ?*
It is good for both of you.	*yih tum donoṅ ke wāsṭe achchhā hai.*
Plague is a very bad disease.	*ṭā'ūn baṛī ḳharāb bīmārī hai.*
This is merely a pretence.	*yih ṣirf bahāna hai.*
He said so in my presence.	*us ne yih mere sāmne kahā thā.*
Does he ask for an advance ?	*wuh kuchh peshgī māṅgtā hai ?*
It is absolutely useless.	*yih bilkul befā,ida hai.*
Hide yourself behind the bush.	*jhāṛī ke pīchhe chhipjā,o.*
Put an anna stamp on this envelope.	*is lifāfe par ek āne kā ṭikaṭ lagā,o.*
Take this lantern with you.	*yih lāltain (apne) sāth lejā,o.*
Have you counted them ?	*tum ne unko ginā hai ?*
Has the bootmaker brought my boots ?	*mochī hamārā būṭ lāyā hai ?*
Where have you been for such a long time ?	*tum itnī der kahāṅ the ?*
How long will you take to come back ?	*kitnī der meṅ wāpis ā,oge ?*

I shall come back after a little while.	*ham thoṛī der ke ba'd wāpis ā,eṅge.*
When will you fulfil your promise ?	*tum kab apnā iqrār pūrā karoge ?*
I shall go home (to England) next month.	*ham agle mahīne walāyat jā,eṅge.*
I said to myself.	*maiṅ ne apne dil meṅ kahā.*
It appears from your talk.	*tumharī guftgū se ma'lūm hotā hai.*
He became pale through fear.	*ḍar ke māre uskā raṅg zard hogayā.*

Lesson XX.

Degrees of Comparison.

204. Hindustani possesses no distinct forms of adjectives to denote degrees of comparison.—The simple form (which, if declinable, of course agrees with its noun or pronoun) is used throughout.

205. Comparative Degree. When comparison is made between two things (or two lots) conceived separately, the thing with which comparison is made is put in the ablative case, i.e. it is followed by 'se',[1] which among other things means 'than' or 'compared with' as well, e.g. :—

This is bigger than that = *yih us se baṛā hai.*

This tree is higher than that building = *yih darakht us makān se ūṅchā hai.*

Our guns are bigger than those of the enemy = *hamārī topeṅ dushman kī topoṅ se baṛī haiṅ.*

Iron is harder than wood = *lohā lakṛī se sakht hotā hai.*

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[1] 'Se' in this sense can always be replaced by 'kī nisbat' (than, in relation to).

206. The Persian word 'bihtar' (بہتر) which coincides with English 'better' is often used to express comparison, as :—

This is better than that = *yih us se bihtar hai.*

You (had) better go just now = *tum bihtar abhī jā,o.*

207. Superlative Degree. When one thing is picked out as surpassing all others in a quality, the word 'sab,' all (or some synonym of it) is thrown in as well, as :—

This is the best of all = *yih sab se achchhā hai.*

He is the cleverest of all the recruits = *wuh sab raṅgrūṭoṅ se hoshyār hai.*

208. When the thing compared and the thing with which comparison is made are conceived as one whole, 'meṅ' (in, among) or 'meṅ se' (from in, from among) can be optionally used. But the use of 'se' is more general, as :—

Which is the better of the two ? = *in donoṅ meṅ* (or, *meṅ se*) *kaunsā achchhā hai ?*

London is the biggest of all the cities in the world = *London dunyā ke sab shahroṅ meṅ* (or *meṅ se*) *baṛā hai.*

209. Occasionally 'ziādah' (more) is put in to *emphasise* the presence of a quality in a thing to a greater degree than in the other, as :—

This boy is clever than that boy (i.e., both of them are clever enough but one happens to be cleverer) = *yih laṛkā us laṛke se ziādah hoshyār hai.*

210. 'Aur' (more) and 'aur bhī' (still more) are occasionally met with, expressing comparison, but in such cases the object with which comparison is made appears only once in the preceding clause, as :—

Murree is a cool place, but Simla is cooler, and Gulmarg cooler still = *Murree ṭhaṅḍī jaga hai, lekin Simla aur ṭhaṅḍā hai aur Gulmarg aur bhī ṭhaṅḍā.*

211. An extra superlative degree is formed by repeating an adjective with 'se' put between, as :—

Achchhe se achchhā ādmī = the best possible man.

k̲hūbṣūrat se k̲hūbṣūrat 'aurat = an unsurpassably beautiful woman.

ūñche se ūñchā pahāṛ = the highest mountain existing.

A'lā se a'lā k̲hayāl = the highest conceivable thought.

212. 'Too' of excess is expressed by (*i*) *bahut*, (*ii*) *bahut hī*, or (*iii*) *ḥad se ziādah* (more than the limit).

He is too tall = *wuh bahut* (or *bahut hī or haḍ se ziādah*) *lambā hai.*

How to express 'To' of motion.

213. From Hindustani point of view 'To' used with verbs of motion from one place to another is rather a vague word. It might mean any situation. It is, therefore, expressed in Hindustani by some such postposition as would express according to the intention of the speaker the position of the mover in reference to the object to which motion is made after the action denoted by the verb is performed. For instance, if you go to a person you are *near* him when you have gone to him; similarly, if you go to a room you are *in* it provided you enter it. The following examples, we hope, will make it clearer :—

I went to him (near him) = *maiñ uske*[1] *pās gayā.*

I went to him (in his house) = *maiñ uske hāñ*[2] *gayā.*

I took him to the Adjtt. = *maiñ usko aĵīṭān ṣāḥib ke pās* (or *ke sāmne*) *legayā.*

When we came to (in front of) the mosque = *jab ham masjid ke sāmne ā,e.*

I went to (on) the bridge = *maiñ pul par gayā.*

---

[1] 'Ke pās' in this sense is not interchangeable with 'ke nazdīk,' or 'ke qarīb.'

[2] Or 'us ke ghar.'

I went to (at) the station = *maiṅ steshan par gayā.*

I went to (near or under) the tree = *maiṅ darakht ke pās* (or *ke nīche*) *gayā.*

I went to (in) my room = *maiṅ apne kamre meṅ gayā.*

I went to Karachī (as far as Karachi) = *maiṅ Karāchi tak gayā thā.*

When our cavalry came to the village = *jab hamāra risāla gāṅoṅ ke pās āyā.*

214. If the object is not reached 'kī ṭaraf' is used, as:—

We went to (in the direction of) the church = *ham girje kī ṭaraf gaye.*

215. If the position of the mover in relation to the object to which motion is made is indeterminate 'ko' is used; it may imply reaching the object or not, as:—

We are going to the church = *ham girje ko jāte haiṅ.*

216. No postposition need be mentioned if the motion is made towards a recognised locality,[1] as:—

He has gone to Lahore = *wuh 'Lahore' gayā hai.*

Why did you not come to office yesterday = *tum kal daftar kyoṅ nahīṅ āye the?*

216*a*. 'From' of motion from a person is expressed by 'ke pās se' or 'kī ṭaraf[2] se.' Similarly 'by' of motion is expressed by 'ke pās se,' as:—

I have come from him = *maiṅ us ke pās se āyā hūṅ.*

We passed by a mosque = *ham ek masjid ke pās se guzre.*

The use of 'ko' with adverbs of time.

217. 'Ko' is very commonly used with adverbs of time, as:—

In the morning	*ṣubaḥ ko*	صبح کو
At midday	*dopahar ko*	دوپہر کو
In the evening	*shām ko*	شام کو

[1] Such as countries, cities, important or familiar institutions etc.

[2] Also means 'on behalf of'.

At midnight	*ādhī rāt ko*	آدهي رات کو
During the day	*din ko*	دن کو
During the night	*rāt ko*	رات کو
In a month's time	*ek mahīne ko*[1]	ایک مہینے کو
On Sunday (etc.)	*itwār ko*	اتوار کو

The Infinitive of Purpose.

218. When the English Infinitive denotes purpose it is followed in Hindustani by 'ke wāste,' 'ke lī,e' or 'ko'; the first two are much more common and elegant, as:—

I have written him to come here = *maiṅ ne usko yahāṅ āne ke wāsṭe likhā hai.*

I have sent for a money order form to send him the money = *hamne usko rupaya bhejne ke wāsṭe 'money order form' maṅgāyā hai.*

NOTE—'Ko' added to an infinitive occasionally expresses 'about to,' as:—

Gāṛi jane ko (or, *jānewālī*) *hai* = the train is about to go.

219. The 'ko' or 'ke wāsṭe' etc. is generally understood after an infinitive of purpose if it occurs in immediate or close proximity with the finite verb and the two verbs refer to a common subject (or object which is not so common), as:—

Ṣāḥib tainis khelne gaye haiṅ = Sahib has gone to play tennis.

Kitāb chhapne dī hai, shāyad do mahīne tak tayyār hojā,egī = (I) have given the book to be printed; it might be ready in two months' time.

VOCABULARY.

Camp bed	*safrī chārpā,i* سفري چارپاي	Quick (to act)	*phurtīlā* پھرتيلا
		Hasty	*jaldbāz* جلد باز
Bright (color)	*shokh* شوخ	Extremely	*nihāyat* نہايت

[1] Not so common.

Also, even *bhī* [1] بھي
List *fahrist* فہرست
Proud *maghrūr* مغرور
Shady *sāyadār* سایہ دار
Guard (watching) *pahrā* پہرا
To keep guard (on or at) (*par*) *pahrā denā* (پر) پہرا دینا
Climate (f.) *āb-o-hawā* آب و ہوا
Less, deficient, short *kam* کم
Quilt *raẓā,ī* رضائي
Kingdom (f.) *salṭanat* سلطنت
Necessary, Wanted. *darkār* درکار
Hard work (labour) *miḥnat* (f.) محنت
Collar (dogs) *paṭṭā* پٹّا
Britain *Barṭanīa* برطانیہ
Powerful *ṭāqatwar* طاقتور
Grape *aṅgūr* انگور
Base, low-born *badẕāt* بدذات
Soft-hearted *narm-dil* نرم دل
Chain *zaṅjir* زنجیر
Timid *ḍarpok* ڈرپوک
Avaricious *lālchī* لالچي
Tyrant *ẓālim* ظالم
In the house or business premises of *ke hāṅ* کے ہاں
Sailor, boatman *mallāḥ* ملاح
Ball (playing) *geṅd* گیند
To investigate *daryāft karnā* دریافت کرنا

Examination *imtiḥān* امتحان
To pass (an exam.) *pās karnā* پاس کرنا
Every week *hafte ke hafte* ہفتے کے ہفتے
A match (to light)
1. *māchis* ماچس
2. *tīlī* تیلي
3. *diyā salā,ī* دیاسلائي
Missing *gum* گم
Rest *ārām* آرام
To rest *ārām karnā* آرام کرنا
Forbidden *mana'* منع
To forbid *mana' karnā* منع کرنا
Holiday
1. *chhuṭṭī* (f.) چھٹّي
2. *ta'ṭīl* (f.) تعطیل
Sudden, suddenly *achānak* اچانک
Auction *nilām* نیلام
To auction *nilām karnā* نیلام کرنا
Breath (blown) *phūṅk* پھونک
Board *takhta* تختہ
To explode, to be torn, to crack *phaṭ jānā* پھٹ جانا
Leather *chamṛa* چمڑا
Canvas *kirmich* کرمچ
Signal post *signal* سگنل

[1] Always follows the word it emphasises. It never begins a sentence.

Exercise 22.

1. He is more lazy than I. 2. I am weaker than you. 3. This sword is sharper than yours. 4. He is a greater fool than his comrade. 5. We were less tired than the boatmen. 6. This color is brighter than that of your turban. 7. He is the quickest (to work). 8. You are the strongest of the lot. 9. You are much better to-day than yesterday. 10. Our men are braver than the Germans. 11. He is my youngest son. 12. This room is a bit bigger than the back one. 13. Delhi is a bigger city than Lahore. 14. Jhelum is nearer to Pindi than Lahore. 15. Himalayas are the highest mountains in the world. 16. Paris is the most beautiful city in the world. 17. Montgomery is a hot place no doubt but Multan is hotter and Jacobabad hotter still. 18. The worst imaginable man would not do a thing like that. 19. Even the most idiotic individual knows this. 20. He is too proud. 21. Did he come to you ? 22. Why did you not come to me ? 23. When the train came to the signal post. 24. The farmer led us to the well. 25. Our guide brought us to a shady tree. 26. They were going to the jungle. 27. He has gone to the office. 28. They have gone to the butts. 29. Our Colonel has gone home on leave. 30. When did your regiment go to Mesopotamia ? 31. He will go with me as far as the next stage. 32. We arrived there in the evening. 33. He keeps guard at my bungalow during the night. 34. I have asked the Jamadar to make the necessary arrangements. 35. He has gone to play football.

Exercise 22 (*a*).

(1) اِس کپڑے کا رنگ تمہارے کوٹ کے رنگ سے اچھا ہے -

(2) یہ کتاب اُس کتاب سے مشکل ہے - (3) شملہ کي آب ہوا

دلي سے بہت اچھي ھے - (4) یہ کاغذ اُس کاغذ سے پتلا ھے -
(5) اِس کوئیں کا پاني نہر کے پاني سے بہت اچھا ھے -
(6) تمہارا وزن مجھسے کم ھے - (7) ایشیا یورپ سے بہت بڑا ھے -
(8) یہ رضائي تمہارے کمبل سے زیادہ گرم ھے - (9) دنیا میں
مسسپي سب سے بڑا دریا ھے - (10) تمام سلطنتوں میں برطانیہ
سب سے زیادہ طاقتور ھے - (11) تم سب میں یہ لڑکا ھوشیار
معلوم ھوتا ھے - (12) میري راۓ میں انگور سب سے اچھا
میوہ ھے - (13) بیشک یہ راستہ مشکل ھے لیکن لداخ کا راستہ
اور مشکل ھے اور گلگت کا اور بھي مشکل - (14) بدذات سے
بدذات آدمي بھي ایسا کام نہیں کرتا - (15) وہ حد سے زیادہ
نرم دل ھے - (16) تم بہت ھي ڈرپوک ھو - (17) تم بڑے
جلد باز ھو - (18) محمود نہایت ھي لالچي اور ظالم بادشاہ تھا -
(19) اسکو کل میرے پاس بھیجنا - (20) کل وہ میرے پاس آیا
تھا لیکن آج نہیں آیا - (21) تم اسکے ھاں کیوں گئے تھے - (22) اِن
سب رنگروٹوں کو ڈاکٹر صاحب کے پاس لیجاؤ - (23) یہ سب
چیزیں مستري کے پاس مرمت کے واسطے بھیجدو - (24) جب
ھمارا گھوڑا گیند کے پاس پہنچا - (25) صاحب ڈاکخانے کیطرف
گئے ھیں - (26) کپتان صاحب راولپنڈي گئے ھیں - (27) ھم کل
شام بمبئي پہنچینگے - (28) تیسرے دن ھمارا جہاز عدن پہنچا -
(29) وہ صرف سٹیشن تک میرے ساتھہ جائیگا - (30) تم جانے
کے واسطے تیار رھو - (31) ھم نے ایک عہدہ دار کو دریافت کرنیکے
واسطے مقرر کیا ھے - (32) امتحان پاس کرنے کیواسطے بڑي محنت

درکار ہے - (33) میں دوکان سے سگریٹ لینے جاتا ہوں -
(34) وہ ہفتے کے ہفتے مجھسے ملنے آتا ہے - (35) ذرا لمپ
جلانیکے واسطے ایک تیلی دیجئیگا *

Miscellaneous Colloquial Sentences.

How many men were wounded ?	*kitne admī zakhmī hū,e ?*
How many are missing ?	*kitne gum haiṅ ?*
We rested there for a while.	*ham ne thoṛī der wahāṅ ārām kiyā.*
We attacked them with bayonets.	*ham ne un par saṅgīnoṅ se ḥamla kiyā.*
The enemy's right flank appears to be weak.	*dushman kā dāyāṅ flaiṅk* (or *bāzū*) *kamzor ma'lūm hotā hai.*
It is forbidden to go there.	*wahāṅ jānā mana' hai.*
Don't fire as yet.	*abhī fair mat karo.*
It is a very responsible job.	*yih baṛī zimmawārī kā kām hai.*
Put a sentry near the well.	*kueṅ par ek santrī lagādo.*[1]
Post pickets all round the city.	*shahr ki chāroṅ ṭaraf pahra lagādo* [1]
Patrol's business is to reconnoitre.	*patrol kā kām dekhbhāl karnā hai.*
It appears from the reports of patrols that the enemy has retired.	*patroloṅ kī rapoṭoṅ se ma'lūm hotā hai ki dushman pīchhe haṭgaye haiṅ.*
We made a sudden attack.	*ham ne achānak ḥamla kiyā.*
We halted there for three days.	*ham ne tīn din wahāṅ halṭ kiyā.*

[1] 'Lagādo' intensive form of 'lagā,o'.

The Adjutant wants to see you.	*ajiṭān ṣāḥib tum se milnā chāhte haiṅ.*
Send this for auction.	*yih nīlām ke wāṣṭe bhejdo.*[1]
I will take this camp bed with me.	*ham yih safrī chārpā,ī (apne) sāth lejā,eṅge.*
Where is your bill ?	*tumhārā bil kahāṅ hai ?*
Look here, there is no air in the tube.	*dekho ṭiyūb meṅ hawā (or phūṅk) nahīṅ hai.*
Pump it at once.	*fauran phūṅk bhar do.*
Put this sign-board at the gate.	*yih 'sāin borḍ' (or nām kā takhta) phāṭak par lagādo*[2]
Take care, it will explode.	*khabardār, phaṭjāegā.*
It is not leather, it is canvas.	*yih chamṛā nahīṅ hai kirmich hai.*
It is a holiday to-morrow.	*kal chhuṭṭi (or tā'ṭil) hai.*
I shall go out shooting.	*ham shikar ko jā,eṅge.*
Show me the list.	*hamko fahrist dīkhā,o.*
His character is very bad.	*uskā chālchalan bahut kharāb hai.*
Where is the dog's collar and chain ?	*kutte kā paṭṭa aur zanjīr kahāṅ hai ?*

Lesson XXI.

'To have'.

220. Hindustani has no verb exactly equalling 'to have' and therefore resorts to certain devices to express the idea of possession etc. embodied in it. The verb chiefly used instead of it is 'hona' (to be etc.) and, to fit it in, the sentence is recast with the aid of certain postpositions as explained below:—

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[1] 'Bhejdo' is the intensive form of 'bhejo'.

[2] 'Lagādo' intensive form of 'lagā,o'.

(*i*) If the object denotes saleable property or a servant or a lower subordinate 'ke pās' (in the possession or keeping of—) is used after the subject, as:—

How much land have you?=*tumhāre pās kitnī zamīn hai?*

He has two medals=*uske pās do tamghe haiṅ.*

They had lot of money=*unke pās bahut rapaya thā.*

I had a very nice bicycle=*mere pās ek bahut 'umda 'bicycle' thā.*

They have five servants=*unke pās* (or, *unke hāṅ*) *pāṅch naukar haiṅ.*

I have only one pupil at present=*mere pās is waqt ṣirf ek shāgird hai.*

Every officer has one orderly=*sab afsaroṅ ke pās ek*[1] *ek ardalī hai.*

(*ii*) If the object is a relation or part of the body the subject is put in the genitive, as:—

I have two brothers=*mere do bhā,ī haiṅ.*

A raja had seven wives=*ek rājā kī*[2] *sāt rānī,āṅ thīṅ.*

He has a broken arm=*uskā bāzū ṭuṭā hū,ā hai.*[3]

He has white hair=*uske bāl*[4] *safed haiṅ.*

She has blue eyes=*uskī āṅkheṅ nīlī haiṅ.*

(*iii*) If the object is an abstract noun the subject is put in the dative, as:—

What complaint have you?=*tumko kyā shika'yat hai?*

He has fever to-day=*usko āj bukhār hai.*

I have no news of this=*mujhko iskī kuchh khabar nahīṅ.*

(*iv*) If the object is a smaller thing forming part of or contained in the subject, some such postposition is used as would express the position of the object in relation to the subject, as:—

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[1] Numerals are repeated to give the idea of distribution per head, a piece, etc. (Vide Sec. 377).

[2] Or, 'ke' which is contraction of 'ke hāṅ' (=in the house of).

[3] Lit. 'his arm is broken.'

[4] 'Bāl' is plural if more than one hair is meant.

This room has three chairs = *is kamre meṅ tīn chaukīāṅ haiṅ* (lit. *In* this room three chairs are).

Have you any identifiction mark on your body ?= *tumhāre badan par ko,ī k̲hāṣ nishān hai ?*

Our friend had many virtues = *hamare dost meṅ bahut k̲hūbīāṅ thīṅ.*

221. The above rules are by no means exhaustive. In fact, after all that has been said above, the chief factor which seems to determine the nature of the postposition is the relationship subsisting between the subject and the object. It is, therefore, throughout, a case of transformation of sentences, and there are always more than one way in which an idea can be expressed. E.g :—

He has two sons = (*i*) *uske do beṭe haiṅ.*
(*ii*) *uske hāṅ do beṭe haiṅ.*

He has five horses = (*i*) *uske pās pāṅch ghoṛe haiṅ.*
(*ii*) *uske hāṅ pāṅch ghoṛe haiṅ.*

Each regiment has a C.O. = *har ek palṭan kā* (or, *meṅ* or, *par* or, *ke ūpar*) *ek kamān afsar hotā hai.*

A tiger has great strength = *sher meṅ baṛī ṭāqat hotī hai.*

How much service have you ? = *tumhārī naukrī kitnī hai ?*

He had a big load on his back = *uskī piṭh par ek bhārī bojh thā.*

This room has three doors = *is kamre ke tīn darwāze haiṅ.*

He has many friends = *uske ka,ī dost haiṅ.*

222. It is occasionally expressed by ' rakhnā ' (to keep etc.) but there is always an implication of pride in it, as :—

He has great wealth (to feel proud of) = *wuh bahut daulat rakhtā hai.*

He has seven brothers (to depend upon) = *wuh sāt bhā,ī rakhtā hai.*

REMARKS.—" To have " in reference to eatables and drinkables is expressed by ' khānā ' and ' pīnā ' respectively, as :—

To have (or, take) food = *khānā khānā*.

To have (or, take) tea = *chā pīnā*.

To belong.

223. This verb also has no equivalent in Hindustani and is likewise expressed by 'hona' (to be etc.). In this case the *object* is put in the genitive, as :—

Does this belong to you ? (= is this yours ?) = *yih tumhārā hai ?*

No, it does not belong to me (= no, it is not mine) = *nahīñ, yih merā nahīñ hai.*

Whom does this belong to ? (= whose is it ?) = *yih kiskā hai ?*

What regiment do you belong to ? (= Of or, in what regiment are you ?) = *tum kis palṭan ke* (or better, *meñ*) *ho ?*

To get, to obtain etc.

224. 'Milnā,' which among its several meanings signifies 'to meet' or 'to come across' is very commonly used to express 'to get,' 'to find,' 'to obtain' etc., in which case it takes its subject in the dative and agrees with its object, as : –

You will get a reward = *tumko in'ām milegā* (lit. to you reward will meet, or come).

What pay does he get (or receive) ? = *usko kyā ṭalab miltī hai ?*

Did you get my letter or not ? = *āpko merī chiṭṭhī milī yā nahīñ ?*

Have you found my silk handkerchief ? = *hamārā reshmī rumāl milā hai ?*

NOTE.—The last example dispenses with 'you' which does not seem very necessary.

CAUTION.—' Milna ' in this sense is never used in the Imperative when it is generally replaced by ' lā,o ' (bring) or ' leā,o ' (fetch), e.g. :—

Get me a peg of whisky and soda = (*hamāre wāsṭe*) *ek peg 'whisky' aur 'soda' lā,o.*

Get me a box of cigarettes from the shop = (*hamāre wāsṭe*) *dukān se sigret ka ḍabba leā,o.*

Vocabulary.

Medal	*tamghā* [1]	تمغا
Pupil	*shāgird*	شاگرد
Broken (adj.)	*ṭūṭā hū,ā*	ٹوٹا هوا
Virtue, good quality	*kẖūbī*	خوبي
Strength	1. *ṭāqat* (f.)	طاقت
	2. *zor* (m.)	زور
Silk (m)	*resham*	ريشم
Silken	*reshmī*	ريشمي
Countless	*beshumār*	بے شمار
Cigar (c.)	*churṭ*	چرٹ
Deer	*hiran*	هرن
Horn (c.)	*sīṅg*	سينگ
Authority, power	*ikẖtiyār*	اختيار
Stick (walking)	*chharī*	چهڑي
Journey, travelling	*safar*	سفر
Expenses	*kẖarch*	خرچ
Travelling expenses	*safar kẖarch*	سفر خرچ
Mustard	*rāī*	راي
To kill	*mārḍālnā*	مارڈالنا
Kind, sort (f.)	*qism*	قسم
All sorts of	*qism qism kā*	قسم قسم کا
Heir, next of kin	*wāriṣ*	وارث
Helper, assistant	*madadgār*	مددگار
Arm (body)	*bāzū*	بازو
Snake	*sāṅp*	سانپ
Keenness, fondness	*shauq*	شوق
Proof	*ṣabūt*	ثبوت
Yard (36 inches)	*gaz*	گز
Extra allowance	*bhatta*	بهتا
To go to sleep	*sojānā*	سو جانا
On credit	*udhār*	ادهار
Water tap	*nalkā*	نلکا
Fat (f.)	*charbī*	چربي
Mixed	*milā hū,ā*	ملا هوا
Rate (sale)	*nirkẖ*	نرخ
Rice	*chāṅwal* [2]	چانول

[1] Or, in the Punjabi 'takma' which is readily understood in Punjabi regiments.

[2] With or without 'ṅ.'

Potato	*ālū*	آلو	Cleanliness, Sanitation.	*ṣafā,ī*	صفائي
Flour	*aṭṭā*	آٹا			

Exercise 23.

1. If you have a spare blanket give it to him. 2. If we had had sufficient troops and guns in the beginning we should not have retreated from Mons. 3. Have you a sketch of this place? 4. We have numerous guns and aeroplanes now. 5. Have you some good cigars? 6. I had a very nice pony 7. Have you any relation of yours in this regiment? 8. How many witnesses have you? 9. Deers have slender legs and long horns. 10. I have headache. 11. He has plague. 12 He has great powers. 13. This bungalow has very little furniture in it. 14. Whom does this stick belong to? 15. This does not belong to me, it belongs to another Sahib 16. At last he got the permission to go. 17. What orders [1] have you received? 18. You will not get leave this year. 19. What pay do you get (whilst) on leave? 20. What rations do you get? 21. When he accompanies me on tour he gets travelling expenses. 22. How much gram does this horse get every day? 23. Get me a dozen of [2] silk handkerchiefs from the bazār. 24. Get me a small peg of [2] whisky. 25. Get me a box of [2] soap this evening.

Exercise 23(*a*).

(1) اگر اسکے پاس تازہ دود ہو تو لے آؤ - (2) آپکے پاس کوئي پستول ہے - (3) اگر اسکے پاس رفل ہوتي تو وہ تمکو مار ڈالتا - (4) اسکے پاس قسم قسم کي چیزیں ہیں - (5) اسکا کوئي وارث ہے یا نہیں ؟ - (6) اسکے سینکڑوں مددگار ہیں - (7) آدمي

[1] 'Ḥukm' (order) is generally used in the singular only.

[2] Dont translate 'of.'

کے دوبازو اور دو ٹانگیں ہوتي ہیں - (8) دنیا میں میرا صرف ایک دوست ہے - (9) سانپ کي ٹانگیں نہیں ہوتیں - (10) تمکو کیا تکلیف ہے - (11) اسکو کیا بیماري ہے ؟ - (12) اسکو شکار کا بڑا شوق ہے - (13) اسکو کچھہ سمجھہ نہیں - (14) تمہارے پاس کیا ثبوت ہے ؟ - (15) یہ 'ریکٹ' آپکا نہیں دوسرے صاحب کا ہے - (16) یہ کتاب کلب گھر کي ہے - (17) یہ کتا کرنیل صاحب کا ہے - (18) یہ دوکان کسکي ہے ؟ - (19) اگر بازار میں اِس قسم کا کپڑا ملے تو تین گز لے آنا - (20) تمکو کچھہ نہیں ملیگا (21) - تمکو کیا بھتا ملتا ہے ؟ - (22) اب ہمکو راشن مفت ملتا ہے - (23) جب ہمکو حملے کا حکم ملا ہم بہت خوش ہوئے - (24) پچھلے سال تمکو کچھہ چھٹي ملي تھي یا نہیں ؟ - (25) اگر تم نوکري پر سوجاؤگے یا اِدھر اُدھر چلے جاؤگے تمکو سزا ملیگي - (26) آپکو اُس امتحان کا کتنا انعام ملا تھا ؟ - (27) تمکو یہ پستول کہاں سے ملا ؟ - (28) ہمارے واسطے کہیں سے ایک اچھا نوکر لاؤ - (29) بڑي مشکل کے بعد ہمکو اُس گاؤں کا راستہ ملا - (30) گھڑي کا کچھہ پتہ ملا یا نہیں ؟ *

Miscellaneous Colloquial Sentences.

There is a mistake somewhere.	*kahīṅ ghalṭī hai.*
You charge double prices.	*tum dugnī qīmat lete ho.*
I will not buy on credit.	*ham udhār nahīṅ leṅge.*
I shall pay you cash.	*ham naqd qīmat deṅge.*
I shall turn you out of the lines.	*ham tumko lāin se nikāl deṅge.*[1]
Don't wash clothes here.	*yahāṅ kapṛe mat dho.*
The water will get dirty.	*pānī mailā hojā,egā.*

[1] Intensive of 'nikālna'.

Take water from the tap.	*nalke se pānī lo.*
This ghee is very bad.	*yih ghī bahut kẖharāb hai.*
There is lot of fat mixed in it.	*is meṅ bahut chaṛbī milī hū,ī hai.*
What is the bazar rate ?	*bāzār kā nirkẖ kyā hai ?*
Do you get rice too ?	*tum ko chāṅwal bhī milte haiṅ ?*
How much potatoes do you get daily ?	*tum ko har roz kitne ālū milte haiṅ ?*
This flour is not according to sample.	*yih āṭṭā namūne ke muṭābiq nahīṅ hai.*
How many times a week do you get ' dal ' ?	*hafte meṅ kitnī daf'a dāl miltī hai ?*
The Doctor will come to see the lines to-morrow morning.	*kal ṣubaḥ ḍāktar ṣāḥib lāin dekhne ā,eṅge.*
Call the orderly sergeant	*ardalī ḥawaldār* (or *ḍewāle*) *ko bulā,o.*
Call the sanitary sergeant.	*ṣafā,ī wāle*[1] *ḥawāldār ko bulā,o.*
You are responsible for the cleanliness of the lines.	*lāin kī ṣafā,ī ke tum zimmawār ho.*
We do not get mustard.	*hamko rā,ī nahīṅ miltī.*

Lesson XXII.

Conditional Sentences.

225. A conditional sentence has two clauses :—

(*i*) The ' if ' clause or protasis.

(*ii*) The main clause or apodosis.

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[1] Suffix ' wālā ' = connected with.

226. Conditions are of two kinds :—

(*i*) Realised.

(*ii*) Unrealised.

(*i*) *Realised Conditions.*

227. The realised conditions are mere facts put hypothetically. They belong either to the past or the present. Future is beyond their scope, e.g. :—

Agar wuh jātā hai to tumko kyā ? = (*i*) if he goes (as you say he does) what is it to you ? (*ii*) if he is going (as you say he is) what is it to you ?

Agar wuh mar rahā hai to marnedo[1] = if he is dying (as you say he is), let him die.

Agar wuh chalāgayā hai ṭo k̲hair = if he has gone (as you say or as I believe he has) then well and good.

Agar wuh chalāgayā thā to tum ne hamko kyoṅ na batlāyā = if he went (as you say he did) why did you not tell me ?

(*ii*) *Unrealised Conditions.*

228. The unrealised conditions are sub-divided under two heads :—

(*a*) Past conditions or wishes which might have been realised but were not realised. Under this head are also included such Future conditions or wishes as are presupposed to be impracticable. These are expressed by the Past Conditional or Optative Tense (vide Sec. 139 to 145). To help the reader's memory we give below a few additional examples :—

First Form.

Agar wuh fataḥ pāte to baṛī k̲harābī hoti = if they had gained victory it would have been very bad.

[1] 'Marnedenā,' to let die.

Kāshki wuh bīmār na hotā = would that he had not fallen ill.

Second Form.

Agar us ne 'aql se kām liyā hota to nuqṣān na uṭhatā (or, *uṭhāyā hotā*) = if he had used his senses he would not have suffered the loss.

Kāshki tum ne 'aql se kām liyā hotā = would that you had used your senses.

(*b*) Present or Future conditions or wishes. These can only belong to the Present or the Future. Past is beyond their scope. Consequently the main clause in such cases can be in the (*i*) Present, (*ii*) Present Subjunctive, (*iii*) Imperative, or (*iv*) Future.

The easiest and safest rule to express such conditions is that if the main clause is in the (*i*) Present, (*ii*) Present Subjunctive, or (*iii*) Imperative, put the 'if' clause in the Present Subjunctive. But should the main clause be in the Future put the 'if' clause in the Future as well or in the Preterite at option, e.g. :—

It is all right, if he comes (should come) = *agar wuh ā,e to achchhā hai.*

If he enquires, I keep quiet = *agar wuh pūchhe to maiṅ chup rahtā hūṅ.*

If he goes, I might go as well = *agar wuh jā,e to shāyad maiṅ bhī chalājā,ūṅ.*

If he comes, let me know = *agar wuh ā,e hamko bātlā,o.*

If he comes, I shall go = *agar wuh ā,egā* (or *āyā*) *to maiṅ jā,ūṅgā.*

Often, however, the rendering of such conditions depends on considerations of time, doubt (or sometimes lack of wish) and hope. In case of doubt (or lack of wish) Present Subjunctive is used irrespective of the

time limit, whilst in cases of simple futurity and hope Future or Preterite are used, as :—

If he comes (now or later on—doubtful or undesired) = *agar wuh ā,e.*

If he comes (later on, or I hope or believe he will) = *agar wuh ā,egā* (or *āyā*).

NOTE.—The Preterite merely presumes realisation of a condition.

229. The chief Conditional Conjunctions are :—

(*i*) 'agar' or 'jo,' if. ('Jo' is older and not so elegant).

(*ii*) 'jab,' when.

(*iii*) 'jab tak,' as long as.

Of these 'agar' and 'jo' are exclusively conditional. But 'jab' (when) and 'jab tak' (as long as) are conditional as well as temporal. Referring to Past and Present facts they are temporal but when they refer to Future suppositions (immediate or absolute) they are treated as conditional, e.g. :—

agar (or *jo*) *wuh ā,e* = if he comes (exclusively conditional).

Jab wuh āyā = when he came.
Jab wuh ātā hai = whenever he comes.
Jab tak maiṅ wahāṅ rahā = whilst I stayed there.
Jab tak maiṅ yahāṅ rahtā hūṅ = whilst I stay here.
} (Temporal).

Jab maiṅ ā,ūṅ = when I come (should come).
Jab tak ham wahāṅ raheṅ = whilst I (should) stay there or as long as I may stay there.
} (Conditional).

Conditional sentences beginning with 'jab' and 'jab tak' follow the same rules as those beginning with 'agar' with the only exception that the Preterite does not enter into their construction. The correlative of 'jab' is 'tab' or 'to' whilst that of 'jab tak' is 'tab tak' (until then), e.g. :—

Tell me when he comes = *jab wuh ā,e hamko batlā,o.*

I shall tell you when he comes = *jab wuh ā,egā maiṅ tumko batlā,ūṅgā.*

Let him stay there as long as he wants to = (*i*) (*jab tak chāhe usko wahāṅ rahne do.*[1] (*ii*) *Jabtak wuh chāhe wahāṅ rahe.*

There will be no trouble whilst he is here = *jab tak wuh yahāṅ rahegā ko,ī taklīf nahīṅ hogī.*

Until.

230. Hindustani has no word for 'until' and therefore resorts to a peculiar device, i.e. as-long-as + not = until.

That is why the verb is made negative when 'jab tak' is used for English 'until.' E.g. :—

Until he came back (= as long as he did not come back) = *jab tak wuh wāpis na āyā.*

Until he comes back (as long as he does not come back—conditional) = *jab tak wuh wāpis na ā,e.*

231. To give a clear conception of the difference between facts hypothetically put and the unrealised future conditions we give below a few examples :—

Agar wuh bīmār hai to usko haspatāl lejā,o = take him to the hospital if he is actually ill.

Agar wuh bīmār ho to usko haspatāl lejā,o = should he be ill take him to the hospital (doubtful).

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[1] 'Rahnedenā' = to let stay.

Agar wuh āyā hai to usko jākar bulālā,o = if he has actually come (and is there) go, call and bring him here.

Also please note :—

Kāshki wuh ātā (or *āyā hotā*) = would that he had come.

Kāshki wuh ā,e = would that he were to come.

Vocabulary.

Rumour (f.)	*afwāh*	افواہ	
Agreement (bond)	*iqrārnāma*	اقرار نامہ	
Beyond (outside of)	*se bāhir*	سے باہر	
Accused	*mulzam*	ملزم	
To hold or find guilty	*quṣūr-wār ṭhairānā*	قصوروار ٹھیرانا	
Rioting	*dañgā fasād*	دنگا فساد	
Debt	*qarẓ*	قرض	
Sunk, immersed	*ḍūbā hū,ā*	ڈوبا ہوا	
Appeal (against a decision)	*apīl* (f.)	اپیل	
To appeal (against a decision)	*apīl karnā*	اپیل کرنا	
Enmity	*dushmanī*	دشمنی	
Bad name, disgrace	*badnāmī*	بدنامی	
Good name, credit	*neknāmī*	نیکنامی	
Shame (f.)	*sharm*	شرم	
Disgraceful thing	*sharm kī bāt*	شرم کی بات	
Ashamed	*sharmindah*	شرمندہ	
Laughter, joke	*hañsī*	ہنسی	
Laughing matter	*hañsī kī bāt*	ہنسی کی بات	
Oath (f.)	*qasm*	قسم	
Siege, circumference	*gherā*	گھیرا	
Hunger (f.)	*bhūk*	بھوک	
Thirst (f.)	*piyās*	پیاس	
Hungry	*bhūkā*	بھوکا	
Thirsty	*piyāsā*	پیاسا	
Anger	*ghuṣṣa*	غصہ	
Pity	*raḥm*	رحم	
Sight (vision)	*naẓar*	نظر	
Sight (of rifle)	*sā,īt*	سائیٹ	
Round	*ke gird*	کے گرد	
Butt (of rifle)	*baṭ* / *kundā*	بٹ / کندہ	
Barrel (of rifle), Drain.	*nālī*	نالی	
Shoulder	*kañdhā*	کندھا	
Toes (forepart of foot), Fingers and thumb, Paw, Claw.	*pañja*	پنجہ	

Knee	*ghuṭnā*	گھٹنا	
Somehow or other	*kisī na kisī ṭaraḥ*	کسي نہ کسي طرح	
In this way	*is ṭaraḥ*	اس طرح	
In what way	*kis ṭaraḥ*	کس طرح	
For how much (price)	*kitne ko*	کتنے کو	
Question	*sawāl*	سوال	
To be raised (a siege)	*uṭhnā*	اٹھنا	
Remedy, medical treatment	*'ilāj*	علاج	
To remedy, To treat medically.	*(kā) 'ilāj karnā*	(کا) علاج کرنا	
State of health	*ṣiḥt*	صحت	
In operation, in progress, in vogue	*jārī*	جاري	

Exercise 24.

1. If I had gone to the city I should have seen him. 2. If our army had not advanced the enemy would not have retired and we should not have won the victory. 3. If they had fought well, they would not have been defeated. 4. If the siege had not been raised they would have died of hunger. 5. If you see the enemy inform us at once. 6. Should you want more money wire to me. 7. If they go I shall go with them. 8. If an answer is not received by to-morrow evening, I shall wire. 9. If he refuses to go on active service I shall shoot him. 10. When you receive the order, communicate it to me without delay. 11. Don't flinch when you fire. 12. I shall let you know when he comes. 13. We shall begin it when the C.O. comes. 14. Wait here until I come back. 15. Don't fire until I give you the signal. 16. I shall stop here until he comes back. 17. I shall not promote him until you recommend him.

Exercise 24(*a*).

(1) اگر تم همارا کہنا مانتے تو تکليف نہ اٹھاتے - (2) اگر تم انگريزي جانتے هوتے تو اب سردار هوتے - (3) اگر تم سنتري

کے سوال کا جواب دیتے تو وہ تم پر گولي نہ چلاتا - (4) اگر تم زیادہ دیر ٹھیرنا چاھو تو ایک اور عرضي بھیجدینا - (5) اگر راستے پر تکلیف کا خیال ھو تو ایک آدھہ نوکر ساتھہ لیجاؤ - (6) اگر تم کوشش کرو تو یہ کوئي مشکل بات نہیں ھے - (7) اگر تم آج روانہ ھو جاؤ تو کل تک پہنچ جاؤ گے - (8) اگر وہ مجھسے پوچھینگے تو میں کیا جواب دونگا - (9) اگر تم جلدي نکرو گے تو گاڑي سے رہ جاؤ گے - (10) اگر تم علاج نہ کرو گے تو زیادہ بیمار ھو جاؤ گے - (11) اگر میري چھٹي منظور نہوئي تو بڑا نقصان ھوگا - (12) اگر سرکار حکم دیگي تو وہ ضرور جائینگے - (13) اگر تمکو کسي چیز کي ضرورت ھو تو ھمکو بتلاؤ - (14) جب ڈاکٹر صاحب انکا ملاحظہ شروع کریں ھمکو بلالینا - (15) جب یہ کام ختم ھو جائے تو ھمارے پاس آؤ ھم تمکو اور کام دینگے - (16) جب لڑائي ختم ھو جائیگي تو سب چیزیں پھر سستي ھو جائینگي - (17) جب ضرورت ھوگي ھم تمکو لکھینگے - (18) جب میري نوکري بیس سال ھو جائیگي تو میں پینشن پر چلا جاؤنگا - (19) جب ھم مسکوٹ جائینگے تم ھمارے ساتھہ آنا - (20) جب تک یہ کام ختم نہو دوسرا کام شروع مت کرو - (21) جب تک چاھو یہاں رھو - (22) جب تک ھم حکم نہ دیں اپني جگہ سے مت ھلو - (23) جب تک تم آب و ھوا نہ بدلوگے تمھاري صحت اچھي نہیں ھوگي - (24) جب تک ھم اُسکو سزا نہ دینگے اسکا چال چلن ٹھیک نہیں ھوگا - (25) جب تک ایک طرف ھار نہ مانیگي تب تک لڑائي جاري رھیگي *

Miscellaneous Colloquial Sentences.

Whence did you hear this news ?	*tum ne yih ḵhabar kahāṅ se sunī ?*
It is not true ; it is only a rumour.	*yih sach nahīṅ, ṣirf afwāh hai.*
Is your Ṣaḥib at home ?	*tumhāre ṣāḥib baṅgle par haiṅ ?*
Sir, two recruits have deserted last night.	*ḥuẓūr, kal rāt do raṅgrūt bhāggaye haiṅ.*
Four prisoners have escaped from the cells.	*chār qaidī kāṅjī haus se bhāggaye haiṅ.*
Wire to the Police and write a letter to the Deputy Commissioner.	*polīs ko tār do aur dipṭī kamishnar ṣāḥib ko chiṭṭhī likho.*
Has the deserter been found ?	*wuh bhagoṛā* (or, *mafrūr*) *milā hai yā nahīṅ.*
Send a guard to fetch him.	*usko lāne ke wāsṭe gārd bhejdo.*
Why did you desert ?	*tum kyoṅ bhāggaye the ?*
You will be court-martialled.	*tumhārā kort mārshal hogā.*
Have you signed the agreement ?	*tum ne iqrārnāma par dast-ḵhaṭ kiyā hai ?*
He apologizes.	*wuh mu'āfī māṅgtā hai.*
It is beyond my power.	*yih hamāre iḵhtiyār se bāhir hai.*
I have written to the Head office.	*ham ne baṛe daftar ko likhā hai.*
Announce the order to them.	*unko ḥukm sunādo.*
Do you plead guilty or not guilty ?	*tumhārā kyā jawāb hai tum ne yih quṣūr kiyā hai yā nahīṅ ?* (or *tum quṣūrwār ho yā nahīṅ ?*)

I am quite innocent, Sir.	*ḥuẓūr maiṅ bilkul be qusūr hūṅ.*
Call the witnesses.	*gawāhoṅ ko bulā,o.*
Do you want to bring up any witnesses for your defence ?	*tum apne bachāo ke wāsṭe ko,ī gawāh pesh karnā chāhte ho ?*
Whose signature is this ?	*yih kiskā dastḵẖaṭ hai ?*
Your case will be tried by jury.	*tumhārā muqaddama jīorī ke sāmne pesh hogā.*
Did you win the case or lose it ?	*tum wuh muqaddama jite ṭhe yā hāre ?*
What is your complaint after all ?	*ākhir tumhārī shikāyat kyā hai ?*
Improve your conduct.	*apnā chālchalan achchhā* (or *ṭhīk*) *karo.*
The Court found the prisoner guilty.	*'adālat ne mulzam ko quṣūrwar ṭhairāyā.*
He was drunk last night.	*kal rat wuh nashe meṅ thā.*
There was a big rioting in the lines yesterday.	*kal lain meṅ baṛā daṅgā fasād hū,ā.*
He is head over heels in debt.	*wuh qarẓ meṅ ḍūbā hū,ā hai.*
Do you wish to appeal ?	*tum apīl karnā chāhte ho ?*
It is the Board's decision.	*yih kameṭī kā faiṣla hai.*
Did you see it with your own eyes ?	*apnī āṅkhoṅ se dekhā thā ?*
I shall reduce you to the ranks.	*ham tum ko toṛkar sipāhī banā,deṅge.*
His evidence appears to be false.	*uskī gawāhī* (or *shahādat*) *jhūṭī ma'lūm hotī hai.*
What enmity is there between him and you ?	*tum meṅ aur us meṅ kyā dushmanī hai ?*

Tell me truth and nothing but the truth.	*sach sach bolo* (or *batlā,o*)
It will bring you bad name.	*is meṅ tumhārī badnāmī hogī.*
The regiment will get a good name for it.	*is meṅ palṭan kī neknāmī hogī.*
It is a disgraceful thing.	*yih baṛī sharm kī bāt hai.*
It is no laughing matter.	*yih haṅsī kī bāt nahīṅ.*
It is very serious matter.	*yih baṛī sakẖt bāt hai.*
I shall report you to the C.O.	*ham kamān afsar ṣāḥib ko tumhārī rapoṭ kareṅge.*

Lesson XXIII.

Compound Verbs.

232. Hindustani uses a large number of Compound Verbs, which are named as follows:—

(*i*) Nominal.
(*ii*) Intensive.
(*iii*) Potential.
(*iv*) Completive.
(*v*) Inceptive.
(*vi*) Permissive or concessive.
(*vii*) Acquisitive.
(*viii*) Desiderative.
(*ix*) Compulsive.
(*x*) Frequentative or Habitual.
(*xi*) Continuative or Progressive.
(*xii*) Extra Intensive.

The reader need not be alarmed at so long a list of laboured names. They are, in fact, very simple.

(*i*) *Nominals.*

233. This variety consists of a verb, chiefly کرنا 'karna' (to do etc.) or ہونا 'hona' (to be etc.) stuck on to (*a*) a

noun, (*b*) an adjective, or (*c*) an adverb or a preposition,[1] as:—

(*a*) Added to a noun.

استعمال کرنا *isti'amāl karnā* = to use (*isti'amāl* = use).

حمله کرنا (پر) (*par*) *ḥamla karnā* = to attack (*ḥamla* = attack).

شادي کرنا (کے ساتھه / سے) (*ke sath* / *se*) *shādī karnā* = to marry (*shādī* = marriage).

استعمال هونا *isti'amāl honā* = to be used.

حمله هونا (پر) (*par*) *ḥamla honā* = to be attacked.

شادي هونا (کي) (*kī*) *shādī honā* = to be married.

(*b*) Added to an adjective.

صاف کرنا *ṣāf karnā* = to clean (*ṣāf* = clean).

خراب کرنا *ḵẖarāb karnā* = to spoil (*ḵẖarāb* = bad).

معلوم کرنا *ma'lūm karnā* = to find out (*ma'lūm* = known).

منظور کرنا *manẓūr karnā* = to sanction, to accept (*manẓūr* = sanctioned, acceptable).

صاف هونا *ṣāf honā* = to be cleaned.

خراب هونا *ḵẖarāb honā* = to be spoilt.

معلوم هونا *ma'lūm honā* = to be discovered or known, to seem, to appear, to transpire.

منظور هونا *manẓūr honā* = to be sanctioned, to be acceptable.

(*c*) Added to an adverb or a preposition.

اوپر کرنا *ūpar karnā* = to raise above.

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[1] Persian Prepositions as 'pesh' (before), 'zer' (under), etc., or Hindustani postpositions as 'ke sāmne' (before), 'ke nīche' (under), etc.

نیچے کرنا *nīche karnā* = to lower down.

پیش کرنا *pesh karnā* = to bring up (before a person).

اوپر ہونا *ūpar honā* = to be raised above.

نیچے ہونا *nīche honā* = to be lowered down.

پیش ہونا *pesh honā* = to be brought up (before a person).

NOTE.—Those ending in 'karnā' are obviously transitive whilst those ending in 'honā' are intransitive.

234. Various other verbs are similarly used, the more common among them being:—

(*a*) دینا *denā*, to give (transitive), as:—

مدد دینا (کو) (*ko*) *madad denā* = to help, to give help to (*madad* (f.) = help).

شکست دینا (کو) (*ko*) *shikast denā* = to defeat, to give defeat to (*shikast* (f.) = defeat).

مار دینا (کو) (*ko*) *mār denā* = to beat, to give beating to (*mār* (f.) = beating).

قرض دینا (کو) (*ko*) *qarẓ denā* = to lend (money), to give debt to (*qarẓ* (m.) = debt).

(*b*) لینا *lenā*, to take (transitive), as:—

قرض لینا *qarẓ lenā* = to borrow (money) (*qarẓ* (m.) = debt).

سانس لینا *sāṅs lenā* = to breathe (*sāṅs* (m.) = breath).

پناہ لینا (کے پاس) (*ke pās*) *panāh lenā* = to take refuge with (*panāh* (f.) shelter, refuge).

(*c*) مارنا, *mārnā*, to beat (transitive), as:—

لات مارنا (کو) (*ko*) *lāt mārnā* = to kick, to give a kick (*lāt* (f.) = a kick).

تلوار مارنا (کو) (*ko*) *talwār mārnā* = to strike a blow with sword (*talwār* (f.) = a sword).

تھپڑ مارنا (کو) (*ko*) *thappaṛ mārnā* = to slap, to give a slap, (*thappaṛ* (m.) = a slap).

(*d*) لگانا *lagānā*, to apply (transitive), as :—

ہاتھ لگانا (کو) (*ko*) *hāth lagānā* = to touch (with hand) (*hāth* (m.) = hand).

آگ لگانا (کو) (*ko*) *āg lagānā* = to set fire to (*āg* (f.) = fire).

تالا لگانا (کو) (*ko*) *tālā lagānā* = to lock (*tālā* (m.) = lock).

دیر لگانا *der lagānā* = to delay, to take long over (*der* (f.) = delay, space of time).

زور لگانا *zor lagānā* = to exert strength (*zor* (m.) = strength).

پتہ لگانا (کا) (*kā*) *pata lagānā* = to trace (*pata* (m.) = trace, whereabouts).

(*e*) کھانا *khānā*, to suffer (transitive), as :—

شکست کھانا *shikast khānā* = to suffer defeat (*shikast* (f.) = defeat).

مار کھانا *mār khānā* = to suffer beating (*mār* (f.) = beating).

قسم کھانا *qasm khānā* = to take an oath (*qasm* (f.) oath).

دھوکا کھانا *dhokā khānā* = to be deceived (*dhokā* (m.) deceit).

(*f*) ڈالنا *ḍālnā*, to put in, to lay, to cast off (transitive), as :—

گھیرا ڈالنا (کے گرد) (*ke gird*) *gherā ḍālnā* = to besiege, to lay siege to (*ghera* (m.) siege).

ڈیرہ ڈالنا *ḍera ḍālnā* = to encamp (*dera* (m.) camp, tent).

(*g*) لگنا *lagnā*, to be applied (intransitive), as :—

آگ لگنا (کو) (*ko*) *āg lagnā* = to catch fire (*āg* (f.) = fire).

بھوک لگنا (کو) (*ko*) *bhūk lagnā* = to feel hungry (*bhūk* (f.) = hunger, appetite).

پیاس لگنا (کو) (*ko*) *piyās lagnā* = to feel thirsty (*piyās* (f.) thirst).

چوٹ لگنا (کو) (*ko*) *choṭ lagnā* = to be hurt (*choṭ* (f.) hurt).

ڈر لگنا (کو) (*ko*) *ḍar lagnā* = to feel frightened (*ḍar* (m.) fear).

برا لگنا (کو) (*ko*) *burā lagnā* = to dislike (*burā*, = bad, ill).

(*h*) آنا *ānā*, to come (intransitive), as :—

یاد آنا (کو) (*ko*) *yād ānā*, to happen to remember (*yād* (f.) recollection).

نظر آنا *naẓar ānā* = to appear, to come in sight (*naẓar* (f.) sight).

رحم آنا (کو) (*ko*) *raḥm ānā* = to feel compassion (*raḥm* (m.) pity).

غصہ آنا (کو) (*ko*) *ghuṣṣa ānā* = to feel angry (*ghuṣṣa* (m.) anger).

ٹھیک آنا *ṭhīk ānā* = to fit (*ṭhīk*, proper, right).

235. We admit it is sometimes puzzling to use them but hope that the following remarks would minimise the reader's difficulty.

(*i*) *Verbs compounded with nouns.*

(*a*) **The subjoined noun in such cases appears in the character of an objective or subjective complement. In the case of transitive verbs it is in most cases treated as direct object while in the case of intransitive ones their grammatical subject, for the purposes of agreement.**

(*b*) It is often necessary to connect the subjoined noun with some other noun or pronoun, in respect of which the action is done or takes place, by means of various post-positions. To meet this requirement we have given in brackets, where necessary, the particular postposition a verb takes.

Examples :—

We attacked them = *ham ne un par ḥamla kiyā.*

We were attacked = *ham par ḥamla hū,ā.*

In both cases the verb agrees with ' ḥamla ' (attack).

(*c*) There are, however, a few cases where the subjoined noun loses its distinctive character as a subject or object.

Who imprisoned you ? = *kis ne tumko qaid kiyā ?*

I happened to remember = *mujh ko yād āyā.*

In both these cases ' qaid ' (imprisonment, f.) and ' yād ' (memory, f.) exercise no influence on the verb. The following verbs compounded with ' denā ' come under this category :—

دکھائي دینا *dikhā,i denā* = to be visible, to be seen.

سنائي دینا *sunā,i denā* = to be audible, to be heard.

سمجھائي دینا *samjhā,ī denā* = to be intelligible, to be understood.

پکڑائي دینا *pakṛā,ī denā* = to allow oneself to be caught.

(*d*) A few cases are treated optionally, as :—

I lent him two rupees = *maiṅ ne usko do rupai qarẓ diyā* (or *diye*).

(In case of ' diyā,' the verb agrees with ' qarẓ ' whilst in case of ' diye ' with ' rupai ').

Have you repaired my bicycle ? =

(*i*) *tum ne hamārā bāisikal marammat kiyā hai ?*

(agrees with ' bicycle ').

(*ii*) *tum ne hamāre bāisikal kī marammat kī hai ?*

(agrees with ' marammat '—repair).

At first I tried (used) the medicine =

(*i*) *pahle maiṅ ne yih dawā isti'amāl kī thī*
(agrees with 'dawā'—medicine).

(*ii*) *pahle maiṅ ne is dawā kā isti'amāl kiyā thā*
(agrees with 'isti'amāl'—use).

(*ii*) *Verbs compounded with an adjective.*

(*a*) If the subjoined adjective does not end in 'ā' it presents no difficulty. But should it be one ending in 'ā' the following rules are observed :—

(*i*) In the case of intransitive verbs the adjective must agree with its subject, as :—

He was completely cured = *wuh bilkul achchhā hogayā.*

She was completely cured = *wuh bilkul achchhī hogayī.*

They (m). were completely cured = *wuh bilkul achchhe hogaye.*

(*ii*) In the case of transitive verb the subjoined adjective obviously qualifies the object, with which it agrees if the object is not followed by 'ko'. Should the object be followed by 'ko' the adjective must appear in its crude form ending in 'ā', as :—

Stop the carriage = (*i*) *gāṛī khaṛī karo.*
('Khaṛī' = standing agrees with 'gāṛī' = carriage).
(*ii*) *gāṛī ko khaṛā karo.*
(The adjective 'khaṛā' is independent in this case).

(*b*) In a few cases, however, the subjoined word happens to be used in Hindustani both as a noun as well as an adjective, as :—

جمع کرنا *jama' karnā* = to collect, to deposit.
("jama' "= (*i*) addition — arithmetical ; (*ii*) collected).

پسند کرنا *pasaṅd karnā* = to choose, to approve of.
('pasaṅd= (*i*) liking, approval ; (*ii*) agreeable).

(*c*) We would invite special attention of the reader to the construction of verb 'honā' when compounded with an adjective.

(*i*) If the adjective denotes a state already in existence in the present or in the past the auxiliary forms are used, as :—

It is known (already) = *yih ma'lūm hai.*

It was known (already) = *yih ma'lūm thā.*

(*ii*) If the state came into being at the time spoken of preterite is used, as :—

It transpired or was (then) discovered or known = *ma'lūm hū,ā* (or, *hogayā*).

(*iii*) If the state is or was taking its course, the present and imperfect, respectively, are used, as :—

It seems (is being known) = *ma'lūm hotā hai.*

It seemed (was being known) = *ma'lūm hotā thā.*

(*iii*) *Verbs compounded with an adverb or a postposition.*

These present no difficulty. If the governed noun or pronoun is mentioned the postpositional form is used, while in its absence the adverbial form—without 'ke'—is used, as :—

Lower (it) = *nīche karo.*

Put (it) below the knee = *ghutne* $\frac{ke}{se}$ *nīche karo.*

236. A few verbs such as —

میں میں تو تو کرنا *maiñ maiñ tū tū karnā* = to bicker, to indulge in angry wrangling,

ہائے ہائے کرنا *hā,e hā,e karnā* = to lament, to bemoan,

seem to have been formed from pronouns and interjections. But in reality subjoined words appear in their noun character, "maiñ maiñ tū tū" meaning 'bickering' and "hā,e hā,e," 'lamentation'.

Princess *shāhzādī* شاهزادي

Vengeance *badla* بدله

To take vengeance (from—for) (*se—kā*) *badlā lenā* (سے - کا) بدله لينا

Honor *'izzat* عزت

To honor (*kī*) *'izzat karnā* (کي) عزت کرنا

To put to shame (*ko*) *sharmiṅdah karnā* (کو) شرمنده کرنا

To lessen { *ghaṭānā* گهٹانا / *kam karnā* کم کرنا

To try (*kī*) *koshish karnā* (کي) کوشش کرنا

To salute (*ko*) *salām karnā* (کو) سلام کرنا

To displease (*ko*) *nārāz karnā* (کو) ناراض کرنا

Fine *jurmāna* جرمانه

To fine (*ko* / *par*) *jurmāna karnā* (کو / پر) جرمانه کرنا

Kindness *mihrbānī* مهربانی

To show favor to, To be kind to. { (*par*) *mihrbānī karnā* (پر) مهربانی کرنا

Mention *ẓikar* ذکر

To mention (to—of) (*se—kā*) *ẓikar karnā* (سے - کا) ذکر کرنا

Brass *pītal* پیتل

To complain (of—to) (*kī—se*) *shikāyat karnā* (کي - سے) شکایت کرنا

Never *kabhī nahīṅ* کبهي نهيں

Real truth *aṣl ḥāl* اصل حال

To straighten *sīdhā karnā* سيدها کرنا

Leg (f.) *ṭāṅg* ٹانگ

Applause (f.) *wāh wāh* واه واه

To applaud (person) (*ko*) *wāh wāh karnā* (کو) واه واه کرنا

To applaud (thing) (*par*) *wāh wāh karnā* (پر) واه واه کرنا

Rest (m.) *ārām* آرام

To rest *ārām karnā* آرام کرنا

To fall to the hand of— (*ke hath*) *ānā / lagnā* (کے) هاتهه آنا / لگنا

To conquer, to capture (a place *fataḥ karnā* فتح کرنا

In the open *khulī jaga* کهلي جگه

Advice (warning) *naṣīḥat* نصیحت

Sea-voyage *samuṅdar kā safar* سمندر کا سفر

Promise (m.) *iqrār* اقرار

To promise (to—for) *se / ke sath* —*kā iqrār karnā* اقرار کرنا (سے / کے ساتھہ - کا)

Ambush, Look-out. *ghāt* (f.) گھات

Ammunition *golī bārūd* گولي بارود

Aim (f.) *shist* شست

To aim 1. *shist bāṅdhnā* (*lenā* or *lagānā*) شست باندھنا (or لینا or لگانا)

To stand one's ground. *jamā*[1] *rahnā* جما رهنا

Courage *ḥausla* حوصله

To lose courage *ḥausla hārnā* حوصله هارنا

To disperse *tittar bittar karnā* تتر بتر کرنا

To be dispersed *tittar bittar honā* تتر بتر هونا

Ascent *chaṛhā,ī* چڑهائي

Descent *utrā,ī* اترائي

Exercise 25.

1. The raja married a beautiful princess. 2. She married a raja. 3. Have you been married? 4. Did you mention it to him? 5. What do you think? 6. Is this used for polishing (cleaning) brass? 7. Everybody in the army learnt about it. 8. I have not been married as yet. 9 Who spoilt this? 10. Why did the Adjutant complain against you? 11. But he will not sanction your leave. 12. It will never be cleaned. 13. The real truth will never be known. 14. Do you agree? 15. Lower the muzzle of your rifle. 16. Raise up your head a little. 17. Straighten your legs. 18. Put him ahead of all. 19. Bring him up before the Colonel to-morrow. Every body applauded him. 20. The ship loomed in view. 21. We helped him a lot. 22. I gave him a sound (khūb)

[1] 'Jamā' (adjective), firm established (from 'jamnā' to be established, to freeze).

beating. 23. Why did you lend him so much money? 24. We defeated the rebels. 25. Breathe deeply (take long breath). 26. We rested for a while under the shady trees. 27. I kicked him twice (two kicks). 28. We set fire to the whole village. 29. Have you locked the box? 30. You always take very long (over a thing). 31. I exerted my utmost (whole) strength. 32. Whatever fell into our hands. 33. He has been hurt on the head. 34. I am feeling hungry. 35. They are feeling thirsty. 36. We encamped in the open.

EXERCISE 25 (*a*).

(1) یاد رکھو پھر ایسا نکرنا - (2) مجھکو اسکي نصیحت یاد آئي - (3) میں نے پہلے کبھي سمندر کا سفر نہیں کیا تھا - (4) اسنے میرے ساتھہ جانیکا اقرار کیا ھے - (5) تم نے میرے ساتھہ آج روپے دینے کا اقرار کیا تھا - (6) میں اُس سے ضرور بدلہ لونگا - (7) تم وھاں جانے سے کیوں انکار کرتے ھو؟ - (8) سب لوگ اسکي عزت کرتے ھیں - (9) ھم نے اسکو بہت شرمندہ کیا ھے - (10) خرچ کم کرنے کي کوشش کرو - (11) جب کسي افسر کے پاس سے گذرو سلام کرو - (12) وہ ایسا مغرور آدمي ھے کہ سلام کا جواب نہیں دیتا - (13) کسي کو ناراض کرنے سے کیا فائدہ؟ - (14) کرنیل صاحب نے اسپر تین روپے جرمانہ کیا (or کئے) - (15) اگر تم پھر ایسا کروگے ھم تمکو سخت سزا دینگے - (16) کرنیل صاحب اسپربڑي مہرباني کرتے ھیں - (17) میرا پاؤں درد کرتا ھے - (18) شور مت کرو - (19) کل ھمکو پھر یاد دلاؤ - (20) جب ھم نے وہ قلعہ فتح کیا - (21) آخر وہ قلعہ فتح ھوگیا - (22) آخر

ہماري فتح ہوئي - (23) ہم نے شہر کي چاروں طرف گھيرا ڈال ليا -
(24) پوليس نے اسکي بڑي تلاش کي مگر کچھہ پتہ نہ لگا -
(25) دشمنوں نے بے شمار گولے چلائے - (26) تم نے آج صبح
چاندماري پر کتني گوليان چلائي تھيں - (27) تو تو ميں ميں
کرنے سے کيا فائدہ ؟ - (28) ميں نے اسکے منہہ پر ايک تھپڑ مارا -
(29) اسکو ہاتھہ مت لگاؤ - (30) تم نے قسم کھائي ہے ؟ -
(31) ہمنے بڑا دھوکا کھايا - (32) مجھکو اُس سے ڈر لگتا ہے -
(33) ہمکو ايسي بات بري لگتي ہے - (34) صاحب کو غصہ
آگيا - (35) تمکو اِس غريب جانور پر رحم نہيں آتا - (36) يہ
بوٹ ہمکو ٹھيک نہيں آتا *

Miscellaneous Colloquial Sentences.

Your accoutrement is very dirty.	*tumhārā samān bahut mailā hai.*
We were lying in ambush.	*ham ghāt meṅ baiṭhe* (or *paṛe*) *the.*
We had not sufficient ammunition.	*hamāre pās kāfī golī bārūd nahīṅ thā.*
First take a good aim and then fire.	*pahle achchhī tarah shist lo phir fair karo.*
The enemy attacked furiously.	*dushman ne baṛe zor kā ḥamla kiyā.*
But we stood our ground.	*lekin ham jame rahe.*
Why do you lose heart ?	*tum kyoṅ ḥauṣla hārte ho?*
We dispersed them at the very first attack.	*ham ne pahle hī hamla par unko tittar-bittar kardiyā.*
They were dispersed with great loss.	*unkā bahut nuqṣān hū,ā aur tittar-bittar hogaye.*
It is a very difficult ascent.	*yih chaṛhā,ī bahut mushkil hai.*

We experienced great difficulty in the descent.	*hamko utrā,ī meṅ baṛī taklīf hū,ī.*
Load this on a cart and that one on a mule.	*yih gāṛī par lādo aur wuh ḵhachchar par.*
All the rebels had assembled in the village.	*sab bāgẖī gā,oṅ meṅ jama' hogaye the.*
It is a double-barrelled gun and quite new too.	*yih baṅdūq do-nālī hai aur na,ī bhi hai.*
We surrounded them and blocked all the approaches to it.	*ham ne unko gherliyā aur sab rāste baṅd kardiye.*

Lesson XXIV.

Compound Verbs (*Contd.*).

(*ii*) *Intensives.*

237. This variety consists of one verb added to the root of another.

238. If the signification of both the verbs is retained in its entirety, the root part simply serves as a conjunctive participle with which it is optionally interchangeable, as:—

بلا لانا *bulā lānā*
بلا کر لانا *bulā kar lānā* } = To call and bring.

جا بیٹھنا *jā baiṭhnā*
جا کر بیٹھنا *jā kar baiṭhnā* } = To go and sit.

اٹھ جانا *uṭh jānā*
اٹھکر جانا *uṭh kar jānā* } = To get up and go.

This, however, is not the variety, called Intensive.

REMARK.—There is, however, a shade of difference between the prefixed root and the conjunctive participle. In the case of root the subsequent action follows immediately, while the conjunctive participle may denote a pause between the two actions.

239. If the latter verb merges its own meaning into the root so as to give it a greater energy or sense of

finality, and the two together are susceptible of various meanings according to the *root idea* of the latter, the whole compound is called Intensive, as :—

کھانا *khānā* = to eat.

کھا جانا *khājānā* = to eat up.

مارنا *mārnā* = to strike.

مار ڈالنا *mārḍālnā* = to strike dead, to kill.

240. Most of the verbs so used are given below with their various significations as Intensive auxiliaries :—

Verb.	Ordinary meaning.	Significations as Intensive auxiliary.	Remarks.
دینا, *denā*	to give	denotes :— (*i*) doing something for some one else, (*ii*) going away of the object from the doer of the action, (*iii*) posteriority in time.	
لینا, *lenā*	to take, to receive	denotes :— (*i*) self-interest, (*ii*) to manage to do a thing, (*iii*) something coming to the doer of the action, (*iv*) priority in time.	Generally used with transitive verbs.
ڈالنا, *ḍālnā*	to cast off, to put in	denotes force, vehemence, or suddenness.	

Verb.	Ordinary meaning.	Significations as Intensive auxiliary.	Remarks.
جانا, *jānā*	to go	denotes suddenness, and completeness	Generally used with intransitive verbs.
پڑنا, *paṛnā*	to be laid, to fall, to befall	denotes suddenness or chance.	
اٹھنا, *uṭhnā*	to rise	denotes suddenness.	
بیٹھنا, *baiṭhnā*	to sit	denotes :— (*i*) imprudence and regret, (*ii*) force.	With both transitive and intransitive verbs.
رکھنا *rakhnā*	to put, to keep	denotes doing something beforehand to meet a future contingency or requirement.	With transitive verbs only.
چھوڑنا *chhoṛnā*	to leave	denotes to leave a thing only when it is done, not before.	With both transitive and intransitive verbs.
رہنا, *rahnā*	to stay, to remain	gives the idea of 'sooner or later.'	
پانا, *pānā*	to get	denotes chance.	With transitive verbs only.
مارنا, *mārnā*	to beat	denotes imprudence or force.	

The above significations are in addition to the sense of completion and finality of the action denoted by the root

and should be determined from the point of view of the doer of the action.

Examples :—

دینا *denā* to give :—

بانٹ دینا *bāṅṭ denā* = to distribute (to others).

لکھہ دینا *likh denā* = to write (for some one else).

دیدینا *dedenā* = to give away or completely.

بھیجدینا *bhejdenā* = to send away.

سمجھا دینا *samjhādenā* = to explain once for all or to one's satisfaction.

چلدینا *chaldenā* = to start off.

لینا *lenā*, to take :—

بانٹ لینا *bāṅṭ denā* = to distribute (the distributor receiving a share).

لکھہ لینا *likh lenā* = to finish writing or to write for oneself.

لیلینا *lelenā* = to take for oneself, to appropriate.

ہولینا *holenā* = to be finished.

ڈالنا *ḍālnā*, to cast off :—

مار ڈالنا *mārḍālnā* = to kill.

کاٹ ڈالنا *kāṭḍālnā* = to cut off.

توڑ ڈالنا *toṛḍālnā* = to smash.

جانا *jānā*, to go :—

آجانا *ājānā* = to arrive, to turn up.

ہو جانا *hojānā* = to become, to be over.

مر جانا *marjānā* = to die (and leave for good).

کھا جانا *khājānā* = to eat up.

پي جانا *pījānā* = to drink up.

پڑنا *paṛnā*, to be laid, to fall, to befall :—

گر پڑنا *girpaṛnā* = to fall suddenly.

آ پڑنا *āpaṛnā* = to fall on, to attack suddenly.

اٹھنا *uṭhnā*, to rise, to get up :—

بول اٹھنا *bol uṭhnā* = to speak out, to cry out.

چلا اٹھنا *chillā uṭhnā* = to shriek out.

بھاگ اٹھنا *bhāg uṭhnā*
بھاگ کھڑا ہونا *bhāg khaṛā honā* } = to take to flight suddenly.

بیٹھنا, *baiṭhnā*, to sit :—

مار بیٹھنا *mār baiṭhnā* = to happen to beat without justification.

غلطی کر بیٹھنا *ghalṭī kar baiṭhnā* = to happen to make a mistake through thoughtlessness.

بن بیٹھنا *ban baiṭhnā* = to pose as, to become by force.

رکھنا *rakhnā*, to keep or lay aside :—

لکھ رکھنا *likh rakhnā* = to have written (ready for —).

صاف کر رکھنا *ṣāf kar rakhnā* = to have cleaned (ready for —).

چھوڑنا *chhoṛnā*, to leave :—

پاس کر چھوڑنا *pās kar chhoṛnā*=to do pass (an examination) eventually, not to leave efforts till it is done.

دے چھوڑنا *de chhoṛnā* = to give away completely.

رہنا *rahnā*, to remain :—

ārahnā = to come sooner or later.

bach rahnā = to be left over, to survive.

'Rahnā' added to the conjunctive participle conveys the idea of eventual success like 'chhoṛnā,' as :—

پاس کر کے رہنا *pās karke rahnā* = not to stay efforts till passing (an examintion), to pass somehow or other.

پانا *pānā*, to get :—

سن پانا *sun pānā* = to happen to hear.

دیکھہ پانا *dekh pānā* = to happen to see.

مارنا *mārnā*, to beat :—

دے مارنا *de mārnā* = to happen to dash (a thing against something), to hurl at —.

241. As already stated, the idea of finality and completion is common to all of them. That is why these compounds, with very few exceptions, are not used in the negative. For instance you can say 'dedo' for 'give it away', but not 'mat dedo' for 'don't give (it).' In the latter case you *must* say 'mat do' using the simpler form of 'denā.'

242. The use of the Intensive compound in the negative is however admissible in the following cases :—

(*i*) To remove doubt or apprehension.

(*ii*) With conditional sentences (with 'agar' and 'jabtak).'

(*iii*) With sentences beginning with 'kahīṅ' (I fear lest).

(*iv*) With interrogative sentences expecting answer in the affirmative.

Examples :—

Maiṅ isko khā na jā,ūṅga = believe me, I shall not gobble it up (as you seem to imagine).

Agar maiṅ usko mār na ḍalūṅga to zakẖmi zarūr kar dūṅgā = if I do not go so far as to kill him outright I shall certainly wound him at least.

Jabtak ham usko mār na ḍaleṅge, mulk meṅ amn na hogā = there will be no peace in the country until we have killed him.

kahiṅ wuh ā na jā,e = I fear lest he should come.

Ardalī ko na bhejdūṅ = shall I not send the orderly ? (I hope you will say 'yes).

243. It must be noted that these verbs cannot be stuck on to the root of any verb you like. They have a method in their madness and require congruity of action. For instance, verbs denoting suddenness and force can combine with only such verbs as generally happen suddenly and require force.

244. When one part of these compounds is intransitive the whole is treated as such for the purposes of 'ne', as :—

Wuh sab dūd pīgiyā = he drank up the whole milk.

Ham sab Dillī kī ṭaraf chaldiye = all of us started off towards Delhi.

In the first example 'giya' (past participle of 'jānā') and in the second 'chal' (root of 'chalnā') are intransitive.

Use of آنا *ānā* (to come) and جانا *jānā* (to go) with verbs of motion.

245. **'Ānā' (to come) and 'jānā' (to go) are very commonly added to the root of such verbs as denote motion of the whole body from one place to another according to the direction to which motion is made, as :—**

دوڑ جانا *dauṛ jānā* = to run or to go at a run to any direction other than that of the speaker.

دوڑ آنا *dauṛ ānā*, = to run or to come at a run in the direction of the speaker.

پیچھے ہٹ جانا *pīchhe haṭ jānā* = to retreat (to go backwards).

پیچھے ہٹ آنا *pīchhe haṭ ānā* = to retreat (to come backwards).

VOCABULARY.

Statement, Description. *biyān* بیان	To lose (tr.) *khonā* کھونا, *khodenā* کھودینا
Entirely, from one end to the other *sarāsar* سراسر	To be lost *khojānā* کھو جانا
Estate, property *jā,idād* (f.) جائداد	Out of time or season *bewaqt* بیوقت
	Guest *mihmān* مہمان

Success *kāmyābī* کامیابی
Failure *nākāmyābī* ناکامیابی
Parrot *ṭoṭā* طوطا
Cage *piñjra* پنجرا
Jail, prison *jelkẖāna* جیلخانہ
Mad *pāgal* پاگل
Anxiety (f.) *fikar* فکر
To sell *bechnā* بیچنا
To saddle (*par*) *zīn lagānā* (پر) زین لگانا
To tear *phāṛnā* پھاڑنا
Cholera *haiẓa* ہیضہ
Rock (f.) *chaṭān* چٹان
To fly, to be blown up *uṛnā* اڑنا
Luckily *kẖush qismatī se* خوش قسمتی سے
To be saved, to escape *bachnā* بچنا
Ditch 1. *kẖandaq* (f.) خندق; 2. *kẖā,ī* (f.) کھائی
Gambling *jū,ā* جوا
To gamble *jū,ā khelnā* جوا کھیلنا
At least *kam se kam* کم سے کم
At the most *ziyādah se ziyādah* زیادہ سے زیادہ
Loose *ḍhīla* ڈھیلا
Come what may, whatever it may be *kuchh hī ho* کچھ ہی ہو
Stone *patthar* پتھر
To be drowned, To sink. *ḍubnā* ڈوبنا
Sorrow, regret *afsos* افسوس
Traitor *daqẖā bāz* دغا باز
Remaining *bāqī* باقی
Lifetime *zindgī* زندگی
To lame (*ko*) *laṅgṛā karnā* (کو) لنگڑا کرنا
Settlement, Decision. *faiṣla* فیصلہ
Hope, expectation *ummīd* امید
Distance *fāṣila* فاصلہ
Mackintosh, Waterproof. *barsātī* برساتی
To pay off, to perform *adā karnā* ادا کرنا
To jump *kūdnā* کودنا
Pleader *wakīl* وکیل

Exercise 26.

1. I have sold all my land. 2. Make me a pair of boots. 3. Has the groom finished saddling the horse?

4. Will you please read me this letter? 5. Divide it among yourselves. 6. Divide it equally among them. 7. Take one spare blanket for yourself. 8. Eventually we were able to capture the position. 9. When this work is completely done I shall give you other work (to do). 10. Who tore this silk handkerchief (into shreds)? 11. The tyrant cut off the child's head. 12. He shot him dead (killed him with a bullet). 13. He fell ill. 14. Having seen us they all ran off. 15. How many men died of (from) cholera? 16. They concealed themselves behind a rock. 17. The aeroplanes flew towards Lahore. 18. Luckily he escaped. 19. How did he fall down? 20. All of us (we all) jumped into the ditch. 21. The minister exclaimed "it is not fair." 22. All of a sudden they took to flight. 23. He has lost everything in gambling. 24. He has seized upon my land (posed as its owner). 25. Have the letter written to-day. 26. Have the furniture put up in his room at least one day before his arrival. 27. We shall not stay our efforts till we have reached the top of the hill. 28. Come what may he is bound to avenge himself on him. 29. Should you happen to see him anywhere. 30. Should you happen to hear any important news. 31. He hurled a big stone against (on) this poor old man. 32. Lest he should be drowned. 33. If I do not kill the traitor I shall at least lame him for the rest of his life. 34. There will be no settlement until he has died. 35. Shall I not tell him all about this?

EXERCISE 26(*a*).

(1) اس چٹھي کا مطلب مجھے سمجھا دو - (2) اس چٹھي کا مطلب خوب سمجھہ لو - (3) هم نے اسکو حکم دیدیا هے - (4) میں نے ایک مہینے کي چھٹي لیلي - (5) انکو ایک ایک

برساتي ديدو - (6) تم ايک رضائي ليلو - (7) اُس نے اپنا سب قرض ادا کرديا - (8) ابھي تک تمہارا کام ہوليا يا نہيں ؟ - (9) حضور سٹيشن سے سب سامان آليا ہے . (10) ہم سب يہ خبر سنکر گھبرا گئے - (11) وہ يہ حال ديکھکر ڈرگيا - (12) سمجھگئے ؟ or سمجھليا ؟ - (13) آرام کرسي پر بيٹھہ جاؤ - (14) اسکے مکان کو آگ لگ گئي - (15) ميں کل گھوڑے پر سے گرپڑا - (16) ہم سب دريا ميں کود پڑے - (17) انميں لڑائي ہو پڑي - (18) وہ آدھي رات کو اچانک ہم پر آپڑے - (19) وکيل بول اٹھا کہ اسکا بيان سراسر جھوٹا ہے - (20) يہ چمني کسنے توڑ ڈالي ؟ - (21) يہ نالايق اپنے باپ کي سب جائداد کھو بيٹھا ہے - (22) کل بگلچي بيوقت بگل بجا بيٹھا - (23) شادي کا سامان ايک مہينہ پہلے تيار کر رکھو - (24) کھانا پکا رکھو جب صاحب آئينگے کھا لينگے - (25) سب بندوبست ٹھيک کر رکھو تاکہ جب مہمان آئيں تکليف نہ ہو - (26) تم اپني طرف سے کوشش کر چھوڑو کاميابي يا ناکاميابي خدا کے اختيار ہے - (27) آج شام تک ميں يہ ساري کتاب پڑھہ چھوڑونگا - (28) طوطا پنجرے سے اڑ کر رہا - (29) قيدي آخر جيلخانے سے نکل کر رہا - (30) اگر وہ اُسے کہيں ديکھہ پائينگے تو جيتا نہ چھوڑينگے - (31) اِس پاگل نے بندوق کا گُندا اسکے سر پر دے مارا - (32) تم اُسکے ہاں جانے سے کيوں ڈرتے ہو وہ تمہيں مار نہ ڈاليگا - (33) اگر وہ اِسے توڑ نہ ڈاليگا تو خراب ضرور کرديگا - (34) کہيں وہ جھوٹ نہ بول بيٹھے - (35) ميں اُس سے سب حال پوچھہ نہ لوں ؟ •

Miscellaneous Colloquial Sentences.

Does this pencil belong to you ?	*yih pinsal tumhārī hai ?*
Has the medicine afforded you any relief ?	*us dawā se tum ko kuchh fā,ida hū,ā ?*
I think it will be best to do so.	*mere khayāl meṅ aisā karnā achchhā hogā.*
He saluted and sat down.	*wuh salām karke baiṭhgayā.*
They displayed great bravery.	*unhoṅ ne baṛī bahadurī dikhā,ī*
This caused him much concern.	*is se usko baṛī fikar hū,ī.*
I am very glad to see you.	*ham tumko dekhkar bahut khush hūe haiṅ.*
I am feeling very cold.	*mujhko baṛī sardī lagrahī hai.*
What is the defect in this ?	*is meṅ nuqṣ kyā hai ?*
Two rifles are missing.	*do rafleṅ gum haiṅ.*
It will require lot of money.	*is par bahut rupaya kharch hogā.*
It is too late now.	*ab bahut der hogayī hai.*
Do as I tell you.	*jaise ham kahte haiṅ waise karo.*
He is exceedingly lazy.	*wuh nihāyat sust hai.*
Having mounted his horse he rode off.	*wuh ghoṛe par sawār hokar chalā gayā.*
It is full of mistakes.	*yih ghaltīoṅ se bharā hū,ā hai.*
These boots are much too big.	*yih būt bahut hī baṛe haiṅ.*
This coat is too tight.	*yih koṭ bahut taṅg hai.*
It is too loose.	*yih bahut ḍhīlā hai.*

Disobedience of orders is a serious offence in the army.	*fauj meṅ ḥukm na mānnā baṛā bhāri quṣūr* (or, *jurm*) *hai.*
It is a pity that you did not tell me this before.	*afsos hai ki tum ne yih ham se pahle nahīṅ kahā.*
I am sorry.	*hamko afsos hai.*
I hope so.	*ummīd to*[1] *hai.*

Lesson XXV.

Compound Verbs (*Contd.*).

(*iii*) *Potentials* (To be able).

246. سکنا, 'saknā,' added to the root[2] of another verb expresses ability to do a thing. It is regularly conjugated and cannot be used by itself; nor does it take 'ne' of the agentive case, e g. :—

کر سکنا *kar saknā*, to be able to do (from 'karnā,' to do).

لکھ سکنا *likh saknā*, to be able to write (from 'likhnā,' to write).

پڑھ سکنا *paṛh saknā*, to be able to read (from 'paṛhnā,' to read).

بول سکنا *bol saknā*, to be able to speak (from 'bolnā,' to speak).

ہو سکنا *ho saknā*, to be possible (from 'honā,' to be etc.).

مل سکنا *mil saknā*, to be obtainable (from 'milnā,' to be got, to meet, etc.).

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[1] An idiomatic particle. Here it equals "indeed" or "yes."

[2] The inflected Infinitive is often colloquially heard instead of the root but this is clumsy and should not be imitated.

Should you be able to come = *agar tūm ā sako.*

I shall not be able to come = *maiṅ nahīṅ ā sakūṅgā.*

If I had been able to come = *agar maiṅ ā saktā.*

I cannot come = *maiṅ ā nahīṅ saktā (hūṅ).*

I $\frac{\text{could not}}{\text{was unable to}}$ come = (*i*) *maiṅ ā nahīṅ saktā thā.*

(*ii*) *maiṅ ā na sakā.*

I have been unable to go = *maiṅ nahīṅ jā sakā (hūṅ).*

I had been unable to go = *maiṅ nahīṅ jā sakā thā.*

247. Since the legitimate function of this compound is to express ***ability*** it ceases to operate where actual ***completion*** is concerned. That is why it is not used ***affirmatively*** (i.e., when the sentence is not negative) in the tenses formed from the Past Participle. In such cases it is obviously succeeded by some compound verb indicating success after effort, such as the intensive in '*lenā*' etc., e.g.:—

(*a*) Preterite.

At last he was able to do (it) (i.e., at last he did it or managed to do it) = *ākhir us ne karliyā.*

(*b*) Perfect.

At last he has been able to do (it) (i.e., at last he has done or managed to do it) = *ākhir us ne karliyā hai.*

(*c*) Pluperfect.

He had been able to do (it) (i.e., he had done or managed to do it) = *us ne karliyā thā.*

(*d*) Perfect Subjunctive.

If he has been able to do (it) (i.e., if he has done or managed to do it) = *agar us ne karliyā ho.*

(*e*) Future Perfect.

He will have been able to do (it) (i.e., he will have done or managed to do it) = *us ne karliyā hogā.*

NOTE.—For the same reason it is not used in the Imperative either, for it will be obviously foolish to say 'be able to do it' which is better expressed by "try to do it" or "manage to do it."

248. It will have been observed from examples under section 246 that the Preterite of this compound has two formations, one expressed by the Imperfect and the other by the Preterite. The former denotes permanence or duration whilst the latter relates to a single instance at a particular time, as:—

They could kill him quite easily but the Colonel had forbidden them = *wuh usko bilkul asānī se mār sakte the lekin karnail ṣāḥib ne mana' kardiyā thā.*

Although I could understand Hindustani well yet I could not understand him at that time = *agarchi maiṅ Hindustānī k̲hūb samajh saktā thā lekin us waqt uskī bāt na samajh sakā.*

VOCABULARY.

Alone, unaided *akelā* اکیلا

Individually *alag alag* الگ الگ

Together, jointly *milkar* ملکر

To strip (to open) *kholnā* کھولنا

To assemble (to join together) *joṛnā* جوڑنا

To encourage (*ko*) *ḥausla denā* (کو) حوصلہ دینا

As far or as much as possible. (Future) *jahāṅ tak*[1] *hosake* (or *hosakegā*).

(Present) *jahāṅ tak*[1] *ho saktā hai.* (Past) *jahāṅ tak*[1] *ho sakā* (or *saktā thā*).

If possible. (Future) *agar ho sake* (or, *ho sakegā*).

(Past conditional) *agar ho saktā.*

How? what way *kisṭarah* کسطرح

Simple and guileless *sīdhā sāda* سیدھا سادہ

Ordinary *ma'mūlī* معمولي

To swim *tairnā* تیرنا

[1] 'jahāṅ tak' often gives place to 'jitnā'.

To remove (an undesirable thing) *dūr karnā* دور کرنا

To hit with effect (*par*) *mār karnā* مار کرنا (پر)

Carriage stand *aḍḍa* اڈا

Grass-cutter *ghisyāra* گھسیارا

Postman { 1. *ḍākwāla* ڈاک والا ; 2. *chiṭṭhī rasān* چٹھی رساں }

Peon (official messenger) *chaprāsī* چپراسی

Inside (postposition) *ke aṅdar* کے اندر

Submarine { 1. *pānī ke nīche rahnewālī kishtī* پانی کے نیچے رہنے والی کشتی ; 2. *ābdoz kishtī* آبدوز کشتی }

Glove *dastāna* دستانہ

Miser *kaṅjūs* کنجوس

Harm, hindrance *harj* هرج

By (the hand of) *ke hāth* کے هاتھ

A few *chaṅd* چند

Insolent *gustākh* گستاخ

Smoke *dhū,aṅ* دھؤاں

Exercise 27.

1. If I am able to do it I might try it. 2. But you know I cannot do it, so it is useless to try. 3. When will you be able to finish this? 4. We shall not be able to reach there in time. 5. Do you think he will be able to do this alone? 6. I don't [1] think we shall ever be able to find out the real truth. 7. Can you come with me to-day? 8. Can you lend me a thousand rupees? 9. I am sorry I cannot 10. Is it possible? 11. No, I am afraid (I think) it is absolutely impossible. 12. I don't think we can do it individually but we might tackle it together. 13. He can go on leave now if he wants to. 14. Can they drill well? 15. Which of [2] these recruits can fire the best? 16. One

[1] 'To think' in Hindustani is very seldom, if ever, used in the negative. The final verb is made negative instead. For instance this sentence will run 'I think we shall never be able etc.'

[2] Of (i.e. out of, from among) = meṅ se.

man can easily carry the modern (new) machine gun. 17. Can you strip and assemble a machine gun ? 18. Encourage him as much (or as far) as you can. 19. I helped him as far as possible. 20. We are doing all we can. 21. I shall help him as far as possible. 22. I shall try to reach there before Sunday if possible. 23. If I had been able to do it I should have done it. 24. You could doubtless fire on the enemy whilst they were in the open. 25. I cannot understand why he could not do such an easy thing. 26. They tried their best but could not scale (climb up) the wall. 27. They were, however, able to do it the next day. 28. Are any boats obtainable here ? 29. What provisions are obtainable there ? 30. You can get everything here.

EXERCISE 27(*a*).

(1) اگر میں آپ سمجھہ سکوں تو اسکو بھي سمجھادوں لیکن جب میں آپ سمجھہ نہیں سکتا تو اُسکو کسطرح سمجھا سکتا ہوں - (2) میں اندر آسکتا ہوں ؟ - (3) یہ لوگ بہت سیدھے سادے ہوتے ہیں معمولي باتیں بھي نہیں سمجھہ سکتے - (4) میں دن میں تیس کوس پیدل چل سکتا ہوں - (5) تم انگریزي بول سکتے ہو ؟ - (6) تم تیر سکتے ہو ؟ - (7) اندھیرے کے سبب ہم کچھہ دیکھہ نہ سکتے تھے - (8) ہم کچھہ نہیں کہہ سکتے - (9) امید ہے کہ ایک مہینے تک وہ کچھہ کچھہ ہندوستاني بول اور سمجھہ سکیگا - (10) اب سے دو سال پہلے میں یہ زبان خوب سمجھہ سکتا تھا لیکن اب بالکل بھولگیا ہوں - (11) مجھے افسوس ہے کہ میں پچھلے اتوار آ نہ سکا - (12) جہانتک ہو سکے اسکي مدد کرنا - (13) جہاں تک ہو سکا میں نے اُسے سمجھایا -

(14) جتنا (or جہاں تک) ہو سکتا ہے وہ محنت کرتا ہے (or کر رہا ہے) - (15) خدا سب کچھہ کر سکتا ہے وہ تمہاري تکلیف کو ایک منٹ میں دور کر سکتا ہے - (16) مشین گن سے ایک منٹ میں کتني گولیاں چل سکتي ہیں ؟ - (17) آج کل کي سب سے بڑي توپ تیس میل تک مار کر سکتي ہے - (18) ہوائي جہاز کتنا اونچا اڑ سکتا ہے اور ایک وقت میں کتني دور تک جا سکتا ہے ؟- (19) آبدوز کشتي کتني دیر پاني کے اندر رہ سکتي ہے ؟ - (20) ہم خود سب بندوبست کر سکتے ہیں - (21) یہ بالکل چھوٹا گاؤں ہے یہاں کچھہ بھي نہیں ملسکتا *

Miscellaneous Colloquial Sentences.

Run and bring a tonga from the tonga stand.	*dauṛ kar aḍḍe se ek ṭāṅga leāo ?*
How many grass-cutters have gone to bring grass ?	*kitne ghisyāre ghās lāne gaye haiṅ.*
Can you ride ?	*tum sawār honā jānte ho ?*
Can you drive ?	*tum gāṛī chalānā jānte ho ?*
Will you be able to recognise him ?	*usko pahchān sakoge ?*
Why do you laugh without cause ?	*be sabab kyoṅ haṅste ho ?*
The fields were all under water.	*khetoṅ meṅ pānī phirā hū,ā thā.*
Let me have my gloves.	*dastāne do.*
He is a great miser.	*wuh baṛā kaṅjūs hai.*
Has the postman come ?	*chiṭṭhi rasāṅ āyā hai ?*
Send it by a peon.	*chaprāsī ke hāth bhejdo.*
This will be settled later on.	*iskā pīchhe faiṣla hogā.*
He has lately become insolent.	*wuh chaṅd dinoṅ se gustākh hogayā hai.*

What will you charge ?	*kyā qīmat loge ?*
I have given him all the instructions.	*ham ne sab kuchh usko samjhā diyā hai.*
He knows it thoroughly.	*usko yih kẖūb ma'lūm hai.*
The treatment and medicine are gratis there.	*wahāṅ 'ilāj aur dawā muft hai.*
It will do no harm.	*is meṅ kuchh harj nahīṅ.*
Draught is coming in, shut that door.	*hawā aṅdar ārahī hai, wuh darwāza baṅd kardo.*
This oil is very bad, it smokes.	*yih tel bahut kẖarāb hai, dhū,āṅ detā hai.*
At last they succeeded after strenuous efforts.	*jān toṛ koshishoṅ ke ba'd āḳẖir wuh kāmyāb hogaye.*
What is your opinion ?	*tumhārī rā,e kyā hai ?*

Lesson XXVI.

Compound Verbs (*Contd.*).

(*iv*) *Completive* (to finish).

249. چکنا 'Chuknā' added to the root of another verb expresses completion or finality. It is regularly conjugated and cannot be used by itself; nor does it take 'ne' of the agentive case, e.g.:—

کر چکنا *kar chuknā* = to finish doing, to have done (from 'karnā' to do).

لکھ چکنا *likh chuknā* = to finish writing (from 'likhnā,' to write).

ہو چکنا *ho chuknā* = to be finished (from 'honā,' to be, etc.).

If he finishes writing the report by to-morrow = *agar wuh kal tak rapot likh chuke.*

When you have finished doing this work = *jab tum yih kām kar chuko.*

I shall attend (listen) to you when I have finished doing this = *jab maiṅ yih kar chukūṅgā to tūmhārī bāt sunūṅgā.*

I shall have read this book by to-morrow = *maiṅ yih kitāb kal tak paṛh chukūṅgā.*

If I had finished repairing your bicycle I would have certainly sent it back to you = *agar maiṅ āpkā bā,īsikal marammat kar chuktā to ẓarūr āpke pās wāpis bhejdetā.*

Whenever he finishes doing office work = *jab wuh daftar kā kām kar chuktā hai.*

Whenever he finished doing office work = *jab wuh daftar kā kām kar chuktā thā.*

Has he finished writing the letter or not ? = *wuh chiṭṭhī likh chukā hai yā nahīṅ ?*

I have (already) read this book = *maiṅ yih kitāb paṛh chukā hūṅ.*

When we (had) finished playing polo = *jab ham polo khel chuke.*

He had (already) done all the work when you arrived = *jab tum pahuṅche wuh sab kām kar chukā thā.*

250. The Future of this compound is very commonly used for the English Future Perfect, as :—

He will have done this by noon to-morrow = *wuh kal dopahar se pahle pahle yih kām kar chukegā.*

251. The English Perfect following 'when' is treated as conditional and consequently put in the Present Subjunctive or Future as required by circumstances, as :—

Come to me when you have finished this work = *jab yih kām kar chuko mere pās ānā.*

You will be fit to go on active service when you have

passed musketry = *jab tum chāṅdmārī pās kar chukoge lām par jāne ke lā,iq hojā,oge.*

252. The English Pluperfect following 'when' is expressed by the Preterite of this compound or of some intensive compound denoting finality, as :—

When he (had) learnt flag signalling = (*i*) *jab wuh jhaṅḍī kā kām sīkh chukā.* (*ii*) *jab us ne jhaṅḍī kā kām sīkh liyā.*

When he had gone = (*i*) *jab wuh jā chukā* (or, *chalāgayā*).

253. This compound is often used to express the sense of 'already,' as :—

He has already written the letter = *wuh chiṭṭhī likh chukā hai.*

We had already captured the position = *ham wuh morcha fatah kar chuke the.*

254. Since this compound contemplates final completion it cannot be used for actions actually in progress. That is why its Present Indicative is used in habitual sense only.

255. The Preterite of this compound is ironically used to express strong negation, as :—

وہ جا چکا *wuh jā chukā* = he is not the man to go (catch him going).

256. ختم کرنا *k̲hatam karnā* (to finish) and ختم ہونا *k̲hatam honā* (to be finished) often succeed this compound especially when what is finished appears in its noun form, as :—

When will you finish this work ? = (*i*) *tum yih kām kab kar chukoge ?* (*ii*) *tum yih kām kab khatam kar chukoge ?* (*iii*) *tum yih kām kab k̲hatam karoge.*

When will this work be finished ? = (*i*) *yih kām kab hochukegā ?* (*ii*) *yih kām kab k̲hatam hogā ?*

Vocabulary.

Card *kārḍ* کارڈ	To join (the rank, to come back to the line) *jā,in honā* جائن ہونا
Sweeper *mihtar* مہتر	Mouth, face *muṅh* منہ
To sweep, to dust *jhāṛnā* جھاڑنا	To be divided 1. *baṭnā* بٹنا 2. *taqsīm honā* تقسیم ہونا
To count *ginnā* گننا	Arrow (m.) *tīr* تیر
To think, to consider, *sochnā* سوچنا	Bow (f.) *kamān* کمان
A decent or elaborate bed *palaṅg* پلنگ	Deserving of, entitled to (*kā*) *haqdār* (کا) حقدار
Ordinary bed, cot *chārpā,ī* چارپائي	To abide by (*kā*) *sāth denā* (کا) ساتھ دینا
To post (letter, etc.) *ḍāk meṅ ḍālna* ڈاک میں ڈالنا	To be born *paidā*[1] *honā* پیدا ہونا
To dig *khodnā* کھودنا	To set out *rawāna*[1] *honā* روانہ ہونا
Useless, good for nothing, Unemployed. 1. *nikamma* نکما 2. *bekār* بیکار	Cultivation *kheti* کھیتي
To render useless (or *bekār*) *karnā* نکما (or بیکار) کرنا	Canal (f.) *nahr* نہر

Exercise 28.

1. When your Ṣāḥib has finished his bath give him this card. 2. When you have finished dressing come to my room. 3. When the sweeper has finished sweeping you should dust everything in (of) the room. 4. If the sahib has finished (his) tea give him my salām. 5. When he has counted the money send him to me. 6. I shall give my opinion when I have carefully thought over the matter. 7. We shall have done the annual musketry next Monday.

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[1] The final 'ā' of 'paidā' and 'rawāna' never changes.

8. If they had finished their musketry I could have sent them on active service. 9. When he finishes (his) dinner he goes to bed directly. 10. Whenever he finished his Hindustani lesson he used to go to play hockey. 11 When he (had) finished writing the letter he gave it to his orderly to post (it). 12. When we had rested for a while we again mounted our horses and moved forward. 13. Have they finished digging the trench or not? 14. I have already told you this several times. 15. We had already rendered their artillery *hors de combat*. 16. They had already made all the arrangements before I arrived (my arrival). 17. They are not the people to give in.

EXERCISE 28 (*a*).

(1) جب وہ کہانا کہا چکے اسکو میرے پاس لانا - (2) اگر وہ کہانا کہا چکا ہو تو اُسکو بلا لانا - (3) شاید وہ اگلي جنوري تک جہنڈي کا کام سیکھہ چکین - (4) جب میں اچھي طرح تندرست ہو چکونگا (or ہو لونگا) تو جائن ہونگا - (5) رنگروٹوں کي وردیاں کب تک تیار ہو چکینگي - (6) سالانہ ملاحظہ اگلے سوموار تک ہو چکیگا - (7) جب بات منہ سے نکل چکتي ہے تو واپس نہیں آ سکتي - (8) اگر میں ہندوستاني کا امتحان پاس کر چکا ہوتا تو لام پر چلا گیا ہوتا - (9) طلب بٹ چکي ہے یا نہیں ؟ - (10) کتنے رنگروٹ قواعد سیکھہ چکے ہیں ؟ - (11) آدھے سپاهي مشین گن کا کام سیکھہ چکے ہیں - (12) اب تیر کمان سے نکل چکا ہے کچھہ نہیں ہو سکتا - (13) اسکي نوکري بیس سال ہو چکي ہے اور پانچ سال کے بعد پنشن کا حقدار ہو جائیگا - (14) جب جج صاحب فیصلہ لکھہ چکے تو ملزم کو بلوایا -

(15) جب جرنيلي ملاحظه هو چکا تو هم سب لائين ميں واپس چلے آئے - (16) ميں تمهارے بتلانے سے پہلے سب کچھه سن چکا هوں - (17) ميں ساري کتاب پڑھه چکا هوں - (18) جب هم چٹّهي بهيج چکے تو تمهاري بات ياد آئي مگر اسوقت کيا هو سکتا تها - (19) اس ملک ميں آج تک کتنے آدمي طاعون سے مرچکے هيں - (20) اب جو کچھه هونا تها وه هو چکا - (21) وه تمهارا ساتهه دے چکا *

Miscellaneous Colloquial Sentences.

What is the reason of this ?	*is kā sabab kyā hai ?*
What is the profession of your father ?	*tumhārā bāp kyā kām kartā hai ?*
What sort of place is that ?	*wuh kaisī jaga hai ?*
Where were you born ?	*tum kahāṅ paidā hū,e the ?*
When did your regiment arrive in this station ?	*tumhārī palṭan is chhā,onī meṅ kab āyī ?*
How long has your regiment been in this station ?	*tumhārī palṭan kab se is chhā,onī meṅ hai ?*
When will it be relieved ?	*iskī badlī kab hogī ?*
When and where did you hear this news ?	*tum ne yih k̲habar kab aur kahāṅ sunī ?*
Have you given food to the dog ?	*tum ne kutte ko khānā diyā hai ?*
Can I get some fresh fruit here ?	*yahāṅ kuchh ṭāza mewa milsaktā hai ?*
What district do you come from ?	*tumhārā zila' kaunsā hai ?*
Is it a good place for recruits ?	*wahāṅ raṅgrūṭ bahut milsakte haiṅ ?*
What is its climate like ?	*wahāṅ kī āb-o-hawā kaisī hai ?*

What are its people like ?	*wahāṅ ke log kaise haiṅ ?*
Do you own any land ?	*tumhāre pās kuchh zamīn hai ?*
Can you do cultivation work ?	*tum khetī kā kām kar sakte ho ?*
How do you irrigate your lands ?	*zamīnoṅ ko pānī kaise dete ho ?*
Are there any canals there ?	*wahāṅ kuchh nahreṅ haiṅ ?*

Lesson XXVII.

Compound Verbs (*Contd.*).

(*v*) *Inceptive* (to begin).

257. لگنا, 'lagnā,'[1] added to *inflected* Infinitive expresses to begin to do a thing. It does not take 'ne.' 'Lagnā' alone is conjugated, the infinitive retaining its inflected form throughout, e.g.:—

کرنے لگنا *karne lagnā* = to begin to do (from 'karnā' to do).

لکھنے لگنا *likhne lagnā* = to begin to write (from 'likhnā' to write).

ہونے لگنا *hone lagnā* = to begin to be, to begin to take place (from 'honā,' to be, etc.).

Remind me when I begin to write the letter = *jab ham chiṭṭhī likhne lageṅ tab yād dilānā.*

If he asks (begins to ask) any thing you should keep quiet = *agar wuh kuchh pūchhne lage tum chup rahnā.*

Now begin to fire = *ab fair karne lagjā,o.*[2]

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[1] 'Lagnā' is a verb of multifarious meanings. Its primary signification is 'to begin to do one's job.' Hence to be applied, etc. In this compound 'meṅ' is suppressed after the Infinitive which accounts for its inflection.

[2] 'Lagjānā' intensive form of 'lagnā.'

When will you begin to do this work ? = *tum kab yih kām karne lagoge ?*

If you had begun to do it yesterday it would have been finished by now = *agar tum isko kal karne lagte to ab tak ḳẖatam hojātā.*

He is beginning (or has begun) to understand (it) a bit now = *wuh ab kuchh kuchh samajhne lagā hai.*

He makes noise when I begin to read = *jab ham paṛhne lagte haiṅ wuh shor kartā hai.*

They were beginning (or had begun) to play = *wuh khelne lage the.*

We began to fire exactly at 10 o'clock = *ham ṭhīk das baje fair karne lage.*

258. The salient features of this compound are :—

(*a*) Its Present and Imperfect tenses formed from the Present Participle are used in the frequentative or habitual sense only ; they do not express one single action in the course of commencement, which phase is expressed by the second form compounded with Perfect and Pluperfect tenses of 'rahnā,' to remain (vide Section 172).

Ham ṣubaḥ sawere kām karne lagte haiṅ = we (usually) begin to work early in the morning.

Ham ṣubaḥ sawere kām karne lagte the = we (usually) began to work early in the morning.

Wuh ḳẖaṅdqeṅ khodne lag rahe haiṅ = they are beginning to dig ditches.

Wuh ḳẖaṅdqeṅ khodne lag rahe the = they were beginning to dig ditches.

The last two examples naturally signify "making preliminary preparations towards immediate beginning." They are too exact. In fact there can hardly be a beginning to a beginning. When you are beginning a thing you

have really *begun* it, similarly when 'you were beginning' you "*had* actually *begun*." That is why such cases are generally expressed by the Perfect and Pluperfect respectively. For instance the last two examples can advantageously run :—

Wuh khaṅdqeṅ khodne lage haiṅ = they have begun to dig ditches.

Wuk khaṅdqeṅ khodne lage the = they had begun to dig ditches.

(*b*) 'Lagnā' primarily means "to set oneself to doing one's job," 'to be applied,' etc. Thus it means 'to begin and go on.' That is why we often come across expressions like :—

Wuh kahne lagā = he said (lit. began to say).

Wuh pūchhne lagā = he enquired (lit. began to enquire).

(*c*) Its Preterite and Pluperfect tenses are idiomatically used—

(*i*) For the Present Subjunctive but only interrogatively and that with the force of the negative, as :—

Maiṅ wahāṅ kyoṅ jāne lagā = why should I go there ? (i.e. I, for one, am not going).

Maiṅ wahāṅ kyoṅ jāne lagā thā = why should I have gone there (i.e. I, for one, was the least likely person to go there).

(*ii*) To express "was about, prepared or inclined to," e.g.—

Wuh pistaul chalāne lagā (or *lagā thā*) *lekin maiṅ ne uskā hāth pakaṛ liyā* = he was about to fire his pistol but I caught hold of his hand.

Wuh mujhe das rupai dene lagā thā lekin maiṅ ne manẓur na kiyā = he offered (lit. began or had begun to give) me ten rupees but I would not accept.

259. 'Lagnā' in its inceptive sense can always be replaced by "shurū' karnā" (transitive) and "shurū' honā" (intransitive) with the following distinctions:—

(*a*) "Shurū' karnā" and 'shurū' honā' signify 'to begin only,' not 'to begin and go on.'

(*b*) "Shurū' karnā" (transitive) unlike 'lagnā' takes 'ne' of the Agentive Case.

(*c*) "Shurū' karnā" and "shurū' honā" can be used without the Infinitive, especially when the object and subject, respectively, happen to be nouns other than the Infinitive.

Examples:—

We opened fire = (*i*) *ham topeṅ chalāne lage.* (*ii*) *ham ne topeṅ chalanī shurū' kīṅ.*

It began to rain heavily = (*i*) *zor kī bārish hone lagī.* (*ii*) *zor ki bārish shurū' hogayī.*

NOTE.—The Infinitive, in the case of "shurū' karnā," agrees with its object in gender and number except when the object is followed by 'ko,' in which case the infinitive and the finite verb become independent and appear in the third person masc., singular form.

VOCABULARY.

Wickedness	*sharārat*	شرارت	To cough	*khāṅsnā*	کھانسنا
To indulge in wickedness	*sharārat karnā*	شرارت کرنا	With the fall of evening	*shām hote hī*	شام ہوتے ہی
Hand grenade	*dastī golā*	دستي گولا	Band (music)	*bājā*	باجا
Long since	*muddat ka*[1]	مدت کا	Camelman	*sārbān*	ساربان
To cook	*pakānā*	پکانا	Exercise (for horse)	*rol*[2]	رول
Cough	*khāṅsī*	کھانسي	To make to walk (for exercise)	*ṭahlānā*	ٹہلانا
			Soap	*ṣābūn*	صابون

[1] 'kā' agrees with the subject or object as the case may be.

[2] 'rol' is the syce's word for horse-exercise.

Hair	*bāl* [1]	بال	
Reinforcement.	1. *kumak* (f.)	کمک	
	2. *madad* (f.)	مدد	
Sound (f.)	*āwōz*	آواز	
At dawn	*tarke*	ترکے	
To tremble, to shiver	*kāṅpnā*	کانپنا	
Fear	1. *ḍar*	ڈر	
	2. *k̲hauf*	خوف	
At sunrise	*din nikle*	دن نکلے	
To give in	*hār mannā*	هار ماننا	
Shave	*hajāmat*	حجامت	
To shave (*kī*)	*hajāmat banānā*	(کي) حجامت بنانا	
Razor	*ustra*	استرا	
One side (or leaf) of a door.	*kiwāṛ*	کواڑ	
To sign (*par*)	*dastk̲haṭ karnā*	(پر) دستخط کرنا	
To take to flight (suddenly)	*bhāg khaṛā honā*	بهاگ کهڑا هونا	
Return, retreat (f.)	*wāpisī*	واپسي	
Step by step	*qadam qadam*	قدم قدم	
Race (horse)	*ghuṛdauṛ*	گهڑدوڑ	

Exercise 29.

1. Pull his ears if he begins to indulge in wickedness. 2. Well! now begin to hurl grenades. 3. The General will begin to inspect the troops in this cantonment on Friday. 4. Had you begun it a year earlier (before) it would have been finished long ago. 5. The cook is beginning to cook food. 6. When he begins to cough his chest aches. 7. They begin to dig trenches with the fall of evening. 8. They begin to play the band at 6 o'clock every evening. 9. The camelmen were beginning to load up things on (their) camels. 10. We were beginning to retire when the reinforcements arrived. 11. We were beginning to retire to our beds when a gun fire (sound of a gun) was heard. 12. The ship usually began its daily voyage at dawn. 13. He began to tremble with fear. 14. I began to read and write well in six months' time. 15. When did you

[1] Unlike English 'bāl' is treated as plural if it stands for more than one hair.

begin to learn the language? 16. We began to attack at sunrise. 17. He has begun to get a little better now. 18. Have they begun to load things on the carts or not? 19. The fire-brigade had begun to put out the fire before our arrival. 20. Why should we give in? 21. Why should I have felt frightened? 22. He was about to say something when (that) his friend forbade him. 23. We were about to start when the wheel broke.

EXERCISE 29(*a*).

(1) جب صاحب کاغذوں پر دستخط کرنے لگیں مجھے بلا لینا - (2) اگر بارش ہونے لگے تو سب گاڑیوں کو ترپالوں سے ڈھانک لینا - (3) اب حملے کي تیاري کرنے لگ جاؤ - (4) اب حملہ شروع کرو - (5) ڈاکٹر صاحب کب رنگروٹوں کا ملاحظہ کرنے لگینگے - (6) ملاحظہ کتنے بجے شروع ہوگا ؟ - (7) اگر تم کل رپوٹ لکھنے لگتے تو آج ختم ہو جاتي - (8) سب اپنا اپنا کام کرنے لگ رہے ہیں - (9) ہم ہر روز ساڑھے آٹھ بجے قواعد کرنے لگتے ہیں - (10) جب باجے والے باجا بجانے لگتے تھے بتیاں جلا لیتے تھے - (11) جب ہم توپیں چلانے لگتے تھے تو دشمن بھي فیر کرنا شروع کردیتے تھے - (12) جب ہمارا توپخانہ گولے برسانے لگا تو وہ بھاگ کھڑے ہوئے - (13) ہم انکا پیچھا کرنے لگے لیکن کرنیل صاحب نے واپسي کا بگل بجوادیا - (14) انکا برگیڈ پیچھے ہٹنے لگا اور ہم قدم قدم آگے بڑھنے لگے - (15) پلٹن "کٹ پریڈ" کرنے لگي ہے یا نہیں ؟ - (16) گھڑدوڑ شروع ہو گئي ہے ؟ - (17) جب تم وہاں سے روانہ ہوئے تھے بارش ہونے لگي تھي یا نہیں ؟ - (18) وہ کہنے لگا کہ یہ دستور خراب

ہے - (19) ہم جانے لگے تھے کہ وہ آ پہنچا - (20) وہ کچھہ بولنے لگا تھا مگر کچھہ سوچ کر چپ ہو رہا - (21) وہ چھت سے گرنے لگا تھا لیکن میں نے اسکو پکڑ لیا - (22) وہ "موٹرکار" کے نیچے آ کر مرنے لگا تھا مگر قسمت اچھی تھی کہ بچگیا - (23) وہ اِس گھڑی کے پچیس روپے دینے لگا لیکن میں نے لینے سے انکار کردیا - (24) وہ مجھے پکڑنے لگا لیکن میں بھاگ گیا *

Miscellaneous Colloquial Sentences.

Wake me up at 5-15 precisely.	*hamko ṭhīk sawā pāṅch baje jagā,o.*
Mind, don't be late.	*k̲habardār, der na karnā.*
Tell the syce to have the horse ready at 4-45.	*sā,īs ko bolo ki ghoṛā paune pāṅch baje tayyār rakhe.*
The syce will go ahead.	*sā,īs āge jā,egā.*
Take the horse for exercise.	*ghoṛe ko rol* (or *ṭahlāne*) *ke wāsṭe lejā,o.*
Is the bath ready ?	*g̲husl tayyār hai ?*
Put some cold water in it.	*is meṅ thoṛā ṭhaṅḍā pānī ḍālo.*
All right, never mind.	*achchhā, fikar nahīṅ.*
I shall be late.	*hamko der hoj̲ā,egī.*
Get (me) some soap and hair oil from the shop.	*dukān se kuchh ṣābūn aur bāloṅ kā tel le-ā,o.*
Put a clean towel in the bath-room.	*g̲huslkhāne meṅ ek ṣāf taulyā rakhdo.*
I shall not have a bath.	*ham g̲husl nahīṅ kareṅge.*
I shall wash my hands and face only.	*ṣirf muṅh hāth dho,eṅge.*
Change the towels.	*taulya badaldo.*
Bring some hot water for the shave.	*hajāmat ke wāsṭe thoṛā garm pānī lā,o.*

Get me a barber to cut my hair.	*bāl kāṭne ke wāsṭe koī nā,ī bulā lā,o.*
Wait till I have shaved.	*ṭhairo, hamko hajāmat kar lene do.*
Give the razor to the barber to sharpen it.	*ustrā nā,ī ko tez karne ke wāsṭe dedo.*
Leave one side of the door open.	*ek kiwāṛ khulā rakho.*
Don't leave the doors open.	*darwāze khule mat chhoṛo.*

Lesson XXVIII.

Compound Verbs (*Contd.*).

(*vi*) *Permissive* (to let or allow).

260. دینا, '**denā**' (to give), added to an inflected infinitive expresses to allow or to let one alone to do a thing. The infinitive remains in its inflected form throughout, '**denā**' alone being conjugated. It *takes* '**ne**'.

Examples :—

کرنے دینا *karne denā*, to let or allow to do (from 'karnā,' to do).

آنے دینا *āne denā*, to let or allow to come (from 'ānā,' to come).

جانے دینا *jāne denā*, to let or allow to go (from 'jānā,' to go).

رہنے دینا *rahne denā*, to let or allow to remain, to leave alone (from 'rahnā,' to remain, etc.).

If I let you go who will do your work = *agar maiṅ tumko jāne dūṅ to tumhārā kām kaun karegā ?*

Let him go = *usko jāne do.*

Let it remain on the table = *isko mez par rahne do.*

I will not let you go = *maiṅ tumko jāne nahīṅ dūṅgā.*

If he had allowed me to come I should have certainly come = *agar wuh mujhko āne detā to maiṅ ẓarūr ātā.*

Why do you allow him to go there every day ? (Habitual) = *tum kyoṅ har roz usko wahāṅ jāne dete ho ?*

He is allowing them to go = *wuh unko jāne de rāha hai.*

He allowed them to go there every day (Habitual) = *wuh har roz unko wahāṅ jāne detā thā.*

He was allowing them to go = *wuh unko wahān jāne de rahā thā.*

Who allowed him to go ? = *kisne usko jāne diyā ?*

Have you allowed them to pitch tents here ? = *tumne unko yahāṅ tambū lagāne diye*[1] *haiṅ ?*

Who had allowed them to go? = *kis ne unko jāne diyā thā?*

261. This compound expresses more passive than active permission. In the case of active or express permission 'ijāzat' (permission) construction is preferred, as :—

He himself allowed me to go = *us ne āp mujh ko jāne kī ijāzat dī.*

(*vii*) *Acquisitive* (to be allowed).

262. پانا, pānā (to get), added to an inflected infinitive expresses to be let alone or to be allowed to do a thing. Like the Permissive it deals more with passive than active permission, in which latter case the 'ijāzat' or 'ḥukm' construction is preferred. It does *not* take 'ne'.

Examples :—

کرنے پانا *karne pānā* = to be let alone or to be allowed to do (from 'karnā' to do).

جانے پانا *jāne pānā* = to be let alone or to be allowed to go (from 'jānā' to go).

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[1] Agrees with tents, masc. pl.

آنے پانا *āne pānā* = to be let alone or to be allowed to come (from 'ānā,' to come).

No outsider should be allowed to come = *ko,ī bāhir kā ādmī āne na pā,e.*

You will never be allowed to go = *tum hargiz jāne nahīṅ pā,oge.*

If he had been allowed to go = *agar wuh jāne pātā.*

No one is allowed to go there now = *ab ko,ī ādmī wahāṅ jāne nahīṅ pātā.*

He was formerly allowed to go there but he cannot go there now = *wuh pahle wahāṅ jāne pātā thā lekin ab nahīṅ jā saktā.*

How were you allowed (or how did you manage) to go there ? = *tum wahāṅ kaise jāne pā,e ?*

Has anybody ever been allowed (or able) to go there ? = *kabhi ko,ī ādmī wahāṅ jāne pāyā hai ?*

When he was permitted to go = *jab usko jāne kī ijāzat milī.*

I shall not be permitted to go = *mujh ko jāne kī ijāzat nahīṅ milegī.*

263. As a matter of fact this compound is very rarely used, there being always more elegant ways available. It is often replaced by potential 'saknā', as :—

No one is allowed to have a rifle without a license = *ko,ī ādmī laīsans ke baġhair bandūq rakhne nahīṅ pātā* (or, *nahīṅ rakh saktā*).

264. Its Pluperfect put in the negative is, however, idiomatically used to give the idea of 'hardly,' 'scarcely' etc., while the same tense put affirmatively and supplemented by 'hī' (just) gives the idea of 'just,' 'barely' etc., as :—

He had hardly spoken even a word when I shouted = *wuh ek lafẓ bhī bolne na pāyā thā ki maiṅ bol uṭhā.*

The train had scarcely started when I arrived = *gaṛī abhi chalne na pā,ī thī ki maiṅ āpahunchā.*

We had barely (or just) sat down when he arrived = *ham (abhī) baiṭhe hī the ki wuh āpahunchā.*

NOTE.—'Abhī (yet) is optionally put in and 'when' in such sentences is expressed by 'ki' (that).

VOCABULARY.

Snow, ice (f.) *barf* برف

To rub *malnā* ملنا

Chalk *khaṛyā maṭṭī* کھڑیا مٹّي

Theft *chorī* چوري

To steal { 1. *churānā* چرانا ; 2. *chorī karnā* چوري کرنا

Discipline (proper management) *intiẓām* انتظام

To talk to *se / ke sāth* *bāt* (or *guftgū*) *karnā*. سے / کے ساتھ بات (or گفتگو) کرنا

With each other *ek dusre ke sāth* ایک دوسرے کے ساتھ

Temple (Hindu) *maṅdar* مندر

Mosque (Mohamadan) *masjid* مسجد

An elder { 1. *baṛā* بڑا ; 2. *bazurg* بزرگ

Fort commander *qil,a kā ḥākim* قلعہ کا حاکم

To set foot *qadam* (or *pā,oṅ rakhnā*) قدم (or پاؤں) رکھنا

In any circumstances *kisī ḥālat meṅ* کسي حالت ميں

License *lāīsans* لائيسنس

Leave { 1. *chhuṭṭī* چھٹّي ; 2. *rukẖṣat* رخصت

Kindness, thanks, *mihrbānī* مہربانی

Kingdom, rule *bādshāhī* بادشاهي

Brush *bursh* برش

To brush (*ko*) *bursh mārnā* (or *karnā*) (کو) برش مارنا (or کرنا)

Spot, blot { 1. *dhabbā* دھبا ; 2. *dāgh* داغ

Whole night *rāt bhar* رات بھر

Battle-field { 1. *maidān-i-jaṅg* ميدان جنگ ; 2. *laṛā,ī kā maidān* لڑائي کا ميدان

Whether—or *ḵẖwāh—yā* خواہ — يا

In future	*ayiṅdah*	آیندہ	
To tease, to disturb, to meddle with	*chheṛnā*	چھیڑنا	
To rest assured	*khāṭir*[1] *jama' rahnā*	خاطر جمع رہنا	
Quarrel	*jhagṛā*	جھگڑا	
To quarrel	1. *jhagaṛnā*	جھگڑنا	
	2. *jhagṛā karnā*	جھگڑا کرنا	
Race (f.)	*qaum*	قوم	
To be useful, to fall in a noble strife.	*kām ānā*	کام آنا	
Because	*chūṅki*[2]	چونکہ	
	kyoṅki	کیونکہ	
Compound	*iḥāṭa*	احاطہ	
Secret	*bhed*	بھید	
To be revealed, To be opened.	*khulnā*	کھلنا	
String (thin)	*tāgā*	تاگا	

Exercise 30.

1. If I allow you to go on leave who will do the office work? 2. If we allow sepoys to behave (to do) like that, discipline will disappear (will not remain). 3. Let them fire. 4. Don't make a noise, let me sleep. 5. Don't let them talk to each other. 6. I shall not allow anybody to wash clothes at this well. 7. If you had not allowed him to desert how could he have escaped? 8. I do not allow him to laugh in my presence (in front of me). 9. Who allows them to come here every week? 10. They do not allow us to go into their temples. 11. Our elders would not allow us to drink wine. 12. Who allowed you to see this map? 13. The Colonel did not allow us to attack. 14. The Commander of the fort would not allow anybody to go out of the fort. 15. Did the sentry allow you to pass without being challenged (without calling)? 16. At last he permitted us to make a sally (having come out to attack). 17. Why did you allow the fool to leave his dug-out?

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[1] Lit. to remain heart collected.

[2] 'Chūṅki' is used when the clause stating reason precedes the other clause and 'kyoṅ ki' when it follows the main clause.

18. I myself have allowed him to go. 19. Look here, the syce should not be allowed to set his foot inside my room. 20. Under no circumstances should this be allowed to happen again. 21. No one will be allowed to board the ship without a ticket. 22. If I had been allowed to come earlier I should have arrived here yesterday. 23. No one in India is allowed to keep arms without a license. 24. He had hardly finished his work when he died. 25. I had barely bought the ticket when the train whistled and moved off.

EXERCISE 30(*a*).

(1) اگر آپ مجھے کم از کم دو دن کي رخصت پر جانے دیں تو بڑي مہرباني ہوگي - (2) خواہ ہم اسکو جانے دیں یا نہ دیں وہ جا کر رہیگا - (3) اگر مرتا ہے تو مرنیدو - (4) ذرا مجھکو صاحب سے دو باتیں کر لینے دو - (5) آیندہ کسیکو ہمارا بائیسکل مت لیجانیدو - (6) آگ کو مت چھیڑو جلنے دو - (7) ہم باہر کے آدمیوں کو اِس کوئیں سے پاني بھرنے نہیں دینگے - (8) اگر تم مجھے وہاں جانے دیتے تو یہ جھگڑا نہوتا - (9) اگر تمہارے ماں باپ تمکو بھرتي نہونے دیتے تو آج تم سردار نہوتے - (10) اگر ہم اِس قوم کو کمزور نہونے دیتے تو آج کام آتي - (11) جمعدار صاحب ہمکو شہر میں جانے نہیں دیتے - (12) تم کیوں انکو ایسي خراب باتیں کرنے دیتے ہو ؟ - (13) چونکہ شہر میں بیماري تھي اسواسطے ڈاکٹر صاحب ہمکو وہاں جانے نہیں دیتے تھے - (14) تمنے کیوں قیدي کو بھاگنے دیا - (15) تمنے کیوں اسکو ہمارے احاطے میں رہنے دیا - (16) تمنے کسکے حکم سے اسکو لائین میں آنے دیا - (17) اُسنے رات بھر مجھکو سونے نہیں دیا - (18) تمنے

اسکو همارا بائیسکل لیجانے دیا تھا یا کسي اور نے ؟ - (19) کسنے
اسکو همارے گھوڑے پر سوار هونے کي اجازت دي ؟ - (20) اگر
جرنیل صاحب همکو حمله کرنیکي اجازت دیتے تو هم ضرور اُس
قلعے کو فتح کر لیتے - (21) دیکھنا یه بھید کھلنے نه پائے -
(22) کوئي فالتو آدمي اسجگه آنے نه پائے - (23) آپ خاطر جمع
رهیں پھر ایسي بات نه هونے پائیگي - (24) انگریزوں کي بادشاهي
میں کوئي آدمي چوري کرنے نهیں پاتا - (25) جو آنے پایا آ گیا -
(26) هماري پلٹن ابھي میدان جنگ میں پهنچنے نه پائي تھي
که هماري فتح هو گئي - (27) هم ابھي پوري قواعد سیکھنے نه
پائے تھے که لام پر جانیکا حکم آ گیا *

Miscellaneous Colloquial Sentences.

What is this spot, brush it off.	*yih dhabba* (or *dāgẖ*) *kaisā hai? bursh mārkar uṛādo.*
Rub some chalk over it.	*is par zarā khaṛyā mattī maldo.*
Call the dog back.	*kutte ko wāpis bulā,o.*
Just dust these boots.	*zarā yih būṭ jhāṛdo.*
Take off my boots.	*hamāre būṭ utāro.*
Don't delay it on the road.	*rāste par der mat lagā,o.*
If the Ṣāḥib is not in the bungalow take it to the Mess.	*agar ṣāḥib baṅgle par na hoṅ to miskot ko lejā,o.*
Leave it with the bearer.	*bahre ke pās chhoṛdo.*
Tell him to give it to the sahib immediately he comes back.	*usko bolo ki jab ṣāḥib wāpis ā,eṅ unko fauran dedo.*
Don't dirty the letter.	*chiṭṭhī ko mailā mat karo.*

There is no answer, give the sahib my compliments.	*jawāb nahīṅ hai, ṣāḥib ko hamārā salām bolo.*
First wrap it in a paper and then tie it up well with a strong bit of string.	*pahle ise kāgẖaz meṅ lapeṭlo phir maẓbut tāge ke sāth khūb bāṅdhdo.*
I shall send the answer later on.	*ham jawāb pīchhe bhejeṅge.*
Have you brought anything else ?	*kuchh aur bhī lā,e ho ?*
Tell him to wait.	*usko bolo, ṭhaire.*
Give us something to drink.	*kuchh pīne ko do.*
I am feeling very thirsty.	*hamko baṛī piyās lagī hai.*
Have you got anything to eat.	*kuchh khāne ke wāsṭe hai ?*
I am feeling very hungry.	*hamko bahut bhūk lagī hai.*
Bring whatever you have got ready.	*jo kuchh tumhāre pās tayyār ho le,āo.*
Hand me that tin of biscuits.	*wuh biskut kā ṭīn pakṛādo.*
Have you got some ice ?	*tumhāre pās kuchh barf hai ?*
If not, send for it at once.	*agar na ho to fauran maṅgā,o.*

Lesson XXIX.

Compound Verbs (*Contd.*).

(*viii*) *Desiderative* (to wish, to want).

265. چاہنا 'chāhnā' (to wish,[1] etc.) added to an infinitive expresses to wish[1] to do a thing. It takes 'ne.' The infinitive in this case is, in fact, the direct object of 'chāhnā' and agrees in gender and number specially when 'ne' comes in, with its own object, if any, provided the

[1] And significations akin to it, such as 'to desire', to feel inclined to, to like, to love, to offer, to volunteer, to intend, etc.

object is not followed by 'ko.' If the object of the infinitive is followed by 'ko' the infinitive must be put in its crude form ending in 'ā.'

'Chāhnā,' like other transitive verbs, follows the ordinary rules of agreement, e.g. :—

کرنا چاهنا *karnā chāhnā* = to wish to do (from 'karnā' to do).

لکهنا چاهنا *likhnā chāhnā* = to wish to write (from 'likhnā,' to write).

آنا چاهنا *ānā chāhnā* = to wish to come (from 'ānā,' to come).

جانا چاهنا *jānā chāhnā* = to wish to go (from 'jānā,' to go).

You can go if you want to = *agar tum jānā chāho to jā sakte ho.*

He might not want to go = *shāyad wuh jānā na chāhe.*

They will want to go back = *wuh wāpis jānā chāheṅge.*

Had he wished to come he could have done so easily = *agar wuh ānā chāhtā to āsanī se ā saktā thā.*

Which of you volunteers to go ? = *tum meṅ se kaun k̲hushī se jānā chāhtā hai ?*

Do you wish to go on active service ? = *tum lām par jānā chāhte ho ?*

Do you wish to serve in the army ? = *tum fauj meṅ naukrī karnā chāhte ho ?*

He wishes to write him a letter = *wuh usko chiṭṭhī likhnī* (or *likhnā*) *chāhtā hai.*

He was inclined to enlist = *wuh bhartī honā chāhtā thā.*

He wished to go on leave = *us ne chhuṭṭī par jānā chāhā.*

He wished to write a letter = *us ne chiṭṭhī likhnī chāhī.*

I offered him five rupees = *maiṅ ne usko pāṅch rupai dene chāhe.*

We wanted to arrest the spies but unfortunately could not do so = *ham ne jāsūsoṅ ko pakaṛnā chāhā thā lekin bad qismatī se pakaṛ na sake.*

They have more than once wanted to kill him = *unhoṅ ne kā,ī daf'a usko mārḍālnā chāhā hai.*

266. This compound is not used in the Imperative for the obvious reason that you cannot order or request a person 'to wish.' You can, however, advise him and for this purpose its respectful Imperative 'chāhīye' is impersonally used, and very commonly too. We shall deal with it in the next lesson.

267. Since the ordinary future tense of a simple verb occasionally expresses wish or intention the future of this compound sometimes gives place to it, as:—

I think he will want to attack = *mere khayāl meṅ wuh hamla karegā.*

268. 'Chāhnā' is occasionally met with added to the Past Participle seemingly to convey the same idea as with the Infinitive. But the modern function of 'chāhnā + Past Participle (unchangeable)' is to express to be about to do a thing, and its use in this case is confined to the Present and the Imperfect tenses, as:—

The train is about to start = *gāṛī chalā chāhtī hai.*

He was about to go = *wuh jāyā*[1] *chāhtā thā.*

VOCABULARY.

Bunch	*guchchhā*	گچھا	To get oneself discharged	*apnā nām kaṭwānā*	اپنا نام کٹوانا
Corner	*kona*	کونہ			
Contract	*ṭheka*	ٹھیکہ			

[1] Not 'gayā.' With 'chāhnā' in this sense and 'karnā' the habitual auxiliary the regular Past Participle of 'jānā' (i.e. jāyā) is used.

To join *(ke sāth) milnā* ملنا (کے ساتھہ)

Against *ke barkẖilāf* کے برخلاف

Rioter { 1. *balwa karnewālā* بلوہ کرنیوالا ; 2. *fasādī* فسادي

Police Supdt. *Pulīs kaptān* پولیس کپتان

To shoot (effectively) *golī mārnā* گولي مارنا

Fuze *fatīla* فتیلہ

To fall (to be captured) *fataḥ honā* فتح ہونا

Lifetime *zīndgī* زندگي

To ruin *barbād karnā* برباد کرنا

Voluntarily, Gladly, Happily. *kẖushī se* خوشي سے

Drawer *darāz* دراز

To crack *taṛaknā* تڑکنا

Dim *dhundlā* دھندلا

To prove *ṣābit karnā* ثابت کرنا

To come to a stop, to be detained. *ruknā* رکنا

To pass (tr.) *guzārna* گذارنا

To pass (intr.) *guzarna* گذرنا

Extravagance *fuẓūl kẖarchī* فضول خرچي

A prostitute or a woman of loose character. *bāzārī 'aurat* بازاري عورت

Before, face to face with *ke rū-ba-rū* کے رو برو

To deceive *(ko) dhokā denā* (کو) دھوکا دینا

German Kaiser *Qaiṣar-i-Jarmanī* قیصر جرمني

To subdue *(ko) zer karnā* (کو) زیر کرنا

Final *ākhirī* آخري

Draught (of men) *drāf* ڈراف

For some reason *kisī waja se* کسي وجہ سے

Exercise 31.

1. If he wishes to go out shooting let me know before noon to-morrow. 2. If you wish to secure the contract you had better see the Q.M. about it. 3. If your superior (officer) had wished to recommend you he could have done so yesterday. 4. I want to learn Hindustani for the Lower Standard. 5. What reward would you like to give him

for his services (work)? 6. Why do you want to go on leave? 7. Why does he want to be discharged? 8. He wants to make a petition to the C.O. 9. They were willing to join the rebels but their chief was against it. 10. I offered him Rs. 500 for the motor-bike but he wanted more. 11. The Police wanted to shoot at the rioters but their Superintendent forbade them. 12. The general had wished to regain the position but the enemy were too strong for it. 13. The prisoner wanted to escape but the sentry shot him in the leg. 14. He was about to set fire to the fuze when he was hit by a bullet and died instantaneously. 15. The fort is about to fall (be captured).

EXERCISE 31(*a*).

(1) اگر تم اپني زندگي برباد کرنا نہیں چاھتے تو فوراً فوج میں بھرتي ھو جاؤ - (2) خدا جو کچھہ چاھے کر سکتا ھے - (3) جب تک وہ جائں نہونا چاھے اُسے ھسپتال میں رھنے دو - (4) جب تک وہ خوشي سے جانا نہ چاھے اُسے مت بھیجنا - (5) اگر تم دریا کے پار جانا چاھو تو کشتیاں مل سکتي ھیں - (6) "راؤنڈ مارچ" سے واپس آکر شاید وہ ایک آدھہ گھنٹا آرام کرنا چاھیگا - (7) بیشک وہ اپني بات کو ثابت کرنا چاھیگا - (8) اگر تم آرام سے زندگي گذارنا چاھتے ھو تو یہ فضول خرچي چھوڑ دو - (9) اگر تم سرکار کي مدد کرنا چاھتے ھو تو روپیہ دو یا رنگروٹ لاؤ - (10) اگر وہ ھمارے ساتھہ آنا چاھتا تو آ جاتا کسنے روکا تھا؟ - (11) میں ایسي بازاري عورت سے شادي کرنا نہیں چاھتا - (12) کوئي شخص نقصان اٹھانا نہیں چاھتا - (13) ھم اسکے رو برو شرمندہ ھونا نہیں چاھتے - (14) تم ھمکو دھوکا دینا

چاهتے هو - (15) هر ایک آدمي آرام اور خوشي سے رهنا چاهتا هے - (16) همارا سردار اس شهر کو لوٹنا چاهتا تها مگر جب اسکو خبر ملي که پولیس نزدیک هے تو دوسري طرف چلا گیا - (17) همارے کمان افسر کل صبح کوچ کرنا چاهتے تهے مگر اب تار آگیا هے که ابهي ٹهیرے رهو - (18) وه اِس پستول کے صرف بیس روپے دینا چاهتا تها اور میں پینتالیس مانگتا تها - (19) اجینٹن صاحب نے اسکو بهرتي والے صاحب کے پاس بهیجنا چاها - (20) گهوڑے نے خندق کے اوپر سے کودنا چاها - (21) هم نے پهاڑ کي چوٹي پر چڑهنا چاها - (22) رسالے نے حمله کرنا چاها لیکن جرنیل صاحب نے روکدیا - (23) قیصر جرمني نے تمام دنیا کو زیر کرنا چاها تها مگر کامیاب نهوا - (24) همارے کرنیل صاحب نے آگے بڑهنا چاها تها لیکن دشمن کي مشین گنوں نے بڑهنے ندیا - (25) دشمن کا زور دیکهکر هم نے پیچهے هٹنا چاها تها لیکن کرنیل صاحب نے کها که جو شخص پیچهے هٹیگا هم اسکو گولي سے مار دینگے - (26) آخري حکم کا تار آیا چاهتا هے - (27) ایک نیا 'ڈراف' آیا چاهتا تها مگر کسي وجه سے رک گیا هے *

Miscellaneous Colloquial Sentences.

Give me a box of matches.	*diyā salā,ī kī ḍibyā do.*
Give me a match.	*ek diyā salā,ī* (or, *tīlī*) *do.*
Where have you put the bunch of keys ?	*chābīoṅ kā guchchhā kahāṅ rakhā hai ?*
Is this the right key ?	*yih isīkī chābī hai ?*
This is the wrong key.	*yih aur chābī hai.*
Why does it not open ?	*khultā kyoṅ nahīṅ ?*

Try this key.	*yih chābī lagākar dekho.*
Lock it and give me the key.	*tālā lagākar kuṅjī hamko dedo.*
Put it in the corner there.	*wahāṅ kone meṅ rakhdo.*
Look for it in the table drawers.	*mez kī darāzoṅ meṅ dekho.*
This wick is too old.	*yih battī bahut purānī hai.*
Put in a new one to-morrow.	*kal na,ī ḍāldenā.*
It is not level.	*barābar nahīṅ hai.*
It is not properly trimmed.	*ṭhīk katī hū,ī nahīṅ.*
Bring me a pair of scissors.	*qainchī lā,o.*
Turn the wick up a bit.	*battī ko thoṛā ūpar kar do.*
It (f.) has not been properly cleaned.	*ṭhīk sāf nahīṅ hū,ī.*
Look at the table, it is covered with dust all over.	*mez ko dekho, tamām garde se bharī paṛī hai.*
This lamp does not give good light.	*is lamp kī roshnī achchhī nahīṅ.*
The wick is too high, turn it down a bit.	*battī bahut ūṅchī hai, thoṛī nīche kar do.*
How did this chimney crack ?	*yih chimnī kaise taṛakgayī ?*
The light is too dim.	*roshnī bahut dhuṅdlī hai.*

Lesson XXX.

Compound Verbs (*Contd.*).

' Chāhīye ' (should or ought to).

269. چاهیئے 'chāhīye' (or 'chāhī,e,' which by form is the Respectful Imperative of 'chāhnā,' to wish etc.) is used to express 'should' or 'ought to.' It is impersonal and takes the infinitive of another verb before it. In the

case of transitive verbs the subject *must* be put in the Dative (i e. with 'ko' after it), whilst in the case of intransitive ones the subject need not be followed by 'ko' if it is inanimate. The infinitive preferably agrees with its direct object in the case of transitive verbs and with the subject in case of intransitive verbs if the object and the subject are not in the Dative. E.g.:—

You should go = *tumko*[1] *jānā chāhīye* (no object). (Lit. for you going is advisable.)

You should write him a letter = *tumko use chiṭṭhī likhnī chāhīye.*

(The infinitive agrees with 'letter.')

They ought to pay him Rs. 10 = *unko use das rupai dene chāhīye* (or, *chahīyeṅ*).

(The infinitive agrees with 'rupees.')

NOTE.—(*a*) In the last two examples "use" is the alternate form of 'usko', used here to avoid two datives in 'ko' coming together in close proximity.

(*b*) 'Chāhiyeṅ' is the old and fast-dying-out plural form of 'chāhīye.'

No place should be left dirty = *ko,ī jaga mailī nahiṅ rahnī chāhīye.*

(The verb being intransitive and the subject 'jaga,' being inanimate not followed by 'ko' the infinitive and the adjective are agreeing with it.)

The Police ought to arrest those thieves = *pulīs ko un choroṅ ko pakaṛnā chāhīye.*

('Thieves' being in the dative, the infinitive is independent and appears in its crude form.)

The legs should be kept straight = (*i*) *tāṅgeṅ sidhī rahnī chāhīye.* (*ii*) *tāṅgoṅko sīdhā rahnā chāhīye.*

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[1] 'Ko' following the subject in these constructions denotes interest and therefore equals 'for.'

In (*ii*) the adjective 'sīdhā' and the infinitive 'rahnā' are independent because the subject is in the dative. But translation (*i*) is better than (*ii*).

270. The subject, if general, need not be mentioned at all, as :—

You (or one) should not tell lies = *jhūṭ bolnā nahīṅ chāhīye.*

271. The impersonal use of the Respectful Imperative is not confined to 'chāhiye.' Any verb can be similarly used with advisary signification, as :—

jhūṭ na bolīye = (*i*) Please don't tell lies. (*ii*) One should not tell lies.

'Chāhīye thā' (should have or ought to have).

272. چاهیئے تها 'chāhīye thā' similarly used expresses 'should have' or 'ought to have.' In this case the final 'thā' agrees with the object or the subject as the circumstances may require, as :—

You ought to have gone = *tumko jānā chāhīye thā.*

You ought to have written him a letter = *tumko use chiṭṭhī likhnī chāhīye thī.*

They ought to have paid him ten rupees = *unko use das rupai dene chāhīye the.*

No place should have been left dirty = *ko,i jaga mailī nahīṅ rahnī chāhīye thī.*

The Police ought to have arrested the thieves = *pulīs ko un choroṅ ko pakaṛnā chāhīye thā.*

The legs ought to have been kept straight = (*i*) *taṅgeṅ sīdhī rahnī chāhīye thīṅ.* (*ii*) *taṅgoṅ ko sīdhā rahnā chāhīye thā.*

273. The infinitive can be split into a subordinate clause introduced by 'ki' (that), in which case 'chāhīye' or 'chāhīye thā' (unchangeable) precede it, as :—

You should go = *chāhīye ki tum jā,o.*

You should have gone = *chāhīye thā ki tum jāte* (not so good, *jā,o*).

Remarks.—In the case of 'chāhīye' the subordinate verb is invariably put in the Present Subjunctive while in that of 'chāhīye thā' in the Past Conditional or Present Subjunctive, the former being preferable.

274. 'Chāhīye' is occasionally met with added to the Past Participle, as :—

One should learn good manners = *adab sikhā chāhīye.*

But this is now practically obsolete and survives in the solitary expression—

دیکھا چاہیئے *dekhā chāhīye* = it is to be seen, let us see.

275. 'Chāhīye' and 'chāhīye thā' are also used by themselves to express a requirement or advisability, as :—

What do you want ? = *tumko kyā chāhīye* ? (Lit. to you what is necessary ?)

What did you want ? = *tumko kyā chāhīye thā* ? (Lit. to you what was necessary ?)

Such a thing does not behove you = *tumko aisā nahīṅ chāhīye.*

Such a thing did not behove you = *tumko aisā nahīṅ chāhīye thā.*

'Chāhe—yā' = whether—or.

276. 'Chāhe' followed by 'yā' (or its repetition) is used to express 'whether—or,' or 'no matter if.'

(*i*) *Chāhe wuh jā,e yā* (or *chāhe*) *na jā,e maiṅ to ẓarūr jā,ūṅgā* = whether he goes or not I shall go for a certainty.

(*ii*) *Chāhe wuh marjā,e* = no matter if he dies.

Remarks.—The Persian "khwāh—yā (or khwāh)" is often used instead of this. For instance you can equally well say :—

(*i*) Khwāh wuh jā,e yā (or khwāh) na jā,e maiṅ to ẓarūr (or khwāh ma khwāh) jā,ūṅgā.
Khwāh ma khwāh = certainly, will-he-nill-he, for no reason, etc.
(*ii*) Khwāh wuh mar jā,e = no matter if he dies.

277. The Present Subjunctive of 'chāhnā' is also sometimes used to express 'whether—or,' as :—

(*i*) *Chāheṅ jā,eṅ chāheṅ* (or *yā*) *na jā,eṅ* = whether they go or not.

(*ii*) *Chāho jā,o yā na jā,o* = whether you go or not.

The fuller forms of these two sentences are :—

(*i*) *Agar wuh chāheṅ to jā,eṅ aur agar na chāheṅ to na jā,eṅ* = If they want to go they may go but if they do not want to go they need not go (or they may not go).

(*ii*) *Agar tum chāho to jā,o aur agar na chāho to na jā,o* = if you want to go you may go but if you do not want to go you need not go (or may not go).

278. 'Chāhīye' and 'chāhīye thā' are only advisory verbs, they may express mild 'must' but the strong 'must' or inevitable obligation are beyond their function.

VOCABULARY.

Litigation *muqaddama bāzī* مقدمہ بازي

Come what may *kuchh hī ho* كچهه هي هو

Date (of month) *tārīkh* (f.) تاريخ

Punctually (without intermission) *bilā nāgha* بلا ناغه

Under such circumstances *aisī ḥālat meṅ* ايسي حالت ميں

Till so late in the night *itnī rāt ga,e tak* اتني رات گئے تک

Otherwise (in another manner) *aur kisī ṭaraḥ* اور كسيطرح

To put up a false excuse, To swing the lead. } *bahāna karnā*

To hang (a person) (*ko*) *phāńsī denā* (کو) پھانسي دينا

To thank God *ḵẖudā kā shukar karnā* خدا کا شکر کرنا

Thoughtfully *soch samajhkar* سوچ سمجھکر

Physical exercise *warzish* ورزش

Subordinate *māṭaḥt* ماتحت

Affection, love *maḥabbat* محبت

To let one grow too familiar (*ko*) *muńh lagānā* (کو) منہ لگانا

To turn back (tail) *piṭh dikhānā* پیٹھ دکھانا

To associate with (*ke sāth*) *uṭhna baiṭhna* (کے ساتھ) اٹھنا بیٹھنا

Income *āmadanī* آمدني

Backbiting *chuġhlī* چغلي

To backbite (against) (*kī*) *chuġhlī khānā* (کي) چغلي کھانا

To treat equally, or impartially (*ko*) *ek āńkh se dekhnā* (کو) ایک آنکھ سے دیکھنا

To abuse (*ko*) *gālī denā* (کو) گالي دينا

To be insolent *gustāḵẖī karnā* گستاخي کرنا

Cashier *ḵẖazānchī* خزانچي

Receipt (ackgt.) *rasīd* (f.) رسید

Gambling *jū,ā* جؤا

To gamble *jū,ā khelnā* جؤا کھیلنا

Exercise 32.

1. You should sell this horse. 2. You should at once consult some efficient doctor. 3. Litigation is not a desirable thing. 4. You should keep silent. 5. Come what may one should always speak the truth. 6. You should not laugh without cause. 7. You should submit your bill punctually on the 1st of every month. 8. You should salute when an officer passes by. 9. A sentry must always be at his place. 10. They should not go very far. 11. We should wait at least another week 12. You should not speak English when I talk to you in Hindustanī. 13. You

should explain to them clearly. 14. One should be patient under such circumstances. 15. You should not load more than 8 maunds on one camel. 16. You ought not to have come into the lines without a pass. 17. You ought not to have remained outside the lines till so late in the night. 18. You ought to have obeyed orders. 19. You should have reported this to your Company Commander. 20. He ought not to have put up false excuses. 21. Whether you auction it or sell it otherwise it is all the same to me (for me it is equal). 22. Whether you hang him or shoot him it does not make much difference to him. 23. Whether it suffices or not there is no more in the godown.

EXERCISE 32(*a*).

(1) تمکو سب بندوبست کرنا چاهیئے - (2) میرے خیال میں انکو سخت سزا دینی چاهیئے - (3) تمکو صبح سویرے اٹهنا چاهیئے - (4) خدا کا شکر کرنا چاهیئے - (5) تکلیف کے وقت گبهرانا نهیں چاهیئے - (6) تمکو دل لگاکر محنت کرنی چاهیئے - (7) رنگروٹ کو چاهیئے که قواعد اور چاندماری دل لگا کر سیکهے - (8) گولی چلانے سے پهلے شست لگانی چاهیئے - (9) اپنا کام سوچ سمجهکر کرنا چاهیئے - (10) تمکو هرروز ورزش کرنی چاهیئے - (11) روپیه پاکر مغرور نهیں هونا چاهیئے - (12) ماتحتوں سے محبت سے کام لینا چاهیئے - (13) نوکروں کو منهه نهیں لگانا چاهیئے - (14) خراب آدمی کے ساتهه اٹهنا بیٹهنا نهیں چاهیئے - (15) آمدنی سے زیادہ خرچ کرنا نهیں چاهیئے - (16) بهادر کو پیٹهه دکهانی نهیں چاهیئے - (17) دشمن سے ڈرنا نهیں چاهیئے - (18) غریبوں کی مدد کرنی چاهیئے -

(19) تمکو هرروز دو دفعه اس میز کو جهاڑنا چاهیئے - (20) سپاهي کو صاف اور چست رهنا چاهیئے - (21) بولنے سے پہلے سوچنا چاهیئے - (22) بے سمجھے کوئي بات نہیں کرني چاهیئے - (23) کسیکا بهید کهولنا یا چغلي کهاني نہیں چاهیئے - (24) تمکو مہینے کے مہینے بنیے کے حساب کا فیصله کرنا چاهیئے - (25) تمکو سب سے واجبي قیمت لیني چاهیئے - (26) افسر کو سب ماتحتوں کو ایک آنکهه سے دیکهنا چاهیئے - (27) جمعدار صاحب کو اُس رنگروٹ کو گالیاں نہیں دیني چاهیئے تهیں - (28) تمکو گستاخي کرني نہیں چاهیئے تهي - (29) خزانچي کو رسید لیني چاهیئے تهي - (30) چاهے هارو چاهے جیتو آخر جوئے کا نتیجه خراب هوتا هے - (31) چاهے مشکل هو یا آسان یه کام آج شام تک ختم هونا چاهیئے - (32) آپکو کتنے روپے چاهیئے - (33) همکو کل دس ٹٹو چاهیئے - اندهے کو کیا چاهیئے دو آنکهیں؟ [1] *

Miscellaneous Colloquial Sentences.

You are never here when you are wanted.	*jab tumhārī ẓarūrat hotī hai tum kabhī ḥāẓir nahīṅ hote.*
You are always absent	*tum hamesha ġhair ḥāẓir rahte ho*
Have this letter registered.	*yih chiṭṭhī rajistrī karā,o.*
Have you got any money ?	*tūmhāre pas kuchh rupaya hai ?*
I shall pay all the servants this evening.	*ham āj shām ko sab naukroṅ ko ṭalab deṅge.*

[1] A proverb indicating acquisition of what one wants most.

Tell them all to be present here at 5-45 sharp.	*sab ko boldo ki ṭhīk paune chhe baje ḥāzir raheṅ.*
This rupee is bad, return it to the Cashier.	*yih rupaya khoṭā hai, k̲hazān-chī ko wāpis do.*
Give this man his tonga hire.	*is admī ko tāṅge kā kirāya dedo.*
Give the tailor fifty rupees and get a receipt from him.	*darzī ko pachās rupai dedo aur rasīd lelo.*
Get me two rupees worth of half-anna stamps.	*do rupai ke ādh ādh ānewāle ṭikaṭ leā,o.*
Take this money order to the Post Office before 4 o'clock.	*yih manī ārḍar chār baje se pahle pahle ḍākk̲hāne lejā,o.*
If you are late the Postal people will not accept it.	*agar der karke jā,oge to ḍāk khānewāle nahīṅ leṅge.*
Have you brought me a receipt ?	*rasīd lā,e ho ?*
All right you can take this small change for yourself.	*achchhā, yih rezgārī tum lelo.*
I am very pleased with your work.	*ham tūmhare kām se bahut k̲hush haiṅ*

Lesson XXXI.

Compound Verbs (*Contd.*).

(*ix*) *Compulsive* (to have to do).

279. پڑنا 'paṛnā' (to fall or to befall) and ہونا 'honā' (to be etc.) added to an infinitive express "to have to do a thing." In the case of transitive verbs the subject, if mentioned, *must* be put in the dative and the whole compound *must* agree with the direct object, if

any, provided the object is not in the dative. If the object is in the dative the whole compound verb is put in the Third Person, Masculine, Singular. In the case of intransitive verbs the subject is generally put in the dative if it is an animate being and the compound is put in the Third Person, Masculine, Singular. But should the subject be in its nominative form the compound agrees with it in gender and number.

'Paṛnā' is much stronger than 'honā.' The former implies peremptory obligation whilst the latter expresses merely a possibility without any pressing force at the back of it, so much so that it often allows free exercise of option.

Examples :—

(ہونا or) کرنا پڑنا *karnā paṛnā* (or *honā*) = to have to do.

(ہونا or) دینا پڑنا *denā paṛnā* (or *honā*) = to have to give.

(ہونا or) جانا پڑنا *jānā paṛnā* (or *honā*) = to have to go.

If you must needs go = *agar tumko jānā paṛe.*

Should you have (like, mean, or care) to go = *agar tumko jānā ho.*

You $\frac{\text{must}}{\text{shall have}}$ to go (inevitably) = *tumko jānā paṛegā.*

You will (not, shall) have to go = *tumko jānā hogā.*

If you had been obliged or forced to go = *agar tumko jānā paṛtā.*

Should you have had (liked, meant or cared) to go = *agar tumko jānā hotā.*

I am obliged to go (habitual) = *mujhko jānā paṛtā hai.*

I am supposed to go (habitual) = *mujhko jānā hotā hai.*

I am to go (i.e. it is supposed or intended that I should go) = *mujhko jānā hai.*

I was forced to go (habitually) = *mujhko jānā paṛtā thā.*

I was supposed to go (habitually) = *mujhko jānā hotā thā.*

I was forced to go (and I did go) = *mujhko jānā paṛā.*

I was (supposed or intended) to go = *mujhko jānā thā*

I have had to go (unavoidably) = *mujhko jānā paṛā hai.*

I had had to go (unavoidably) = *mujhko jānā paṛā thā.*

Possibly he is (or was) being compelled to go (as a practice) = *usko jānā paṛtā hogā.*

Possibly he was forced to go = *usko jānā paṛā hogā.*

280. It will have been observed that ' honā ' finds no place where force or unavoidability is implied. Nor can there be any occasion to use this compound in the Imperative.

VOCABULARY.

Perforce { 1. *nāchār* ناچار 2. *majbūran* مجبوراً

To (addressed to) *ke nām* کے نام

To demolish, to cause to fall *girānā* گرانا

To empty, to evacuate *khālī karnā* خالي کرنا

Poverty *gharībī* غريبي

For the sake of [1] *kī khāṭir* کي خاطر

Ornament, jewellery *zewar* زيور

Cartridge *kārtūs* کارتوس

All of a sudden *yakā yak* يکايک

To cause to be drawn *khiṅchwānā* کهنچوانا

To have a picture drawn or photo taken. { *taṣwīr khiṅchwānā* تصوير کهنچوانا

Will, assent *marẓī* مرضي

According to *ke mūāfiq* کے موافق

According to one's own will or satisfaction. { *apnī marẓi ke mūāfiq* اپني مرضي کے موافق

Tyre *ṭā,ir* ٹائير

Inner tube *ṭiyūb* ٹيوب

Puncture *pankchar* پنکچر

[1] i.e., out of regard for.

To go and come back	*ho ānā*	ہوآنا
Valve	*vālv*	والو
Screw	*pech*	پیچ
Nut	*ḍhibrī*	ڈھبری
Wrench	*rench*	رینچ
To tighten	*kasnā*	کسنا

Carbide	1. *kārbā,īd*	کاربائیڈ
	2. *gais*	گیس
Vaselin	*weslīn*	ویزلین
To get in (as thorn)	*chubhnā*	چبھنا
Pump	*pamp*	پمپ

Exercise 33

1. Should you have perforce to stay there wire to me. 2. Should you be compelled to retreat what will you do? 3 Should you care to go to the hospital I can give you a letter to the doctor. 4. If you want to recall him from leave I can give you his address. 5. You *must* obey your senior's order. 6. We shall have to demolish this wall. 7. You shall have to give up this evil habit 8. If we had had to march during the day it would have been very difficult on account of the heat. 9. If we had had to retreat we should have suffered great loss. 10. I have to accept whatever he proposes. 11. I have to ask his permission in everything. 12. They have to learn drill and musketry before going on active service. 13. I have to arrive there to day. 14. Whenever we attacked they had to retreat. 15. They were to do their annual musketry last week. 16. We had to cut the trees to clear the way. 17. They had to (and jolly well did) evacuate the village.

Exercise 33(*a*).

(1) اگر تمکو بھوکوں مرنا پڑے تو معلوم ہو کہ غریبي کیا چیز ہے - (2) اگر اسکو فوج کي نوکري کرني پڑے تو معلوم ہو کہ آسان ہے یا مشکل - (3) اگر تم کو فوج کي نوکري کرني ہو

تو میرے ساتھہ چلے آؤ - (4) اگر آپ کو صاحب سے ملنا ہو تو کل شام کے پانچ بجے آجائیئیگا - (5) تمکو لام پر جانا پڑیگا (or ہوگا) - (6) جب تک تم یہاں ہو اسي مکان میں رہنا ہوگا - (7) سب کو خدا کے سامنے گناہونکا جواب دینا ہوگا - (8) کل تک یہ کام ختم کرنا ہوگا - (9) اگر تمہاري خاطر جھوٹ بھي بولنا پڑتا تو وہ بولدیتا - (10) فوج میں سب کو قواعد سیکھني پڑتي ہے - (11) جنگلي جانوروں سے بچنے کیلئے ہمکو رات کو آگ جلاني پڑتي تھي - (12) جب بچنے کا راستہ نہ رہا تو اُنکو ہار ماننی پڑي - (13) جو ہونا تھا سو ہوگیا اب افسوس کیوں کرتے ہو؟ - (14) یہ دن بھي آنے تھے کہ جنکو ہم دیا کرتے تھے اُن سے مانگنا پڑا - (15) جب چابي نہ ملي تو مجبوراً تالا توڑنا پڑا - (16) جب کارتوس ختم ہوگئے تو ہمکو ناچار سفید جھنڈا کھڑا کرنا پڑا - (17) جب ڈاکوؤں نے پستول دکھا کر ڈرایا تو ناچار سب زیور اور روپیہ حوالے کرنا پڑا - (18) مجھے اسواسطے ٹھیرنا پڑا تھا کہ میرا ایک دوست یکایک بیمار ہوگیا - (19) مجھے کل اپني تصویر کھینچواني ہے - (20) مجھے شام کے سات بجے تک دفتر میں کام کرنا ہوگا - (21) گاڑي کو ڈھائي بجے جانا تھا خدا جانے ابتک کیوں نہیں گئي - (22) خدا کي مرضي اسیطرح مرنا تھا *

Miscellaneous Colloquial Sentences.

You can take the bicycle if you want to. *chāho to bā,isikal lejā,o.*

See if the tyres are all right. *dekho ki tā,ir thīk haiṅ yā nahiṅ.*

The front one has gone down a little.	*agle ṭā,ir meṅ se thoṛī hawā nikal ga,ī hai.*
Perhaps it is punctured.	*shāyad us meṅ pankchar hogā.*
Pump it up, it will take you to the office and back all right.	*hawā bharlo, daftar ho[1] āne tak ṭhīk rahegī.*
The valve leaks, have a new valve put on.	*vālv meṅ se hawā nikaltī hai, nayā vālv lagwā lā,o.*
My bicycle runs very heavy, clean it thoroughly and oil it.	*hamārī bā,īsikal bahut bhārī chaltī hai, <u>kh</u>ūb sāf karke tel dedo.*
The hind wheel is shaky.	*pichhlā pahiyā hiltā hai.*
It makes an awful noise.	*baṛā shor kartā hai.*
Tighten its screws and nuts.	*iske pech aur ḍhibrīāṅ kasdo.*
Put a little vaseline on the chain as well.	*zanjīr par thoṛī wezlīn bhī lagā do.*
The back inner tube is too old, have a new one put in.	*pichhlī tiyūb bahut purānī hai, na,ī ḍalwā lā,o.*
It has got some punctures.	*is meṅ kuchh pankchar haiṅ.*
The road was very bad and strewn with thorns all over.	*rasta bahut <u>kh</u>arāb thā aur jaga jaga kāṅṭe the.*
Some thorn has got in again.	*phir ko,ī kāṅṭā laggiā hai* (or *chubh giā hai*).
Get the puncture patched.	*pankchar ṭhīk karā lā,o.*
Tell him I want the bike back by six o'clock this evening.	*use kahnā ki sham ko chhe baje bā,īsikal wāpis chāhīye.*
Put some carbide in the lamp.	*lamp meṅ kuchh kārbā,id* (or, *gais*) *ḍāldo.*

[1] Ho ānā = jā kar wāpis ānā = to go and come back.

Have you got a wrench ?	*tumhāre pās reńch hai ?*
This pump does not work, tell him to change it.	*yih pamp ṭhīk nahīń use kaho ki badaldo.*

Lesson XXXII.

Compound Verbs (*Contd.*).

(*x*) *Habitual* or *Frequentative* (to do a thing repeatedly).

281. کرنا 'karnā' (to do) added to a Past Participle expresses habitual or repeated action. The Past Participle does not change, 'karnā' alone being conjugated. It does not take 'ne.'

Examples:—

کیا کرنا *kiyā karnā* = to do habitually or repeatedly (from 'karnā,' to do).

لکھا کرنا *likhā karnā* = to write repeatedly or frequently (from 'likhnā,' to write).

آیا کرنا *āyā karnā* = to come usually, etc. (from 'ānā' to come).

ہوا کرنا *hū,ā karnā* = to happen, or take place habitually or repeatedly (from 'honā' to be, to happen, etc.).

جایا کرنا *jāyā karnā* = to go usually, etc. (from 'jānā' to go).

Note.—This compound takes the regular Past Participle of 'jānā,' i.e. jāyā—not gayā.

If you come a little earlier on Thursdays = *agar juma'rāt ko zarā sawere āyā karo.*

Go there every day at 3 o'clock = *har roz tin baje wahāń jāyā karo.*

I shall come every week = *maiṅ hafte ke hafte āyā karūṅgā*.

If he had reported every day, such a thing would not have happened = *agar wuh har roz rapoṭ dediyā kartā to aisā na hotā*.

He comes here every Sunday = *wuh itwār ke itwār yahāṅ āyā kartā hai* (or *ātā hai*).

He came here every Sunday = *wuh itwār ke itwār* (or *har itwār*) *yahāṅ āyā kartā thā* (or *ātā thā*).

He continued to come for three weeks = *wuh tīn hafte āyā kiyā* (or *ātā rahā*).

Remark.—(*a*) In the Present and Imperfect tenses it is always interchangeable with the Present and Imperfect, respectively, of the simple verb, as :—

He usually comes = *wuh āyā kartā hai* (or *ātā hai*).
He usually came = *wuh āyā kartā thā* (or *ātā thā*).

(*b*) In the Preterite its signification is continual and is therefore interchangeable with the Preterite of the continuative compound formed by ' rahnā ' (vide 283), as :—

He continued to come = *wuh āyā kiyā* (or *ātā rahā*).

(*c*) This compound is not used in the tenses formed from the Past Participle, in which case its place is taken up by the continuative compound formed by ' rahnā ' added to the Present Participle (vide 283). Its Preterite is the only exception to this rule, but even then, not being so elegant, it readily gives way to the continuative compound, as :—

He continued to come = *wuh āyā kiyā* (or *ātā rahā*).
He has been coming = *wuh ātā rahā hai* (not, *āyā kiyā hai*).
He had been coming = *wuh ātā rahā thā* (not *āyā kiyā thā*).
He $\frac{\text{might}}{\text{must}}$ have been coming = *wuh ātā rahā hogā* (not *āyā kiyā hogā*).

282. It must be noted that this compound denotes a complete action repeated each time quite distinct from an action perpetuated in continuation of what has been done before. The latter phase is expressed by the continuative compound (vide 283).

Vocabulary

To be inconvenienced (*ko*) *taklīf honā* تکلیف ہونا (کو)

Stroll, a pleasure excursion, sight-seeing. *sair* (f.) سیر

Instead of 1. *kī jagā* (in place of) کی جگہ 2. *ke badle* (in return for) کے بدلے

Cleanliness, sanitation *ṣafā,ī* صفائی

Fair (m.) *mela* میلہ

To keep guard at (*par*) *pahrā denā* (پر) پہرا دینا

Till quite lately *abhī abhī* ابھی ابھی

Populated *ābād* آباد

Population *ābādī* آبادی

To teach (reading and writing) *paṛhānā* پڑھانا

Something or other *kuchh na kuchh* کچھ نہ کچھ

Some one or other *ko ī na ko,ī* کوئی نہ کوئی

To annoy, to bother *diq karnā* دق کرنا

Beginning from *se lekar* سے لیکر

Food (f.) *khurāk* خوراک

To look after, To enquire about (*kī*) *khabar lenā* (کی) خبر لینا

Translation *tarjama* ترجمہ

To translate (*kā*) *tarjama karnā* (کا) ترجمہ کرنا

Innocent, without any fault. *begunāh* بیگناہ

Every year *sāl ke sāl* سال کے سال

Condemned good for nothing *raddī* ردی

Intoxication *nasha* نشہ

Intoxicated *nashe meṅ* نشے میں

To be intoxicated *nashe meṅ honā* نشے میں ہونا

Senses *hosh* ہوش

Point (fine) *nok* (f.) نوک

Leather *chamṛā* چمڑا

Patch (joint) *joṛ* جوڑ

Sole *talā* تلا

As, by way of *ke taur* کے طور

To be worn out (by friction) *ghisnā* گھسنا

Exercise 34.

1. If the train should come in time every day the travellers would not be inconvenienced. 2 When you propel

the boat exert your strength. 3. Don't get flurried over such trifles. 4. Have some exercise every day. 5. You should go out for a stroll every morning and evening. 6. If there is something wrong you should always report to me. 7. He will, in future, inspect the lines every week instead of every third day. 8. The train will, in future, leave here at 9-30 instead of at 9-15 a.m. 9. If you had not made a practice of lying you should not have been led to this result (this would not have been the result). 10. If you had thought of cleanliness you would not be ill. 11. Mohamadans, as a rule, do not drink. 12. Thousands of people join (go in) the fair. 13. He keeps guard at my bungalow. 14. My bearer brings (my) tea at 4 o'clock. 15. As a rule I go to the club at 5 and return from there at 7-30 p.m. 16. We used to practice musketry from 7 till 9 in the morning. 17. Till quite lately they used to live like savages (wild people). 18. In the beginning they used to treat all alike. 19. When this country was less populated everything used to be cheap. 20 He kept on speaking (for) an hour. 21. All the lamps continued to burn till morning. 22. The city was ablaze for two complete days.

EXERCISE 34(*a*).

(1) اگر تم هرروز صرف ایک گھنٹہ مجھکو پڑھا دیا کرو تو کافي ہے - (2) یہ دوا تین دفعہ دن میں پیا کرو - (3) شام کو دو چار میل سیر کیا کرو - (4) آپ تھوڑي تھوڑي بات پر ناراض نہ ہو جایا کریں - (5) تم اسقدر شراب نہ پیا کرو - (6) هرروز وقت پر حاضر ہو جایا کرو - (7) اپنا کام دل لگاکر کیا کرو - (8) بڑوں کے سامنے اسطرح نہ بولا کرو - (9) آپ هر روز کچھہ نہ کچھہ ترجمہ کیا کریں - (10) جو کچھہ وہ کہے کان لگا کر سن لیا کرو -

(11) کسیکي چغلي نه کهایا کرو - (12) نه کسي کو گالي دیا کرو اور نه کسي سے لڑا کرو - (13) شست باندهکر گولي چلایا کرو - (14) بندوق سیدهي رکها کرو - (15) هر وقت همکو دق نکیا کرو - (16) سرکار آج سے لیکر سب سپاهیوں کو خوراک (or راشن) مفت دیا کریگي - (17) هم تمکو مهینے کے مهینے تنخواه دیدیا کرینگے - (18) همارا اردلي هر تیسرے دن تمهاري خبر لیجایا کریگا - (19) اگر تم هرروز ورزش کیا کرتے تو ایسے کمزور نه هوتے - (20) وه اس غریب کو بیگناه مارا کرتا هے - (21) هم سال کے سال ردي مال نیلام کر دیا کرتے هیں - (22) هفتے میں کتني دفعه چاندماري هوا کرتي هے - (23) وه اتنا نشے میں هو جایا کرتا تها که هوش تک نه رهتي تهي - (24) وه رنگروٹوں کو چاندماري سکهایا کرتا تها - (25) جب میں اُس سے روپیه مانگا کرتا تها تو وه کوئي نه کوئي بهانه کر دیا کرتا تها - (26) رات کے دو بجے تک تماشا هوا کیا - (27) وه پورے تین گهنٹے دریا میں تیرا کیا *

Miscellaneous Colloquial Sentences.

I want a pair of brown boots made for me.	*hamko ek joṛā bādāmī būṭ banādo.*
Have you got leather of this kind ?	*tumhāre pās is qism kā chamṛā hai ?*
How long will you take to make it ?	*kitnī der meṅ banā doge ?*
I want it on Saturday evening.	*hamko sanīchar kī shām ko chāhiye.*
Can't you make it by then ?	*tab tak nahīṅ banā sakte ?*

All right, take the measurement of my foot.
achchhā, hamāre pā,oṅ kā nāp lelo.

Take this boot as a pattern.
yih būṭ namūne ke ṭaur lejā,o.

Take care you don't make it too tight.
ḳhabardār bahut tang na banānā.

I want it a bit loose at the toes.
paṅje ẓarā khule hoṅ.

Look here, put a half sole on this shoes.
dekho, is par hāf-sol lagādo.

The heel of this has worn out on one side, put a new one on.
iskī eṛī ek ṭaraf se ghisga,ī hai, na,ī lagādo.

What will you charge for this ?
iskā kyā loge ?

Oh, it is too much, can't you make it for 15 rupees ?
o, yih bahut ziyādah hai, paṅdrah rupaī meṅ nahīṅ banā sakte ?

Yes, leather is dear enough but not so dear as you make it to be.
hāṅ beshak chamṛā mahiṅgā hai lekin itnā nahīṅ jitnā tum batāte ho.

All right I shall pay you twenty provided it is done to my satisfaction.
achchhā agar hamko pasand āgiā to ham tumko bīs rupai dedeṅge.

Put a rubber sole on it.
is par rabaṛ kā talā lagādo.

The tennis shoes fit me all right but the black ones are too tight at the toes.
beshak tenis kī jūtī ṭhīk āti hai lekin kāle būṭ ke paṅje bahut taṅg haiṅ.

This requires certain repairs.
is kī ka,ī jaghen marammat honewālī haiṅ.

Put a patch on here.
is jaga ek joṛ lagādo,

This is not English leather, it is country leather.
yih walāyatī chamṛā nahīṅ desī hai.

Its point is too fine and pinches at the little toe.	*iskī nok bahut patlī hai aur chhoṭi uṅglī ke pās dabātā hai.*

Lesson XXXIII.

Compound Verbs (*Contd.*).

(*xi*) *Continuative and Progressive* (to continue to do or to go on doing).

283. رهنا 'rahnā' (to remain. to continue) added to the Present Participle expresses continuation, with or without progress while جانا 'jānā' (to go) similarly added expresses progress, i.e. continuation attended *with* progress. Both of these compounds are regularly conjugated, the Participle agreeing with its subject throughout. Neither of them takes 'ne.'

Examples :—

لکهتا رهنا *likhtā rahnā* = to continue to write (with or without progress).

لکهتا جانا *likhtā jānā* = to go on writing (with progress).

پڑهتا رهنا *paṛhtā rahnā* = to continue to read (with or without progress).

پڑهتا جانا *paṛhtā jānā* = to go on reading (with progress).

کم هوتا رهنا (or جانا) *kam hotā rahnā* (or *jānā*) = to go on decreasing, becoming less and less.

خراب هوتا رهنا (or جانا) *kẖarāb hotā rahnā* (or *jānā*) = to be getting worse and worse.

Remark.—'Jānā' is naturally preferred to 'rahnā' to express progress, which may be positive or negative.

If you continue to play like this you will learn nothing = *agar tum is ṭaraḥ khelte rahoge to kuchh nahīṅ sīkhoge.*

If you go on reading this book it will be finished one day = *agar tum is kitāb ko paṛhte jā,oge* (not so good ' *rahoge* ') *to ek din ḵhatam hojā,egī.*

Go on repeating these two paragraphs = *yih do pairāgrāf paṛhte raho* (no progress).

Go on reading this book from one end to the other = *yih kitāb ek sire se dūsre sire tak paṛhte jā,o.*

I shall be playing till 6 p.m. = *ham shām ke chhe baje tak khelte raheṅge.*

We shall continue to advance as far as Baghdad = *ham Baghdād tak āge baṛhte jā,eṅge* [1] (not, *raheṅge*).

If you had kept awake you would have seen the whole show = *agar tum jāgte* [2] *rahte to sab tamāsha dekhte.*

If you had gone on reading the book it would have been finished by now = *agar tum wuh kitāb paṛhte jāte to āj tak ḵhatam hojātī.*

He keeps on reading something or other = *wuh kuchh na kuchh paṛhtā rahtā hai.*

He is realizing more and more every day that to make any further attempt will be futile = *wuh din ba din samajhtā jātā hai ki ziādah koshish karnā befāi,da hogā.*

He would (used to) keep awake till as late as midnight = *wuh ādhī ādhī* [3] *rat tak jāgtī rahtā thā.*

We were gradually realizing = *ham samajhte jāte the.*

We kept on guarding the place for three hours = *ham wahāṅ tīn ghaṅṭe pahrā dete rahe.*

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[1] Since the verb necessarily denotes progress ' jānā ' naturally sounds much better, to say the least.

[2] There can be only continuation and no progress in ' keeping awake.' Hence ' rahnā ' must be used.

[3] Repetition here denotes ' intensity ' or ' frequence.'

We kept on advancing as far as Baghdad = *ham Baghdād tak āge baṛhte gaye.*

I have been playing = *maiṅ kheltā rahā hūṅ.*

I have been dictating and he has been writing (what I said) = *maiṅ boltā giyā hūṅ aur wuh likhtā giyā hai.*

I had been playing = *maiṅ kheltā rahā thā.*

I had been (or went on) dictating and he had been (or went on) writing (what I said) = *maiṅ boltā giyā thā aur wuh likhtā giyā thā.*

NOTE.—(*a*) Two progressive compounds in 'jānā' imply connection between the two actions whilst two continuatives in 'rahnā' may indicate independence, as :—

Jo jo wuh pūchhtā giyā (not so good 'rahā') *maiṅ jawāb detā giyā* (not so good 'rahā') = I kept on answering whatever he asked.

Wuh pahrā detā rahā aur maiṅ khānā pakātā rahā = He kept guard whilst I went on cooking my food.

(*b*) 'Jānā' must be used with 'joṅ joṅ' ('as,' of progress), as :—

His strength increased as he got better and better = *joṅ joṅ wuh achchhā hotā giyā ṭāqat baṛhtī gayī.*

284. The compound in 'jānā' also expresses 'to be doing a thing as one goes or goes along,' in which case 'jānā' gives place to 'ānā' according to the direction of movement, as :—

He is going along laughing = *wuh hanstā jātā hai.*

He is coming along laughing = *wuh hanstā ātā hai.*

He was writing a letter when he went away = *wuh chiṭṭhī likhtā giyā hai.*

285. 'Jātā rahnā' (to continue to go) is idiomatically used to express 'to be lost,' 'to disappear.' The root idea probably is that nothing is ever lost in the sense of complete extinction. What is lost or disappears is actually changing hands or places, i.e. 'continues to go from one place to another.'

His book has been lost (i.e. he has lost his book) = *uskī kitāb jātī rahī hai.*

286. 'Ātā rahā' is occasionally idiomatically used to express 'fell down,' as :—

Wuh zamīn par ātā rahā = he fell on the ground.

Vocabulary.

English *aṅgrezī*[1] انگريزي

Englishman *aṅgrez* انگريز

Ordinary *ma'mūlī* معمولي

Extraordinary { 1. *ghair ma'mūlī* غير معمولي ; 2. *'ajīb* (strange) عجيب }

End (of anything material) *sirā* سرا

End (time, etc.) *ākhir* آخر

Railway line *rel kī saṛak* ريل کي سڑک

To suffer trouble *taklīf uṭhānā* تکليف اٹھانا

For the sake of, Out of regard for. *kī khāṭir* کي خاطر

Disorder, Unrest. { 1. *bad amnī* بد امني ; 2. *be chainī* بے چيني }

To spread (intr.) *phailnā* پھيلنا

To spread (tr.) *phailānā* پھيلانا

Province *ṣūba* صوبہ

Peace and order *āman chain* امن چين

To play the fool with, To chafe, To disturb. (*ko*) *chheṛnā* (کو) چھيڑنا

Slowly, gently or gradually *āhistā āhistā* آهسته آهسته

By degrees { 1. *rafta rafta* رفته رفته ; 2. *hote hote* هوتے هوتے }

Insect, worm *kīṛā* کيڑا

To be insect or worm-eaten (*ko*) *kiṛā lagnā* (کو) کيڑا لگنا

Without a break, Continuously. { 1. *lagātar* لگاتار ; 2. *barābar* برابر }

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[1] *Walāyatī* = English or foreign. English language = *aṅgrezī* (not, *walāyatī*) *zubān.*

Nothing but water *pānī hī* [1] *pānī* پاني هي پاني

In this very way *isī ṭaraḥ* اسيطرح

Lesson *sabaq* سبق

Cane { 1. *bed* (m.) بيد ; 2. *baiṅt* (f.) بينت

To cause to rain *barsānā* برسانا

Confusion, muddle (f.) *gaṛbaṛ* گڑبڑ

So (much) { 1. *itnā* اتنا ; 2. *is qadar* إسقدر

Thin (animate beings) *dublā* دبلا

Of cheerful disposition *khush bāsh* خوش باش

To find fault (with) (*meṅ*) *nuqṣ nikālnā* (ميں) نقص نكالنا

Monthly *māhwār* ماهوار

Space of time (long) { 1. *muddat* (f.) مدت ; 2. *'arṣa* (m.) عرصه

To decline (as day, etc.) *ḍhalnā* ڈهلنا

As (of progress) *joṅ joṅ* جوں جوں

So (of progress) *toṅ toṅ* توں توں

Sheet (f.) *chādar* چادر

Pillow *takya* تكيه

Pillow cover *takye kā ghilāf* تكيے كا غلاف

Dust storm *āṅdhī* آندهي

Mosquito *machchhar* مچهر

Mosquito-curtain *masahrī* مسهري

To fold *tah karnā* ته كرنا

Camphor *kāfūr* كافور

Exercise 35.

1. If you continue to learn this work you will become a very efficient soldier one day. 2. If you will go on saving a little every month you will not have to borrow for extraordinary expenses. 3. Continue to attend the office, till the end of this month. 4. Go on spending money from your own pocket and let me have a bill on the first of the next month. 5. I shall continue to send reinforcements. 6. They will go on making a railway line in the rear as we advance. 7. How long will this man

[1] 'Hī' between a word repeated = nothing but.

continue to supply firewood for the regiment? 8. If you go on killing game like this there will be no animal left in the forest before long. 9. If he had continued to work hard he would have succeeded. 10. Only if the bugler had kept on blowing his bugle. 11. Only if the gunners had gone on firing. 12. He is always incurring losses. 13. He is always suffering troubles for the sake of others. 14. He keeps on writing witnesses' statements in Urdu while I record them in English. 15. They were always complaining. 16. The Colonel always used to encourage us. 17. I continued my efforts for six months. 18. Gradually the disease abated. 19. By degrees the disorder spread in the whole province. 20. Gradually peace and order settled in the country. 21. As his health grew worse and worse his strength waned. 22. Who has been playing the fool with my watch? 23. I have lost my silk handkerchief. 24. He has lost his walking stick.

Exercise 35(*a*).

(1) اگر هفته بهر لگاتار بارش هوتي رهي تو يهان پاني هي پاني هو جائيگا - (2) اگر لوگ اسيطرح بيماري سے مرتے رهے تو ايک دن شهر خالي هوجائيگا - (3) اگر يه لوگ سال بهر اور اسيطرح لڑتے رهے تو يورپ ميں کوئي جوان آدمي نظر نه آئيگا - (4) هماري واپسي تک ٹهيرے[1] رهو - (5) شام کے سات بجے تک کام کرتے رهو - (6) آگے بڑهتے جاؤ - (7) آهسته آهسته پيچهے هٹتے جاؤ - (8) ايک ايک کرکے گاڑي ميں سوار هوتے جاؤ - (9) يه رنگروٹ کب تک چاندماري کرتے رهينگے -

[1] *Ṭhairā* (not, *ṭhairtā*) *rahnā* = to continue to wait or to stay, to wait or to stay on.

(10) جب تک لڑائي رهيگي تب تک بهرتي هوتي رهيگي - (11) اگر هم اسيطرح گولے برسا تے رهے تو آخر قلعے والے هار مان لينگے - (12) اگر تم جهنڈي کا کام سيکهتے رهتے تو تمهارے واسطے اچها هوتا - (13) اگر تم فير کرتے رهتے تو دشمن تمهارے نزديک نه آسکتے - (14) اگر تم هر روز کي آمدني اور خرچ لکهتے جاتے تو گڑبڑ نهوتي - (15) وه دن بدن مجهسے ناراض هوتا جاتا هے - (16) تم کيوں اسقدر دبلے هوتے جاتے هو؟ - (17) وه خوش باش آدمي هے دن بهر هنستا رهتا هے - (18) تم کيوں کوئي نه کوئي شرارت کرتے رهتے هو؟ - (19) وه تمام دن نوکروں کو مارتا رهتا هے - (20) وه هروقت خدا کو ياد کرتا رهتا هے - (21) وه کچهه نه کچهه نقص نکالتا رهتا هے - (22) ميرا پاؤں سوجتا جاتا هے - (23) وه لمپ جلاتا جاتا تها ميں بجهاتا جاتا تها - (24) همارا گهوڑا پورا ايک گهنٹه دوڑتا رها آخر تهک گيا - (25) جب تک هم لام پر رهے سرکار بهتا ديتي رهي - (26) هم مورچے کهودتے رهے اور وه گوليان چلاتے رهے - (27) هم تين مهينے کشمير کے پهاڑوں ميں شکار کرتے رهے - (28) وه لفافے بند کرتا گيا اور ميں ٹکٹ لگاتا گيا - (29) تم اب تک کيا کرتے رهے هو ؟ - (30) اسکي آنکهيں بهت لال هيں شايد روتا رها هے - (31) کچهه عرصه ميں پچاس روپے ماهوار کے حساب سے تنخواه ليتا رها - (32) جوں جوں دن ڈهلتا گيا ٹهنڈ هوتي گئي - (33) جوں جوں مدد آتي گئي توں توں همارے دل بڑهتے گئے *

Miscellaneous Colloquial Sentences.

Change the sheet and the pillow-cover.	*chādar aur takye kā ghilāf badaldo.*
The dust-storm is coming, close all the doors.	*āṅdhī ā rahī hai sab darwāze baṅd kardo.*
This room is full of mosquitoes.	*is kamre meṅ beshumār machchhar haiṅ.*
Put the mosquito-curtain on the bed.	*masahrī lagādo.*
Fold this.	*ısko tah karo.*
It is very badly folded.	*iskī tah bahut kharāb hai.*
Put all the warm clothing in the sun.	*sab garm kapṛe dhūp meṅ ḍālo.*
Put a little napthaline or camphor in each fold.	*thoṛā thoṛā nafṭalīn yā kāfūr har ek tah meṅ rakhdo.*
Or the insects will damage them.	*nahīṅ to kiṛā lagjā,egā.*
You are getting very slack.	*tum bahut sust* (or, *ḍhīle*) *hote jāte ho.*
I shall have to dismiss you if you don't improve.	*agar tum achchhī ṭarah kām nahīṅ karoge to ham tumko mauqūf kār deṅge.*
Put this back in the wardrobe.	*yih almārī meṅ wāpis rakhdo.*
What have you done with the money I gave you yesterday ?	*jo rupaya ham ne tum ko kal diyā thā usko kyā kiyā ?*
What is the date to-day ?	*āj kyā* (or *kaunsī*) *tārīkh hai ?*
What is the day to-day ?	*āj kyā* (or *kaunsā*) *din hai ?*
I have dropped my handkerchief somewhere.	*hamārā rūmal kahīṅ gir gayā hai.*

I have (unintentionally) left my cane in the office, send some one to fetch it. — *hamāra bed daftar meṅ rahgayā hai kisī ko bhejdo ki jākar le ā,e.*

Go and see if the dog is in the mess or in the office. — *jākar dekho ki kuttā miskot meṅ hai yā daftar meṅ.*

Lesson XXXIV.

Compound Verbs (*Concluded*).

(*xii*) *Extra-Intensive.*

287. A variety of very strong intensives, which we have ventured to call extra-intensive, is formed by adding (*i*) جانا *jānā* (to go), (*ii*) پڑنا *paṛnā* (to fall or befall), (*iii*) دینا *denā* (to give), (*iv*) لینا *lenā* (to take) and ڈالنا *ḍālnā* (to cast off) to the Past Participle of another verb. They denote earnestness, vigour, persistence, rapidity, imminence and continuity according to the context. If the Participle is intransitive it agrees with the subject but in case it is transitive it invariably appears in its inflected form, ending in 'e.'

It must be noted that this construction is admissible in such tenses only as are formed from the root and the Present Participle. Hence 'ne' cannot be used with them.

Examples:—

The wall is threatening to fall = *diwār girī jātī hai* (or, *girī paṛtī hai*).

The ice is fast melting = *barf piglī jātī hai.*

Go on busily reading the book = *yih kitāb paṛhe jā,o.*

Go on learning it assiduously = *dil lagākar sīkhe jā,o.*

I shall bring tea from the mess in no time, Sir = *ḥuzūr maiṅ chā abhī lā,e detā hūṅ.*

I shall close all the doors in no time, Sir = *maiṅ abhī sab darwāze band kiye letā hūṅ.*

Just wait for a minute please, I shall have finished my meal in no time = *āp ẓarā ṭhaireṅ maiṅ ek minit meṅ khānā khā,e letā hūṅ.*

Now this city looks to me as if it is bent on biting me to pieces = *ab yih shahr mujhe kāṭe* $\frac{khātā}{ḍāltā}$ *hai.*

The heat there drove one mad = *wahāṅ kī garmī hosh uṛā,e detī thī.*

288. 'Jānā,' so used, is, however, susceptible of other significations as well, as :—

Isko kiye jā,o = (*i*) go on doing this vigorously.
(*ii*) have it done before you go.
(*iii*) go on doing it vigorously as you go.

Remark.—In the case of verbs implying motion from one place to another it interchanges with 'ānā' according to direction, as :—

دوڑا جانا *dauṛā jānā* = to go to a place at a rapid run and willingly.

دوڑا آنا *dauṛā ānā* = to come to a place at a rapid run and willingly.

چلا جانا *chalā jānā* = to go away.

چلا آنا *chalā ānā* = to come away.

289. These compounds, like the other Intensives (vide 243) require congruity of action between the two verbs, thus united.

Compound Verbs summarised.

290. To refresh the reader's memory we give below summary of the compound verbs :—

Name.	Signification.	Formation.	Remarks.
1. Nominal.	Transitive or Intransitive according to the nature of the verb	A verb added to (*i*) noun, (*ii*) adjective, (*iii*) adverb or postposition, etc.	Some of them take certain postpositions according to construction.
2. Intensive.	Vide 240.	Root + 'denā,' 'lenā,' 'jānā,' 'ḍālnā,' etc.	Not used in the negative, with few exceptions.
3. Potential.	To be able, can.	Root + 'saknā.'	Do not take 'ne.'
4. Completive.	To finish, to have done.	Root + 'chuknā.'	
5. Inceptive.	To begin.	Inflected Infinitive + 'lagnā.'	
6. Permissive	To let, to allow.	Inflected Infinitive + 'denā.'	Takes 'ne'.
7. Acquisitive.	To be let alone, to be allowed	Inflected Infinitive + 'pānā.'	Does not take 'ne'.
8. Desiderative.	1. To wish, to want.	Infinitive + 'chāhnā.'	Takes 'ne'.
	2. To be about to.	Past Participle + 'chāhnā.'	Does not take 'ne'.
	3. Should, ought to	Infinitive + 'chāhīye.'	Subject in the Dative (i.e. with 'ko').
	4. Should have, ought to have.	Infinitive + 'chāhīye thā.'	
9. Compulsive.	To have to do, etc.	Infinitive + 'honā' or 'paṛnā.'	Does not take 'ne'. Subject in the Dative.

Name.	Signification.	Formation.	Remarks.
10. Habitual or Frequentative.	To do a thing habitually or repeatedly.	Past Participle + 'karnā.'	
11. Continuative or Progressive.	To continue or go on doing a thing.	Present Participle + 'rahnā' or 'jānā.'	Do not take 'ne'.
12. Extra-Intensive.	Vigour, rapidity, etc.	Past Participle + 'denā,' 'lenā,' 'jānā,' etc.	

Vocabulary.

Praise (f.) *ta'rīf* تعريف

To praise (*kī*) *ta'rīf karnā* (كي) تعريف كرنا

Estate (f.) *jā,idād* جائداد

Danger *kẖaṭra* خطره

For the present { 1. *abhī* ابهي 2. *filḥāl* في الحال

Possession *qabẓa* قبضه

Married (man) *qabīldār* قبيلدار

Respect { 1. *'izzat* (honor) (f.) عزت 2. *adab* (respect) (m.) ادب

To respect { 1. (*kī*) *'izzat karnā* (كي) عزت كرنا 2. (*kā*) *adab karnā* (كا) ادب كرنا

To take possession of (*par*) *qabẓa karnā* (پر) قبضه كرنا

Family quarters *qabīldāroṅ ke ghar* قبيلداروں كے گهر

To apologise (*se*) *mu'afī māṅgnā* (سے) معافي مانگنا

Discussion, argument (f.) *baḥṣ* بحث

To discuss, to argue *baḥṣ karnā* بحث كرنا

A second { 1. *pal* پل 2. *laḥẓa* لحظه

Examination *imtiḥān* امتحان

Dead *murda* مرده

To bury *dafn karnā* دفن كرنا

Idiot *aḥmaq* احمق

To fall on (to attack) (*par*) *ā paṛnā*	سینا *sīnā* To sew
(پر) آ پڑنا	هله گله تولي *hala gula ṭolī* Fatigue party
سادہ *sādah* Simple, plain	گھنٹي *ghaṅṭī* Bell (ringing)
پهل *phal* Blade, fruit	پڑوسي *paṛosī* 1. Neighbour
درخواست *darkẖwāst* Petition, request (f.)	همسایہ *hamsāya* 2.
(*kī*) *darkẖwāst karnā* To request (for)	(*kī*) *madad karnā* To help
(کي) درخواست کرنا	(کي) مدد کرنا

Exercise 36.

1. Everybody praised his bravery. 2. He has sold all his estate. 3. Cut off his head. 4. Can you understand him (his words)? 5. When they had reaped (cut) their crops. 6. We had already defeated them. 7. Seeing the danger they began to retreat. 8. Let him stay in this room for the present. 9. Why did you let him go? 10. No one should be allowed to leave his post. 11. We had hardly issued from the fort when the enemy's cavalry charged and took possession of the gate. 12. Do you want to stay here or go back to your own regiment? 13. He wanted to send them to support the left flank. 14. You should always respect your elders. 15. But you ought not to have gone to the family quarters. 16. He had to give in. 17. You will have to apologize. 18. They always wear their uniforms on the parade. 19. He continued to argue for two hours. 20. The disease gradually abated till (at last) it disappeared. 21. I shall explain everything to him in a second.

Exercise 36(*a*).

(1) هم نے اپنے سب مردوں کو درختوں کے ایک جهنڈ کے پاس دفن کردیا - (2) آخر جرمنوں نے ریگا پر قبضہ کر لیا -

(3) جب قواعد سیکھہ لوگے تو چاندماري شروع کر دینا - (4) جب هم سب طرف سے گھر گئے تو هتیار ڈالدینے پڑے - (5) وہ سب ایکدم حملہ کر کے هم پر آپڑے - (6) اُس نے سب دشمنوں کو ایک ایک کرکے مار ڈالا - (7) هم نے بہت کوشش کي مگر اُنکي لائین توڑ نہ سکے - (8) وہ ایسا احمق هے کہ سادہ سے سادہ بات سمجھہ نہیں سکتا - (9) جب سنگین کا پھل ٹوٹ گیا تو وہ کیا کر سکتا تھا ؟ - (10) جب هم آدھا ملک فتح کرچکے تو دشمن نے صلح کي درخواست کي - (11) جب سب کپڑے سي چکو تو همارے بنگلے پر بھیجدینا - (12) جاکر دیکھو کہ صاحب کاغذوں پر دستخط کرچکے هیں یا نہیں ؟ - (13) هلے گلے والے گاڑیوں پر سامان لادنے لگے هیں یا نہیں ؟ - (14) جب میں بیماروں کو دیکھنے لگونگا تو تمکو بلوا لونگا - (15) اجازت بغیر کسي کو وهاں جانے نہیں دیتے - (16) انہیں کام کرنے دو - (17) خبردار تمکو دشمن دیکھنے نہ پائے - (18) هم ابھي مسکوٹ کے کپڑے پہننے نہ پائے تھے کہ کھانے کي گھنٹي بجگئي - (19) هم شام سے پہلے پہلے وهاں پہونچنا چاهتے هیں - (20) اسنے همکو دھوکا دینا چاها تھا مگر کامیاب نہوا - (21) هر شخص کو اپنے همسایوں کي مدد کرني چاهیئے - (22) تمکو گھبرانا نہیں چاهیئے تھا - (23) چونکہ بائیسکل میں پنکچر هو گیا تھا مجھے پیدل آنا پڑا - (24) تمکو یہ مکان خالي کرنا پڑیگا (or هوگا) - (25) اگلے هفتے مجھکو امتحان میں جانا هے - (26) پچھلے هفتے مجھکو امتحان میں جانا تھا مگر بیمار هو گیا - (27) دانا آدمی اسطرح نہیں

کیا کرتے - (28) تم هروقت لڑتے جهگڑتے رهتے هو - (29) علاج
نه کرنے سے بیماري بڑهتي گئي - (30) میں ابهي پوچهے آتا هوں -
(31) دشمن کي فوج بڑهي چلي آتي هے *

Miscellaneous Colloquial Sentences.

Ring the bell.	*ghaṅṭī bajā,o.*
Can you arrange for a shikari ?	*shikārī mil jā,egā ?*
Are you well acquainted with this part of the country ?	*is ilāqe ko <u>kh</u>ūb jānte ho ?*
Is there plenty of shooting there ?	*wahāṅ bahut shikār miltā hai ?*
Is there any shooting to be had near here ?	*is jagā ke ās pās kuchh shikār mil saktā hai ?*
There are many water-fowls in that jhīl.	*us jhīl meṅ bahut mur<u>gh</u>ābīāṅ haiṅ.*
Are there any quails to be had here ?	*yahāṅ baṭer mil sakte haiṅ ?*
There is any number of ducks and partridges in this neighbourhood.	*is jaga ke ās pās beshumār ba<u>ṭ</u><u>kh</u>eṅ aur tītar haiṅ.*
We killed two ducks and one snipe.	*ham ne do ba<u>ṭ</u><u>kh</u>eṅ aur ek chāhā mārā.*
I shall take my hounds with me.	*ham shikārī kutte sāth lejā,eṅge.*
Last time we killed two hares.	*pichhli daf'a ham ne do <u>kh</u>argosh māre the.*
I shall go out fishing next week.	*ham agle hafte machhlī ke shikār ko jā,eṅge.*
Is there any large game to be had here ?	*yahāṅ baṛā shikār mil saktā hai ?*

There is no big game here but there is no lack of small game. — *yahāṅ baṛā shikār ko,ī nahīṅ lekin chhotā shikār bahut hai.*

Make arrangements for at least one dozen coolies. — *kam se kam bārah qulīyoṅ kā baṅdobast karo.*

Take care you don't use any violence. — *k̲habardār, zabardastī mat karo.*

Lesson XXXV.

Passive Voice.

291. The Passive is formed by adding 'jānā' (to go) to the Past Participle of a transitive verb; the whole compound agrees with its grammatical subject, provided it is not in the dative, as:—

کیا جانا *kiyā jānā* = to be done (from 'karnā,' to do).

لکھا جانا *likhā jānā* = to be written (from 'likhnā,' to write).

مارا جانا *mārā jānā* = to be killed (from 'mārnā,' to beat, to kill).

بھیجا جانا *bhejā jānā* = to be sent (from 'bhejnā' to send).

دیا جانا *diyā jānā* = to be given (from 'denā,' to give).

It will be all right if a telegram is sent = *agar tār bhejā jā,e to achchhā hogā.*

Lest he should be killed = *aisā na ho ki wuh mārā jā,e.*

Let him be called back = *usko wāpis bulāyā jā,e.*

It will be seen to-morrow = *kal dekhā jā,egā.*

If the bridge had not been made we could not have crossed (the river) = *agar pul na banāyā jātā to ham pār na jā sakte.*

Which book is being read = *kaunsī kitab paṛhī jā rahī hai ?*

Only English is taught in this school = *is madrase meṅ ṣirf aṅgrezī paṛhā,ī jātī hai.*

A house was being built in this place = *is jaga ek makān banwāyā*[1] *jā rahā thā.*

They were examined every year = *sāl ke sāl unkā imtiḥān liyā jātā thā.*

They were all summoned into the court = *wuh sab 'adālat meṅ bulwāye*[2] (or, *bulwā,e*) *gaye.*

All of them have been summoned = *wuh sab bulwāye gaye haiṅ.*

All of them had been summoned = *wuh sab bulwāye gaye the.*

NOTE.—The passive voice is not used in the Imperative of the Second Person.

292. Since the grammatical subject of a passive verb is logically its object it is often put in the dative, especially if it is a human being, in which case the verb is put in the Third Person, Masculine, Singular, as :—

They were sent on active service = *unko lām par bhejā gayā.*

The prisoners were summoned into the court = *qaidīoṅ ko 'adālat meṅ bulwāyā gayā.*

293. In case of two logical objects the verb always agrees with the direct one and the indirect one is generally put in the dative, unless the nature of the verb requires another postposition to follow it instead. This holds good in the case of such Nominal Compound Verbs also as recognise the noun subjoined to them as their direct object.

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[1] Causative of 'banānā.'

[2] Causative of 'bulānā.'

Examples :—

He will be given two rupees = *usko do rupai diye jāeṅge.*
(The verb agrees with 'rupees.')

This has been explained to him = *yih usko samjhāyā gayā hai.*
(Agrees with 'this.')

The village was set on fire = *gaoṅ ko āg lagāyī gayī.*
(Agrees with 'āg,' fire, f.)

We were attacked from all round = *ham par chāroṅ ṭaraf se ḥamla kiyā gayā.*
(Agrees with 'ḥamla,' attack, m.)

At last the fort was besieged = *ākhir qil'e ke gird gherā ḍālā gayā.*
(Agrees with 'gherā,' siege, m.)

He was married to a princess = *ek shāhzādī ke sāth uskī shādī kī gayī.*
(Agrees with 'shādī,' marriage, f.)

294. The Passive Voice is, however, very rarely used in Hindustani. If the doer is known or can be guessed from the context the construction is almost always active, as :—

The letter was written by me (= I wrote the letter) = *maiṅ ne chiṭṭhī likhī.*

Eventually he was arrested by the police (= eventually the police arrested him) = *ākhir pulīs ne usko pakaṛliyā.*

It is said (= they or people say) = *kahte haiṅ.*

Occasionally, however, the passive construction is met with, when the subordinate (not the principal) doer is known, in which case the doer is followed by 'ke hāth se' (by the hand of) or by 'se' (by). This is mainly used in the case of Causative Verbs, as :—

The tents were got pitched by the coolies = *qulīoṅ se* (or *ke hāth se*) *tambū lagwāye gaye.*

NOTE.—The person who got the coolies to pitch the tents is understood and the coolies appear in the character of so many instruments or subordinate doers.

295. If the action lacks purpose or is the outcome of circumstances over which the doer has no control the construction is generally intransitive, as :—

He was ruined through no fault of his = *wuh begunāh barbād hogayā* (not *barbād kiyā gayā*).

By chance it was discovered = *ittifāqan ma'lūm hū,ā* (not *ma'lūm kiyā gayā*).

The door was blown open by the wind = *hawā se darwazā khulgayā* (not *kholā gayā*).

296. When the action is the outcome of deliberate purpose and the doer is not known or it is considered undesirable to divulge his or her identity, the passive is used, but the intransitive construction might do equally well, as :—

This building was made in the fifteenth century = *yih makān paṅdrahwīṅ ṣadī meṅ banāyā gayā thā* (or *banā thā*).

This acknowledgment was written at his own request = *yih rasīd k̲hud uske kahne se likhī gayī thī.*

297. The Passive is sometimes used for the Potential 'saknā' (to be able, etc.). The subject in this case is put in the Ablative, i.e., with 'se' after it.

Examples :—

I will do it if I can = (*i*) *agar mujh se kiyā jā,e to kardūṅ.* (*ii*) *agar mujh se kiyā jā,egā to kar dūṅgā.*

I would have done it if I could = *agar mujh se kiyā jātā to kar detā.*

Will he be able to do it ? = *kyā us se yih kām kiyā jā,egā ?*

I cannot do this = *mujh se yih nahīṅ kiyā jātā* (*hai*).

I could not do this = (*i*) *mujh se yih kiyā na jātā thā.*
(*ii*) *mujh se yih kiyā na gayā.*

REMARK. —This construction is chiefly used in the negative. When it occurs affirmatively it is either conditional or interrogative.

298. What is peculiar about this potential use of the Passive is that it extends to intransitive verbs as well, as :—

I cannot walk = *mujh se chalā nahīṅ jātā.*

I could not come = *mujh se āyā na gayā.*

You will not be able to run = *tum se dauṛā na jā,egā.*

One cannot combat against fate = *qismat se laṛā nahīṅ jātā.*

299. Allied to the potential signification are :—

(*i*) to dare or to be bold enough to,

(*ii*) to withstand, or to bear,

for which this construction is occasionally used, as :—

I durst not go before him = *mujh se uske sāmne jāyā na gayā.*

I could not restrain myself = *mujh se rahā na giyā.*

I could not bear to see this state of his = *mujh se uskī yih ḥālat dekhī na gayī.*

300. The Potential Passive of intransitive verbs is often expressed by the simple intransitive verbs as well, as :—

I cannot lift this = *mujh se yih nahīṅ uṭhtā* (instead of ' uṭhāyā jātā ').

301. Before we close this lesson we would like to add to it a paradigm of the conjugation of a Passive Verb :—

Infinitive, *dekhā jānā* = to be seen.

Root, *dekhā jā.*

Present Participle, *dekhā jātā* = being seen.
Past Participle, *dekhā gayā* = been seen.
The Agent
The Conjunctive Participle } not in use.
The Adverbial Participle

Principal Tenses.

(*ii*) Imperative. Not used.

(*ii*) Present Subjunctive.

I may be seen, etc.

I. Maiṅ dekhā jā,ūṅ.	*ham dekhe jā,eṅ.*
II. Tū dekhā jā,e.	*tum dekhe jā,o.*
III. Wuh dekhā jā,e.	*wuh dekhe jā,eṅ.*

(*iii*) Future. I shall be seen, etc.

I. Maiṅ dekhā jā,ūṅgā.	*ham dekhe jā,eṅge.*
II. Tū dekhā jā,egā	*tum dekhe jā,oge.*
III. Wuh dekhā jā,egā.	*wuh dekhe jā,eṅge.*

(*iv*) Past conditional.

(If or would that) I had been seen, etc.

First Form :

I. Maiṅ dekhā jātā.	*ham dekhe jāte.*
II. Tū dekhā jātā.	*tum dekhe jāte.*
III. Wuh dekhā jātā.	*wuh dekhe jāte.*

Second Form :

I. Maiṅ dekhā gayā hotā	*ham dekhe gaye hote.*
II Tū ,, ,, ,,	*tum ,, ,, ,,*
III. Wuh ,, ,, ,,	*wuh ,, ,, ,,*

(*v*) Present (Indicative).

I am seen or I am being seen, etc.

Frequentative or Continuous :

I.	*Maiṅ dekhā jātā hūṅ.*	*ham dekhe jāte haiṅ.*
II.	*Tū* ,, ,, *hai.*	*tum* ,, ,, *ho.*
III.	*Wuh* ,, ,, *hai.*	*wuh* ,, ,, *haiṅ.*

Continuous (exclusively) :

I.	*Maiṅ dekhā jā rahā hūṅ.*	*ham dekhe jā rahe haiṅ.*
II.	*Tū* ,, ,, *hai.*	*tum* ,, ,, *ho.*
III.	*Wuh* ,, ,, *hai.*	*wuh* ,, ,, *haiṅ.*

(*vi*) Imperfect.

I was being seen, or I used to be seen, etc.

Frequentative or Continuous :

I.	*Maiṅ dekhā jātā thā.*	*ham dekhe jāte the.*
II.	*Tū* ,, ,, ,,	*tum* ,, ,, ,,
III.	*Wuh* ,, ,, ,,	*wuh* ,, ,, ,,

Continuous (exclusively) :

I.	*Maiṅ dekhā jā rahā thā.*	*ham dekhe jā rahe the.*
II.	*Tū* ,, ,, ,,	*tum* ,, ,, ,,
III.	*Wuh* ,, ,, ,,	*wuh* ,, ,, ,,

(*vii*) Preterite or Simple Past.

I was seen, etc.

I.	*Maiṅ dekhā gayā.*	*ham dekhe gaye.*
II.	*Tū* ,, ,,	*tum* ,, ,,
III.	*Wuh* ,, ,,	*wuh* ,, ,,

(*viii*) Perfect.

I have been seen, etc.

I.	*Maiṅ dekhā gayā hūṅ.*	*ham dekhe gaye haiṅ.*
II.	*Tū* ,, ,, *hai.*	*tum* ,, ,, *ho.*
III.	*Wuh* ,, ,, *hai.*	*wuh* ,, ,, *haiṅ*

(*ix*) Pluperfect.

I had been seen, etc.

I.	*Maiṅ dekhā gayā thā.*	*ham dekhe gaye the.*
II.	*Tū* ,, ,, ,,	*tum* ,, ,, ,,
III.	*Wuh* ,, ,, ,,	*wuh* ,, ,, ,,

Additional Tenses.

(*x*) Present Continuous Subjunctive.

(If) I am being seen, etc.

I.	*Maiṅ dekhā jātā hūṅ.*	*ham dekhe jāte hoṅ.*
II.	*Tū* ,, ,, *ho.*	*tum* ,, ,, *ho.*
III.	*Wuh* ,, ,, *ho.*	*wuh* ,, ,, *hoṅ.*

(*xi*) Past Continuous Subjunctive.

(If) I had been in the state of being seen, etc.

I.	*Maiṅ dekhā jātā hotā.*	*ham dekhe jāte hote.*
II.	*Tū* ,, ,, ,,	*tum* ,, ,, ,,
III.	*Wuh* ,, ,, ,,	*wuh* ,, ,, ,,

(*xii*) Perfect Subjunctive.

(If) I have been seen, etc.

I.	*Maiṅ dekhā gayā huṅ.*	*ham dekhe gaye hoṅ.*
II.	*Tū* ,, ,, *ho.*	*tum* ,, ,, *ho.*
III.	*Wuh* ,, ,, *ho.*	*wuh* ,, ,, *hoṅ.*

(*xiii*) Imperfect Futue.

I.	*Maiṅ dekhā jātā hūṅgā.*	*ham dekhe jāte hoṅge.*
II.	*Tū* ,, ,, *hogā.*	*tum* ,, ,, *hoge.*
III.	*Wuh* ,, ,, *hogā.*	*wuh* ,, ,, *hoṅge.*

(*xiv*) Perfect Future.

I $\frac{\text{shall}}{\text{may}}$ have been seen, etc.

I.	*Maiṅ dekhā gayā hūṅgā.*	*ham dekhe gaye hoṅge.*
II.	*Tū* ,, ,, *hogā.*	*tum* ,, ,, *hoge.*
III.	*Wuh* ,, ,, *hogā.*	*wuh* ,, ,, *hoṅge.*

NOTE.—(*i*) 'ā' for masc. singular; 'e' for masc. plural and 'ı' for feminine singular and plural, except when the Present and Past Participles happen to be the last members of a tense, in which case 'ıṅ' (instead of only 'ı') stands for fem. plural. (*ii*) First person plural (we) has no feminine declension except in the Panjab.

Vocabulary.

Dirty *ghalīẓ* غليظ
Altogether, in total *kul* كُل
White ant (f.) *dīmak* ديمک
To fell, to demolish *girānā* گرانا
To undertake (responsibility). 1. (*kī*) *zimmawārī uṭhānā* (كي) ذمّه واري اٹھانا 2. (*kā*) *bīṛā uṭhānā* (كا) بيڑا اٹھانا
To beat *pīṭnā* پيٹنا
Later on, subsequently *b'ad meṅ* بعد ميں
Revenue *mālya* مالیه
Tax, customs duty *maḥṣūl* محصول
To consult (a person) (*ke sāth*) *ṣalāh karnā* (كے ساتھه) صلاح كرنا
Reply prepaid telegram *jawābī tār* جوابي تار
Generally, as a rule (adverb), most (adj) *akṣar* اكثر
Poison *zahr* زهر
To undergo trouble *taklīf uṭhānā* تكليف اٹھانا
Saturated, dripping wet *tar-ba-tar* تربتر
To shoot dead *golī se mār ḍālnā* گولي سے مار ڈالنا
Rainy season (f.) *barsāt* برسات
On account of, overwhelmed with *ke māre* كے مارے
To shiver, to tremble *kaṅpnā* كانپنا
Hot wind (f.) *lū* لو
To blow (as wind) *chalnā* چلنا
Dust-storm *āṅdhī* آندهي
Closeness *umas* اُمس
Sweat, perspiration *pasīna* پسينه
To flow *bahnā* بهنا

Exercise 37.

1. It will be a grand thing if he is caught alive. 2. He will probably be called back. 3. He will be killed. 4. Altogether 30 tents will be pitched. 5. If these clothes had been occasionally put in the sun, they would not have been spoilt by white ants. 6. It would have been all right if we had been sent a month earlier. 7. They are given fifteen rupees extra allowance. 8. Where is all this

money being sent to ? 9. There was a time when he was considered a big man. 10. He was brought into the court. 11. All the rebels were shot dead. 12. He has been told this several times. 13. He had been fined ten rupees. 14. The letter is being written. 15. The boats are being made. 16. This wall will be felled. 17. He was mistaken for a spy. 18. Can't you speak the truth ? 19. You will not be able to undertake the responsibility. 20. We could not stay in that dirty place.

EXERCISE 37(*a*).

(1) اگر اس دریا پر پل بنوا دیا جائے تو بڑا آرام ہو جاے ؟ (2) یہ کاغذ کل پیش کئے جائیں - (3) اگر اسکو ایک دفع پیٹا جائے تو سیدھا ہو جائیگا - (4) یہ سب کچے مکان گرائے جائینگے - (5) قلعے کے گرد ایک گہری خندق کھودی جائیگی - (6) بعد میں تمسے پوچھا جائیگا - (7) اسکو بارہ روپے ماہوار دئے جاتے ہیں - (8) تمسے کتنا مالیہ لیا جاتا ہے ؟ - (9) اِس پر کیا محصول لیا جاتا ہے ؟ - (10) کیا لکھا جارہا ہے - (11) کیا صلاح کی جا رہی ہے - (12) پہلے سپاہی کو صرف چار روپے ماہوار پنشن دیجاتی تھی - (13) سب زخمی سپاہی ہسپتال میں لائے گئے - (14) ہم سبکو جہاز پر سوار کیا گیا - (15) سب کو جوابی تار بھیجے گئے - (16) اُس لام میں اکثر سپاہیوں کو تمغے دئے گئے تھے - (17) اِس دوکان کا کتنا کرایہ لیا جاتا ہے ؟ - (18) اِن دونوں کو کل کمان افسر صاحب کے سامنے پیش کیا گیا تھا یا نہیں ؟ - (19) جان بوجھکر زہر نہیں کھایا جاتا - (20) اُس سے ہلا نہیں جاتا - (21) تمسے یہ تکلیف اٹھائی نہ جائیگی *

Miscellaneous Colloquial Sentences.

It is fine weather to-day.	*āj mausim bahut achchhā hai.*
The sky is quite clear to-day.	*āj āsmān bilkul ṣāf hai.* [*hai.*
It is very cold to-day.	*āj bahut sardī* (or, *ṭhaṅḍ*)
It is very hot to-day.	*āj bahut garmī hai.*
When will the cold weather set in ?	*jāṛā kab shurū' hogā ?* [*hai.*
He is shivering with cold.	*wuh sardī ke māre kāṅp rahā*
It is very hot during the summer here.	*garmīoṅ meṅ yahāṅ baṛī garmī hotī hai.*
It is very cold during the winter here.	*jāṛe meṅ yahāṅ baṛī sardī hotī hai.*
It is getting cooler day by day.	*din ba din ṭhaṅḍ hotī jātī hai.*
I like cold weather.	*hamko to jāṛā pasaṅd hai.*
The sun is very strong.	*dhūp baṛī tez hai.*
When the hot wind blows.	*jab lū chaltī hai.*
It is very dusty to-day.	*āj baṛā gardā uṛ rahā hai.*
We shall have a dust-storm to-day.	*āj āṅdhī ā,egī.*
How long does the winter last ?	*jāṛā kitnī der rahtā hai ?*
It is very close to-day.	*āj baṛī umas hai.*
I am sweating like anything.	*hamāre badan se pasīna pānī kī ṭaraḥ bah* (or, *chal*) *rahā hai.*
All my clothes are wringing wet.	*hamāre sab kapṛe tar-ba-tar ho rahe haiṅ.*
When will the rains set in ?	*barsāt kab shurū' hogī ?*
Do you think it will rain ?	*tumhāre khayāl meṅ bārish hogī ?*

Lesson XXXIV.

Causal Verbs.

302. The Intransitive verbs are mostly primitive, i.e. they have an original form of their own. The Transitives are either primitive or derivative, i.e. derived from the primitives. These derivatives are also called 'causals,' and it is these with which we intend to deal in this lesson. Their construction is analogous with the few English transitive verbs derived from primitive intransitive verbs, as :—

'To fell'	from	'to fall.'
'To lay'	from	'to lie.'
'To raise,' 'to rouse'	from	'to rise.'
'To set'	from	'to sit.'
'To bait'	from	'to bite.'

303. Causals derived from primitive intransitive verbs mean in the first stage 'to do a thing' and in the second 'to get a thing done by some one else.' Those derived from primitive transitive verbs mean 'to help another to do a thing' or 'to get a thing done by or through some one else.' In either case the first stage is called 'First Causal' and their second stage the 'Second Causal.' They are formed as follows :—

(*i*) By inserting 'ā' and 'wā' between the root and the Infinitive termination 'nā', as :—

Primitive Intransitive or Transitive verb.	First Causal.	Second Causal.
اُٹھنا, *uṭhnā*, to get up, to rise.	اٹھانا *uṭhānā*, to lift up, to rouse, to carry.	اٹھوانا *uṭhwānā*, to help or to make one to lift up, etc.

Primitive Intransitive or Transitive verb.	First Causal.	Second Causal.
بننا *bannā*, to be made, to become.	بنانا *banānā*, to make.	بنوانا *banwānā*, to get or cause to be made by some one else.
بچنا *bachnā*, to be saved, to escape.	بچانا *bachānā*, to save.	بچوانا *bachwānā*, to help or to cause to save.
کرنا *karnā*, to do.	کرانا *karānā*, to help or to cause to be done.	کروانا *karwānā*, to help or to cause to be done.
لکھنا *likhnā*, to write.	لکھانا *likhānā* to dictate, to cause to write.	لکھوانا *likhwānā*, to dictate or to cause to write.
پڑھنا *paṛhnā*, to read.	پڑھانا *paṛhānā*, to help or to cause to read, to teach.	پڑھوانا *paṛhwānā*, to help or to cause to read.

(*a*) If the root is dissyllabic, both the syllables enclosing short vowels, the second vowel, if it is 'a' (short), is dropped in the case of the First Causal, as :—

چمکنا *chamaknā*, to glisten, to shine, etc.	چمکانا *chamkānā*, to make to glisten or shine.	چمکوانا *chamakwānā*, to get one to make a thing shine.
لٹکنا *laṭaknā*, to hang, to be suspended.	لٹکانا *laṭkānā*, to hang (transitive).	لٹکوانا *laṭakwānā*, to help or to cause one to hang something.

پکڑنا *pakaṛnā*, to catch.	پکڑانا *pakṛānā*, to help or to make to catch.	پکڑوانا *pakaṛwānā*, to get one, to help, or to make to catch.
سمجھنا *samajhnā*, to understand, to think.	سمجھانا *samjhānā*, to explain, to argue, etc.	سمجھوانا *samajhwānā*, to get one to explain.

(*b*) If the root of the primitive verb be monosyllabic, i.e. consisting of only one syllable, and enclose a long vowel or diphthong, the vowel or diphthong is changed to corresponding short vowel, as:—

جاگنا *jāgnā*, to get up, to wake up (oneself).	جگانا *jagānā*, to wake one up.	جگوانا *jagwānā*, to get one to wake up another person.
لیٹنا *leṭnā*, to lie down.	لٹانا *liṭānā*, to lay down.	لٹوانا *liṭwānā*, to get one to lay down another person.
بولنا *bolnā*, to speak.	بلانا *bulānā*, to call.	بلوانا *bulwānā*, to send one to call, i.e. to send for (a person).
بیٹھنا *baiṭhnā*, to sit down.	بٹھانا *biṭhānā*, بٹھلانا *biṭhlānā*, to seat, to make to sit.	بٹھوانا *biṭhwānā*, to get one to seat another.
دیکھنا *dekhnā*, to see.	دکھانا *dikhānā*, دکھلانا *dikhlānā*, to show	دکھوانا *dikhwānā*, دکھلوانا *dikhalwānā*, to get one to show a thing.

مانگنا *māṅgnā*, to ask for to demand.	منگانا *māṅgānā* to send for (a thing).	منگوانا *maṅgwānā*, to get one to ask for a thing (i.e. to send for a thing).
سیکھنا *sikhnā*, to learn.	سکھانا *sikhānā*, سکھلانا *sikhlānā*, to teach	سکھوانا *sikhwānā*, سکھلوانا *sikhalwānā* to get one to teach another.

(*c*) If the root of the primitive verb ends in a long vowel ('ā,' 'ī,' 'e,' or 'o') it is shortened and an 'l' is inserted before the causative 'ā' and 'wā,' thus making them 'lā' and 'lwā' respectively, as :—

رونا *ronā*, to weep, to cry.	رلانا *rulānā*, to make to weep, or cry.	رلوانا *rulwānā*, to get one to make another weep or cry.
سونا *sonā*, to sleep.	سلانا *sulānā*, to lull or to make to sleep.	سلوانا *sulwānā*, to get one to lull another to sleep.
کھانا *khānā*, to eat, to feed oneself.	کھلانا *khilānā*, to help to eat, to feed another.	کھلوانا *khilwānā*, to get one to feed another.
دینا *denā*, to give.	دلانا *dilānā*, to help or to cause to be given.	دلوانا *dilwānā*, to get one to give to another.
پینا *pīnā*, to drink.	پلانا *pilānā*, to help or to make to drink.	پلوانا *pilwānā*, to get one to make another drink.

(*ii*) Roots of intransitive verbs enclosing short vowels generally lengthen them to form the first causal and in consequence of the lengthening of the radical vowel dispense with the addition of 'ā' before the Infinitive termination 'nā.' In the Second Causal the vowel is not lengthened and 'wā' is therefore inserted, as:—

کٹنا *katnā*, to be cut, etc.	کاٹنا *kāṭnā* to cut.	کٹوانا *kaṭwānā*, to get or cause to cut.
لدنا *ladnā*, to be loaded.	لادنا *lādnā*, to load.	لدوانا *ladwānā*, to get one to load.
مرنا *marnā*,[1] to die.	مارنا *mārnā*, to beat, to kill.	مروانا *marwānā*, to get beaten or killed.
کھلنا *khulnā*, to be opened.	کھولنا *kholnā*, to open.	کھلوانا *khulwānā*, to get one to open a thing.
بندھنا *baṅdhnā*, to be tied.	باندھنا *bāṅdhnā*, to tie.	بندھوانا *baṅdhwānā*, to get one to tie something.

(*iii*) Some formations are slightly irregular owing to requirements of euphony, as:—

بکنا *biknā*, to be sold.	بیچنا *bechnā*, to sell.	بکوانا *bikwānā*, to help or to get one to sell; to get a thing sold by some one to some one else.
ٹوٹنا *ṭūṭnā*, to be broken.	توڑنا *toṛnā*, to break.	تڑوانا *tuṛwānā*, to get something broken by some

[1] It never means 'to be beaten,' which is expressed by 'پٹنا *piṭnā*.'

		one; to help, to get or to cause one to break a thing.
چھوٹنا *chhūṭnā*, چھٹنا *chhuṭnā*, to get loose. to be released, to go off (as a gun).	چھوڑنا *chhoṛnā*, to let go, to leave, to release, to fire (as a gun).	چھڑوانا *chhuṛwānā*, to help or to get or to cause one to leave, etc.
پھٹنا *phaṭnā*, to be torn, to crack, to explode (as a bomb).	پھاڑنا *phāṛnā*, to tear.	پھڑوانا *phaṛwānā*, to get a thing torn by some one.
سلنا *silnā*, to be sewn.	سینا *sīnā*, to sew.	سِلوانا *silwānā*, to help, or to get some one to sew something.
ڈوبنا *ḍūbnā*, to be drowned, to sink (intr.).	ڈبونا[1] *ḍabonā*, to sink (tr.).	ڈبوانا *ḍubwānā*, to get a thing sunk by some one.
بھیگنا *bhīgnā*, to get wet.	بھگونا[1] *bhigonā*, to wet.	بھگوانا *bhigwānā*, to have (a thing) wetted (by some one).
نہانا *nahānā*, to bathe, to have a bath.	نہلانا *nahlānā*, to bathe (some one).	نہلوانا *nahlwānā*, to get some one bathed by some one else.

[1] 'Ḍubāna' and 'bhigānā' are also used but they are not so good.

کہنا *kahnā*, to say.	کہلانا *kahlānā*,[1] to cause to be said.	کہلوانا *kahlwānā*, to get some one to say something to some one else.
لانا *lānā*, to bring.	لوالانا *liwā lānā*, to have something brought or carried by some one.	

(*iv*) A few verbs are both transitive as also intransitive, as :—

بھرنا *bharnā*, to fill or to be filled.

بدلنا *badalnā*, to change or to be changed.

گھبرانا *ghabrānā*, to confuse, or to be confused, etc.

شرمانا *sharmānā*, to feel shy or to put to shame.

کھجلانا *khujlānā*, to itch, or to scratch.

NOTE.—Used in their intensive forms they take ' jānā ' when used intransitively and ' denā ' or ' lenā ' (according to signification) when used transitively, as :—

I was alarmed or confused = *maiṅ ghabrā gayā*.
I confused him = *maiṅ ne usko ghabrā diyā*.

304. The First Causals formed from primitive intransitive verbs have the ordinary transitive meaning. It is only their Second Causals which require the agency of another person, as :—

He was saved or escaped = *wuh bachgayā*.

I saved him = *maiṅ ne usko bachāyā*.

I caused him to be saved (by another person) = *maiṅ ne usko bachwāyā*.

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[1] ' Kahlānā ' also means ' to be called ', as :—
Wuh rājpūt kahlāte the = they were called Rajputs.

But the Causals, First or Second, derived from primitive transitive verbs have always a double transitive signification, as :—

I wrote a letter = *maiṅ ne chiṭṭhī likhī*

I got the letter written by the munshi = *maiṅ ne munshiṛī se chiṭṭhī likhwā,ī.*

305. In a good many cases the First and Second Causals derived from transitive verbs are identical in meaning and it is a matter of indifference which of them is used. Usage or euphony, however, sometimes prefer one to the other, e.g. :—

Have you got his money deposited in the bank or not? = *tumne uskā rupaya bank ghar meṅ jama' karā* (or, *karwā*) *diyā hai yā nahīṅ?*

Have this parcel sent to-day (by some one else) = *yih pārsal āj bhiṛwādo* (not *bhiṛādo*).

306. When a thing is got done by another with one's own help or contribution towards it the First Causal is generally used. But if it is got done by another person exclusively the Second Causal is used. Through a confusion of thought they are sometimes used interchangeably, e.g. :—

I dictated and he wrote (i.e. he wrote to my dictation) = *maiṅ ne usko likhāyā* (or *likhwāyā*).

I got him to write it = *maiṅ ne yih us se likhwāyā* (not *likhāyā*).

307. The Agent, through whom a thing is got done, is followed by 'se' (by) or by 'ke hāth se' (by the hand of). But if still another person is involved, he or she takes 'kī ma'rifat' or 'ke ẓarī'a,' both of which mean 'by means of' or 'through the medium of,' e.g.—

Get (it) done by him = *us se* (or, *ke hāth se*) *karwā,o.*

Get him to have it done by the munshī = *uske ẕarī,a* (or *kī ma'rifat*) *munshījī se karāo* (or *karwā,o*).

308. It must be noted that the causals do not necessarily imply causation *with force at the back of it*. They simply express to get a thing done through another agency with or without one's own help or force.

Denominative Verb.

309. Denominatives are formed by adding the infinitive termination 'nā,' or in some cases 'ānā' to a noun or an adjective, as :—

بخشنا *bakhshnā*, to bestow, to forgive (from Persian 'bakhsh').

خریدنا *kharīdnā*, to buy (from Persian 'kharīd,' buying).

قبولنا *qubūlnā*, to accept (from Arabic 'qubūl,' acceptance).

بحثنا *bahṣnā*, to argue, to dispute (from Arabic 'bahṣ, controversy).

لنگڑانا *langṛānā*, to limp (from Hindi 'langṛā,' lame).

شرمانا *sharmānā*, to feel shy or abashed, also to put to shame (from 'sharm' shame, shyness).

گرمانا *garmānā*, to be heated, to become warm or angry (from 'garm,' hot or warm).

Remark.—Some Denominatives, which were in use at one time, have yielded place to modern compounds, as :—

Old Verb.	Modern.	Signification.
قبولنا *qubūlnā*	قبول کرنا *qubūl karnā*	to accept.
بحثنا *bahṣnā*	بحث کرنا *bahṣ karnā*	to argue.
گرمانا *garmānā*	گرم ہونا *garm honā*	to be hot, warm or angry.

Old Verb.	Modern.	Signification.
چوڑانا *chauṛānā*	چوڑا کرنا *chauṛā karnā*	to widen.
پنیانا *panyānā*	پاني دینا *pānī denā*	to water, to irrigate.
مکیانا *mukyānā*	مکي مارنا *mukkī mārnā*	to hit with the fist.

Vocabulary.

Moonlight, Moonlit. (adj.) *chāṅdnī*

Palace *maḥal* محل

Machine (f.) *kal* کل

Blacksmith *lohār* لوہار

To get burnt *jalwānā* جلوانا

To shake *hilānā* ہلانا

To get washed *dhulwānā* دھلوانا

Spring (season) *bahār* (f.) بہار

Race (f.) *dauṛ* دوڑ

To cause to run, to gallop (tr.) *dauṛānā* دوڑانا

Nullah *nālā* نالا

Over (from on) *par se* پرسے

To jump (intr.) *kūdnā* کودنا

To cause to jump *kudānā* کدانا

To come to a stop *thamnā* تھمنا

Thanks (to God) *shukr* شکر

Autumn
1. *kẖizāṅ* خزاں
2. *pat jhaṛ* پت جھڑ

To engage as servant *naukar rakhnā* نوکر رکھنا

To get one engaged as a servant. *naukar rakhwānā* نوکر رکھوانا

Sale rate, price current.
1. *nirkẖ* نرخ
2. *bhā,o* بھاؤ

Finger, small toe *uṅglī* انگلي

Branch
1. *ṭahnī* [1] ٹہني
2. *ḍālī* [2] ڈالي
3. *shākẖ* [3] شاخ

Dry *sūkhā* سوکھا

To be weighed *tulnā* تلنا

To weigh *tolnā* تولنا

To get weighed *tulwānā* تلوانا

Efficient, able, worthy. *lā,iq* لایق

Suit (of clothes) *joṛā* جوڑا

[1] 'Ṭahnī,' a small branch. [2] 'Ḍālī,' a large or small branch. [3] 'Shākẖ' (general).

Grain	*dāna*	دانہ	
Informer	*mukhbir*	مخبر	
Cloud	*bādal*	بادل	
Thick banks of clouds (f.)	*kālī ghaṭā*	کالي گھٹا	
To roar, to thunder	*garajnā*	گرجنا	
Lightning, electricity	*bijlī*	بجلي	
Tiny	*nanhā*	ننہا	
Drop (of liquid)	1. *qaṭra* (m.)	قطرہ	
	2. *būnd* (f.)	بوند	
Torrential rain	*mūslādhār bārish*	موسلا دھار بارش	
Hail-stone	*olā*	اولا	
Heavy shower	*būchhāṛ*	بوچھاڑ	
Sky-light	*roshandān*	روشندان	

Exercise 38.

1. What time do you get up in the morning? 2. Rouse him. 3. Get the box lifted up by the coolies (or get the coolies to lift up the box). 4. When was this palace built? 5. Who made this machine? 6. I got it made by a blacksmith. 7. Is the fire burning? 8. Don't burn these papers. 9. The enemy had the village burnt by his troops. 10. It does not move from its place. 11. Shake the bottle. 12. Don't do it yourself, get it done by the khidmatgar. 13. Did you see it yourself? 14. I have shown him every thing in the godown. 15. Don't lie down here. 16. Put (lay) him on the bed. 17. Come and sit down. 18. Make him sit down on the chair. 19. When will you get these clothes washed by the dhobi? 20. How did the door open? Who opened the door? 21. Get the watchman to open it.

Exercise 38(*a*).

(1) اِس دوز میں کتنے گھوڑے دوڑے تھے - (2) تم نے ہمارے گھوڑے کو کیوں دوڑایا؟ (3) اسکا گھوڑا نالے پر سے صاف کود گیا - (4) جمعدار صاحب نے اپنے گھوڑے کو باز پر سے کدایا - (5) میں وہاں سال بھر رہا - (6) انہوں نے مجھے

سال بھر اپنے پاس رکھا - (7) صوبیدار صاحب نے مجھے نوکر رکھایا تھا - (8) گھاس کس بھاؤ بکتي ھے ؟ - (9) آپنے گھوڑا کیوں بیچا؟ - (10) میں نے اسکي "موٹر" گاڑي بکوادي - (11) میرا کوٹ کسطرح پھٹا ؟ - (12) تمنے اُسے کیوں پھاڑا؟ (13) تمھاري انگلي کسطرح کٹي ؟- (14) تم نے اسکي شاخوں کو کیوں کاٹا ؟ - (15) سب سوکھے درخت کٹوا دو - (16) یہ دیوار کیونکر گري ؟ - (17) تمھارا مکان کسنے گرایا ؟- (18) سب کچے مکان گرائے جائینگے - (19) یہ افواہ شہر میں کیسے پھیلگئي ؟- (20) انھوں نے قسم قسم کي افواھیں شہر میں پھیلا دیں - (21) "راشن" تلگیا ھے یا نہیں ؟ - (22) اچھا اِسے پھر تولو - (23) یہ بسترا اسباب میں نہ تلوانا - (24) تم نے اب تک کیا سیکھا ھے ؟ - (25) اُسے پہلے قواعد کرنا سکھاؤ (or سکھلاؤ) - (26) کسي لایق آدمي سے اُسے انگریزي سکھواؤ (or پڑھواؤ) - (27) لگام میرے ھاتھہ سے چھٹ گئي (or چھوٹ گئي) - (28) کتے کو کسنے چھوڑا ؟- (29) ھر ایک رنگروٹ سے کم از کم دس کارتوس چھڑواؤ - (30) ھمارا کوٹ کب سل چکیگا ؟ - (31) یہ درزي بہت اچھے کپڑے سیتا ھے - (32) اِس جاڑے میں ھم تین گرم جوڑے سلوائینگے - (33) ھم آج "ٹفن" نہیں کھائینگے - (34) گھوڑے کو دانہ کھلاؤ - (35) آپ آج صبح کسوقت جگے تھے ؟ - (36) کل صبح ھمکو ساڑھے پانچ بجے جگاؤ - (37) جھوٹ مت بولو - (38) ھمارے بھرے کو بلاؤ - (39) بابو کو جلدي بلواؤ - (40) تم کیا مانگتے ھو؟- (41) اردلي کو بھیجکر ایک ڈبا "سگریٹ" منگاؤ - (42) جرابیں تم خود دھویا کرو دھوبي سے مت دھلواؤ - (43) ھم

خود یہ کام کرینگے - (44) چپراسي سے کراؤ (or کرواؤ) - (45) تم کو کسنے پکڑا تھا ؟ - (46) مخبروں نے اُن سب کو پکڑوا دیا - (47) تم کیا سمجھے ؟ - (48) اُسے سب بات پھر اچھي طرح سمجھا دو - (49) میں گھبرا گیا - (50) تمنے مجھے گھبرا دیا - (51) میں نے اسکو صاحب سے بھي کھلوایا لیکن اُسنے ایک نہ مانی - (52) وہ مہاراجہ کہلاتا ھے - (53) یہ سب اسباب قلیوں کے سر پر لوا لاؤ *

Miscellaneous Colloquial Sentences.

It is very cloudy to-day.	*āj bahut bādal haiṅ.*
It appears we shall have rain to-day.	*ma'lūm hotā hai ki āj bārish hogī.*
Look, what a black heavy cloud has risen from the east.	*dekho, kaisī kālī ghaṭā pūrab se uṭhī hai.*
What a nice and cool breeze is blowing!	*kaisī ṭhaṅḍī ṭhaṅḍī hawā chal rahī hai!*
A strong wind has set in, it will disperse the clouds.	*zor kī hawā shurū' hoga,ī hai, is se bādal phat jā,eṅge.*
What is this noise? Is it thundering?	*yih shor kaisā hai? bādal garaj rahe haiṅ?*
The lightning too is flashing.	*bijlī bhī chamak* (or, *kūṅd*) *rahī hai.*
It has begun to drizzle.	*nanhī nanhī būṅdeṅ paṛni shurū' hoga,ī haiṅ.*
It is raining cats and dogs.	*mūslā dhār bārish ho rahī hai.*
It is hailing now.	*ab ole paṛ rahe haiṅ*
Look, how big the hail-stones are!	*dekho, kitne baṛe baṛe ole haiṅ!*
The rain is driving in, shut that sky-light.	*būchhāṛ aṅdar ā rahī hai, wuh roshandān baṅd kardo.*

Has the rain stopped ?	*bārish thamga,ī hai ?*
The sky has cleared now and the stars have once more appeared.	*asmān ab bilkul ṣāf hogayā hai aur sitāre phir nikal ā,e haiṅ.*
Thank God, it is a moonlit night.	*ḵẖudā kā shukr hai ki āj rāt chāṅdnī hai.*
The rains are over now and the autumn will set in shortly.	*ab barsāt ho chukī aur ḵẖizān* (or *pat jhaṛ*) *kā mausim jaldī shurū' hojā,egā.*
What time does the spring season begin in this country ?	*is mulk meṅ bahār kā mausim kab shurū' hotā hai ?*

Lesson XXXVII.

Direct Narration (oratio recta).

310. The indirect narration (oratio oblique) is very rarely used in Hindustani, the more vivid form, i.e. the Direct narration, being generally employed instead. In other words, when it is intended to reproduce or to repeat in an objective clause what one said, saw, heard, perceived, felt or thought it is generally put in the original words used or supposed to have been used.

Examples :—

He might say that he would go (= I shall go) = *shāyad wuh kahe ki maiṅ jāūṅgā.*

Tell him that you cannot go (I cannot go) = *us se kahdo ki maiṅ nahīṅ jā saktā.*

We shall say that we cannot come = *ham kaheṅge ki ham nahīṅ ā sakte.*

You say that you cannot come (I cannot) = *tum kahte ho ki maiṅ nahīṅ ā saktā.*

He said that he would come (= I will come) = *us ne kahā ki maiṅ ā,ūṅgā.*

I have written to him that you are ill (he is ill) = *maiṅ ne us ko likhdiyā hai ki wuh bimār hai.*

He asked me whose mistake it was (is) = (*i*) *us ne mujh se puchhā ki yih kiskī ghalṭi hai*—(was, if it relates to remote past) = (*ii*) *us ne mujh se puchhā ki yih kiskī ghalṭī thī.*

He saw that there was (is) no way of escape = *us ne dekhā ki nikalne kā rāsta koī nahīṅ (hai).*

We heard that the enemy had (have) fled = *ham ne sunā ki dushman bhāg gaye haiṅ.*

He thought that the plan would (will) succeed (or I shall succeed through this plan) = *us ne khayāl kiyā ki yih tadbīr kāmyāb hojā,egī* (or *ki maiṅ is tadbīr se kāmyāb hojā,ūṅgā.*

The general discovered that it was (is) futile to attack = *Jarnail Ṣāḥib ne ma'lūm kiyā ki ḥamla karnā beṡā,ida hai.*

He expected that he would succeed (I shall succeed) = *usko ummīd thī kī maiṅ kāmyāb hojā,ūṅgā.*

He dreamt that he was a king (I am a king) = *us ne khwāb dekhā ki maiṅ bādshāh hūṅ.*

He exclaimed with delight that his friend had come (Hurrah, my friend has come) = *wuh khush hokar bol uṭhā ki āhā, merā dost āgayā.*

We suspected that their intention was (is) not good = *hamko shubha hū,ā ki unkī nīyat achchhī nahīṅ hai.*

They concluded (inferred) that the enemy would (will) give in shortly = *unhoṅ ne natījā nikālā ki dushman jaldī hār mān legā.*

I feared that he would (will) come (lest he should come) = *mujhe ḍar thā ki wuh ājā,egā* (or *ki wuh ā na*[1] *jā,e*).

[1] 'Lest' takes its verb in the negative

I said to myself that I was bound to succeed this time (I shall certainly succeed) = *maiṅ ne apne dil meṅ kahā ki is daf'a zarūr kāmyāb hūṅgā.*

NOTE.—It will have been noticed that the objective clause is generally introduced by 'ki' (that), which may, however, be understood.

311. The Indirect Narration is, however, preferred (not necessarily used) to convey an order to a third person, as :—

Tell him to come here (tell him that he should come here) = *usko bolo ki yahāṅ ā,e* (or not so good *ā,o*).

312. The Direct Narration occasionally occurs within Direct Narration, as :—

He said that the bearer had given it out that the ṣāḥib was a very rich man = *us ne kahā ki bahre ne kahā hai ki ṣāḥib baṛe daulatmaṅd admī haiṅ.*

313. In spite of all that has been said above, ambiguity does occur, especially in involved sentences, in which case the substitution of a pronoun by a proper noun or some other course is resorted to by way of explanation, as :—

I told him that you (Akbar) were not in Delhi = *maiṅ ne us se kah diyā thā ki Akbar Delhi meṅ nahiṅ hai.*

NOTE.—Here 'wuh' instead of Akbar might refer to quite another person.

314. It is always more elegant to split the infinitive into a subordinative objective clause when it occurs in English in its objective relation to a finite verb of this kind, as :—

I told him to go (that you may go) = *maiṅ ne usko kahā ki jā,o.*

The General ordered us to attack ('attack') = *Jarnaıl ṣāḥib ne ḥukm diyā ki ḥamla karo.*

He regretted to have gone there ('why did I go there') = *us ne afsos kiyā ki maiṅ wahāṅ kyoṅ giyā.*

He did not know what to do ('what should I do?') = *wuh ḥairān thā ki maiṅ kiyā karuṅ.*

315. Whilst we are at it we might as well dispose of the subordinate clauses denoting interest or purpose. When they relate to present or future they are expressed by the Present Subjunctive, but when the opportunity for the attainment of purpose is past without its realization it is preferably put in the Past Conditional (or Optative), as :—

Walk quickly that we may not be late = *jaldī chalo ki der na hojā,e.*

Be careful lest you miss the train = *ḳẖabardār aisā na ho ki gāṛī se rahjā,o.*

I think we might try once more = *mera khayāl hai ki ham ek daf'a phir koshish kareṅ.*

I had thought to have gone there but you did not allow me to go = *merā khayāl thā ki maiṅ wahāṅ jātā* (not so good '*jāūṅ*') *lekin tum ne jāne na diyā.*

VOCABULARY.

Distant *dūr kā*[1] دور کا	To declare on oath *qasm khākar kahnā* قسم کھا کر کہنا
Sub-Inspector of Police *thānadār* تھانہ دار	To avenge oneself on-for— (*se-kā-*) *badla lenā* (سے - کا -) بدلہ لینا
Police station *thāna* تھانہ	Hotel *hoṭal* ہوٹل
Investigation (f.) *taḥqīqāt* تحقیقات	Invasion *chaṛhā,ī* چڑھائی
To investigate (*kī bābat*) *taḥqīqat karnā* (کی بابت) تحقیقات کرنا	To invade (*par*) *chaṛhā,ī karnā* (پر) چڑھائی کرنا

[1] As an attributive adjective, i.e., when preceding the noun it qualifies.

Magistrate *Majastret ṣāḥib* مجسٹریٹ صاحب
Unanimously *yak zabān hokar* یک زبان ہو کر
Journey, voyage *safar* سفر
Recommendatory letter *sifārishī chiṭṭhī* سفارشي چٹھي
Thief *chor* چور
Proved *ṣābit* ثابت
To prove *ṣābit karnā* ثابت کرنا
Face 1. *muṅh* منہ 2. *chihrā* چہرا
Forged (fictitious) *ja'lī* جعلي
To escape (with one's life) *bachkar nikalnā* بچکر نکلنا
Possible *mumkin* ممکن
Impossible *nā mumkin* نا ممکن
Warning (remonstration) *fahmā,ish* فہمائش
To admonish, To warn. *fahmā,ish karnā* فہمائش کرنا

Otherwise 1. *nahīṅ to* نہیں تو 2. *varna* ورنہ
To regret, To repent. *pachtānā* پچتانا
Climate (f.) *āb-o-hawā* آب و ہوا
Bear (m.) 1. *rīchh* ریچھہ 2. *bhālū* بھالو
Deer *hiran* ہرن
Peacock *mor* مور
Holy, sacred, pure *pāk* پاک
Tame 1. *pālū* پالو 2. *hilā hū,ā* ہلا ہوا
Preserve (forest) *rakh* (f.) رکھہ
Knowingly *jān ke* جانکے
Bait or fodder *chāra* چارہ
By chance *ittifāq se* اتفاق سے
To drive, to beat (game) *hāṅknā* ہانکنا
Crocodile *magar machh* مگر مچھہ
Alligator *ghaṛyāl* گھڑیال
Fishing rod *bañsī* بنسي
Fishing line (f.) *ḍor* ڈور

Exercise 39.

1. He said that he was going to a distant country. 2. They said that they were dying of (from) hunger. 3. He denied that he was a thief. 4. The Sub-Inspector of Police replied that he was still investigating the matter. 5. He asked me what had become of my orderly.

6. He swore that he would avenge himself on him. 7. He enquired of me what was the shortest way to the Railway station. 8. I asked him why he was staying in the hotel. 9. He asked me if I was going that day. 10. They heard that the king had died. 11. He thought that he also could make a machine like that. 12. We expected to capture the position. 13. The general concluded that it was difficult to invade the country during the winter. 14. I told him to keep quiet. 15. The Magistrate asked him to bring up witnesses. 16. He advised me to apply for leave.

EXERCISE 39(*a*).

(1) اسنے کہا کہ شاید اتوار تک یہ کام نہ ہوسکے - (2) میرا خیال تہا کہ وہ یہ کام کریگا - (3) انہوں نے کہا کہ ہم اِس جھگڑے میں آنا نہیں چاہتے - (4) تم نے کہا تہا کہ یہ کام توار تک ختم ہوجائیگا - (5) اسکا خیال تہا کہ مجھے دھوکا دیا گیا ہے - (6) ڈاکٹر صاحب نے کہا کہ ہم کل لائین کا ملاحظہ کرینگے - (7) ان سب نے یک زبان ہوکر کہا کہ جسطرح ہو لڑائي ختم کیجائے - (8) تم نے کہا تہا کہ صاحب دفتر کا کام کر رہے ہیں اور شام کے سات بجے سے پہلے واپس نہیں آسکینگے - (9) ہم نے دیکہا کہ بارش ہو رہي ہے اور سفر لمبا ہے - (10) بابو کہتا ہے کہ گاڑي امرتسر سے چل چکي ہے - (11) اُس نے آکر کہا کہ گاڑي تیار ہے - (12) میں نے اُس سے کہا تہا کہ اگر تم سچ سچ بولدوگے تو تمہارا قصور معاف کیا جائیگا - (13) صاحب نے اقرار کیا تہا کہ ہم ضرور تمہیں سفارشي چٹھي دینگے - (14) پاس سے ایک آدمي بول اُٹہا کہ میرے خیال میں یہ چور ہے -

(15) میں نے عرض کي کہ میں بیگناہ ہوں - (16) میں نے سنا ہے کہ آپ لام پر جا رہے ہیں - (17) اسکو افسوس تہا کہ مجھے دو روز کي چھٹي بہي نہ ملي - (18) اُسنے مجھہ سے پوچہا کہ تمہارا نام کیا ہے - (19) میں نے جواب دیا کہ میں یہ ثابت کر سکتا ہوں - (20) اُسنے دیکہا کہ زمین کچہہ کچہہ گیلي ہے - (21) میں نے دیکہا کہ اسکا چہرہ غصے سے لال ہے - (22) مجھے معلوم ہوا کہ وہ رسید جعلي تہي - (23) اُس نے سوچا کہ یہاں سے بچکر نکلنا نا ممکن ہے - (24) میں نے اپنے دل میں فیصلہ کر لیا تہا - کہ اگر میجر صاحب مجھہ سے پوچھینگے تو میں سچ سچ کہدونگا - (25) صاحب نے اُسکو فہمائش کي کہ خبردار آیندہ ایسا نکرنا ورنہ پچتاؤ گے *

Miscellaneous Colloquial Sentences.

I intend to go on two months' leave.	*merā irāda hai ki do mahīne kī chhuṭṭī par jā,ūṅ.*
I think change of climate will do him lot of good.	*mere khayāl meṅ āb-o-hawā badalne se usko bahut fā,ida hogā.*
There is lot of shooting to be had in Kashmir.	*Kashmir meṅ shikār bahut hai.*
Are there any tigers there ?	*wahaṅ sher haiṅ ?*
Not many. But there is any number of bucks and bears.	*sher bahut nahiṅ lekin hiran aur rīchh* (or *bhālū*) *beshumār haiṅ.*
It is against orders to shoot peacocks.	*mor ko mārnā* (or *mor kā shikār karnā*) *manā' hai.*
Because it is the Hindu's sacred bird.	*kyoṅ ki Hindū isko pāk pariṅda khayāl karte haiṅ.*

Is it wild or tame ?	*yih janglī hai yā pālū ?*
What kind of shooting can be had in this preserve ?	*is rakh meṅ kaun kaunsā shikār miltā hai ?*
I did not shoot it purposely.	*maiṅ ne jānke usko nahīṅ mārā.*
The bullet hit him accidentally.	*ittifāq se uske [1] golī lagga,ī.*
How many coolies do we want to beat the game ?	*shikār ko hāṅkne ke wāsṭe kitne qulioṅ kī zarūrat hogī.*
We can drive in a tonga half the way, the rest of it we shall have to do on foot.	*ādhe raste tak ṭāṅga jā saktā hai, baqī safar paidal karnā hogā.*
There is a big crocodile in this river.	*is daryā meṅ ek baṛā magar machh hai.*
We killed a large alligator.	*ham ne ek baṛā ghaṛyāl mārā.*
Where can I get a fishing rod ?	*bansī kahāṅ se milegī* (or, *mil saktī hai*).
Put some bait on the hook.	*kāṅṭe par kuchh chāra lagādo.*
Reel up this line.	*yih ḍor lapeṭdo.*

Lesson XXXVIII.

Participles.

The Present and the Past Participles.

316. How the Present and the Past Participles enter into the formation of tenses and some compound verbs and their occasional use as a noun have already been explained. Here we intend to illustrate their use as an adjective,

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[1] 'Badan par' understood after 'ke.'

in which case, like other adjectives, they are used both attributively as well as predicatively.

317. Used attributively, i.e., preceding the noun they qualify, they invariably agree with it and are generally followed by 'hū,ā'[1] which also changes to agree with the noun, as :—

Present Participle:

Burning fire = *jaltī hū,ī āg.*

Wayfaring travellers = *rah chalte hū,e musāfir.*

To the fleeing enemy = *bhāgte hū,e dushman ko.*

Up till the last breath = *marte dam tak.*

Remark.—When the English Present Participle does not denote an action in progress and is used in its generic sense, implying a characteristic quality, the agentive construction is used, as :—

Flesh-eating animals = *gosh khānewāle jānwar.*
Fighting race = *laṛne wālī qaum.*
Lying individual = *jhūṭ bolnewālā admī.*

Past Participle:

Written paper = *likhā hū,ā kāghaz.*

Torn blankets = *phaṭe hū,e kambal.*

Burnt bread = *jalī hū,ī roṭī.*

Broken arm = *ṭūṭā hū,ā bāzū.*

Remark.—Since the Past Participle so used is passive in its character, it generally comes from the intransitive verb, unless no such verb is conveniently handy.

318. Used predicatively the two participles do not follow the same rules and we shall, therefore, deal with them separately now.

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[1] As a matter of fact the use of 'hū,ā' with the participial adjectives is solely meant to distinguish them from other uses of the Participles. It can, therefore, be optionally left out when there can be no likelihood of ambiguity.

The Present Participle.

319. If the Present Participle qualifies a subject in the nominative it agrees with the subject and is generally followed by 'hū,ā', as :—

He was going along laughing = *wuh hañstā hū,ā jā rahā thā.*

The tiger rushed to me roaring = *sher garajtā hū,ā merī ṭaraf jhapṭā.*

She came to me limping = *wuh laṅgṛātī hū,ī mere pās ā,ī.*

320. If it qualifies a subject followed by 'ne,' or a logical subject, in any case other than the nominative, it is constructed absolutely (i.e., ends in 'e'), as :—

He said laughing = *us ne hañste hū,e kahā.*

The lion attacked me roaring = *sher ne garajte hū,e mujh par ḥamla kiyā.*

I am afraid of going there (or whilst going there) = *mujh ko wahāñ jāte hū,e ḍar lagtā hai.*

Did you not feel ashamed to do this (whilst doing this) ? = *tumko yih karte hū,e sharm na ā,ī ?*

REMARK.—This absolute construction has a very useful meaning in that it donotes "when or while doing a thing," as :—

When or whilst writing = *likhte hū,e.*

When or whilst starting = *chalte hū,e.*

This idea is also commonly expressed by adding 'waqt,' etc., after the Participle which then dispenses with 'hū,ā,' as :—

When (not while) writing = *likhte waqt.*

When speaking = *bolte waqt.*

When attacking = *ḥamla karte waqt.*

321. When it qualifies an object in the accusative case (i.e., in its nominative form), it may either agree with the

object or be constructed absolutely, the former course is much more preferable, as :—

I have never seen a thunderbolt (lightning) falling = *maiṅ ne bijlī girtī* (or *girtī hū,ī*) *kabhī nahīṅ dekhī.*

We saw hailstones actually falling = *ham ne ole paṛte* (or *paṛte hū,e*) *dekhe.*

I saw an aeroplane flying this morning = *maiṅ ne āj subaḥ ek hawā-ī jahāz uṛtā* (or *uṛtā hū,ā*) *dekhā.*

322. When the qualified object is followed by 'ko' no agreement takes place, and the Participle may be either in its nominative form or constructed absolutely, the latter course being, however, preferable especially if the Participle is transitive, as :—

I saw them running = (*i*) *maiṅ ne unko dauṛtā* (or, *dauṛtā hū,ā*) *dekhā.* (*ii*) *maiṅ ne unko dauṛte* (or *dauṛte hū,e*) *dekhā.*

I heard him lying deliberately = *maiṅ ne usko jānbūjhkar jhūṭ bolte* (or *bolte hū,e*) *sunā.*

I have never seen him doing his work = *maiṅ ne usko apnā kām karte* (or *karte hū,e*) *kabhī nahīṅ dekhā.*

323. When the Participle expresses gradual progress towards the accomplishment of the action denoted by the finite verb it is *always* constructed absolutely and repeated and discards the 'hū,a' part of it, as :—

Going along we reached Delhi = *ham chalte chalte Dillī pahuṅche.*

Gradually he rose to be a Premier = *hote hote wuh Wazīr A'aẓam hogayā.*

It has gradually worn out to half its original size = *yih ghiste ghiste ab ādhā rahgayā hai.*

324. This construction is also used when the action denoted by the final verb immediatly follows a continuance of the one denoted by the Participle, as :—

He continued to read till he fell asleep = *wuh paṛhte paṛhte so gayā.*

325. It must be noted that what ends in "ing" in English is not always Present Participle. One needs, therefore, to be very cautious when translating it into Hindustani, e.g. :—

Lying is a sin = *jhūṭ bolnā gunāh hai* (noun).

It is not a wise thing to pour oil into the *burning* fire = *jaltī hū,ī āg meṅ tel ḍālnā 'aql kī bāt nahīṅ* (adjective).

Tiger is a flesh-eating animal = *sher gosht-khānewālā jānwar hai* (generic adj.).

Who is coming on the road ? = *saṛak par kaun ātā hai?* (Present Participle).

326. The Hindustani Present Participle, when so used, always denotes an action in progress. But this is not always so in English. Sometimes the English Present Participle denotes a completed action, in which case it must be translated by the Past Participle in Hindustani, e.g :—

He is sitting (seated) in the office = *wuh daftar meṅ baiṭhā* (or, *baiṭhā hū,ā*) *hai.*

The book is lying (laid) on the table = *kitāb mez par paṛī* (or *paṛī hū,ī*) *hai.*

Who is standing at the door ? = *darwāze par kaun khaṛā* (or *khaṛā hū,ā*) *hai ?*

They were hiding (hidden) in a jungle = *wuh ek jaṅgal meṅ chhipe* (or *chhipe hū,e*) *the.*

It is inclining (inclined) to the right = *yih dā,īṅ ṭaraf jhukā hū,ā hai.*

He is lying (laid) on the bed = *wuh chārpā,ī par leṭā* (or *leṭā hū,ā*) *hai.*

One corner of it was projecting (projected) outwards = *uskā ek kona bāhir ko niklā hū,ā thā.*

He was wearing a khakī coat = *wuh khākī koṭ pahine*[1] (or *pahine hū,e*) *thā.*

He was holding a club in his hand = *wuh lāṭhī hāth meṅ li,e*[1] (or *li,e hū,e*) *thā.*

327. When the Present Participle is used as a complement to

نظر آنا *naẓar ānā*
دکھائي دینا *dikhā,ī denā* } to appear, etc.
معلوم ہونا *ma'lūm honā*

it also expresses likelihood or possibility, as :—

Mujhe yih bāt bantī (or *hotī*) *dikhā,ī nahīṅ detī* = I do not see any likelihood (or possibility) of its success. (Lit. this does not appear to me likely to succeed).

Hamko yih ādmī bachtā naẓar nahīṅ ātā (or *ma'lūm nahīṅ hotā*) = I do not see any hope, likelihood or possibility of this man escaping or recovering.

328. 'Hotā hū,ā' (or 'se hotā hū,ā'), and 'hokar' (or 'se hokar') have a curious but logical meaning of 'via.' Those constructed with 'se' imply breakage of a journey as well, e.g. :—

I shall go to Delhi via Lahore = *maiṅ Lahore hotā hū,ā* (or *hokar*) *Delhi jā,ūṅgā.*

I shall break my journey at Lahore while going to Delhi = *maiṅ Lahore se hotā hū,ā* (or *se hokar*) *Delhi jā,ūṅgā.*

The Past Participle.

329. When the Past Participle is intransitive and qualifies a subject or an object without any postposition after it, it (the Participle) agrees with the subject or the object, as :—

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[1] Vide rule 332.

Qualifying a subject.

This paper is torn = *yih kaghaz phaṭā hū,ā hai.*

Who is safe (i.e., free) from sin in this world ? = *is dunyā meṅ kaun gunāh se bachā hū,ā hai ?*

Is the Ṣāḥib up or not ? = *ṣāhib uṭhe hū,e haiṅ yā nahīṅ ?*

The horse was tied to a tree = *ghoṛā darakht ke sāth baṅdhā hū,ā thā.*

He is a deserter from his regiment = *wuh apnī palṭan se bhāgā hū,ā hai.*

Qualifying an object.

I saw a 10-rupee note (lying) fallen in the street = *maiṅ ne ek das rupai kā not galī meṅ girā hū,ā* (or *paṛā hū,ā*) *dekhā.*

He gave me both the glasses in a broken condition = *us ne mujhe donoṅ gilās ṭuṭe hū,e diye the.*

Don't leave the door open = *darwāza khulā* (or *khulā hū,ā*) *mat chhoṛo.*

I saw fifty passengers seated in that compartment = *maiṅ ne us khāne meṅ pachās musāfir baiṭhe* (or *baiṭhe hū,e*) *dekhe.*

330. If the subject is followed by 'ne' or if it is a logical subject, followed by some other postposition, and the Past Participle qualifying it is *intransitive*, the latter is constructed absolutely, ending in 'e' and is generally followed by 'hū,e,' as :—

I fired (whilst) mounted on my horse = *maiṅ ne ghoṛe par chaṛhe hū,e baṅdūq chālā,ī.*

He heard the news whilst he was seated in the office = *us ne daftar meṅ baiṭhe hū,e yih khabar sunī.*

331. If the Participle is intransitive and qualifies an object followed by 'ko' it is put in its crude form, ending in 'ā,' as :—

Don't leave the doors open = *darwāzoṅ ko khulā* (or *khulā hū,ā*) *mat chhoṛo.*

I saw them seated in the verandah = *maiṅ ne unko barāmde meṅ baiṭhā* (or *baiṭhā hū,ā*) *dekhā.*

332. If the Past Participle is *transitive and its own object is expressed with it*, it is always constructed absolutely, ending in 'e' and 'hū,e' may follow it, as :—

Qualifying a subject.

He was drunk = *wuh sharāb pī,e* (or *pī,e hū,e*) *thā.*

I went with my uniform on = *maiṅ wardī pahne* (or *pahine hū,e*) *giyā.*

The porter is following them with (i.e., carrying) a trunk on his shoulder = *qulī ṭraṅk kaṅdhe par uṭhā,e unke pīchche pīchhe jā rahā hai.*

Qualifying an object.

I saw him drunk = *maiṅ ne usko sharāb pī,e* (or *pī,e hū,e*) *dekhā.*

I saw them dressed in khaki = *maiṅ ne unko ḵẖākī kapṛe pahine* (or *pahine hū,e*) *dekhā.*

NOTE.—It is absolutely necessary for this construction that the object of the Past Participle be mentioned.

333. If the subject or the object happens to be the object of the Participle as well, it agrees with it provided it is in the nominative form, as :—

The receipt reached me cancelled = *rasīd mansūḵẖ kī hū,ī mere pās pahuṅchī.*

I saw the receipt cancelled = *maiṅ ne rasīd mansūḵẖ kī hū,ī dekhī thi.*

334. When the Participle is repeated to express a continued state it dispenses with 'hū,ā,' as :—

You, too, keep on inventing news, seated idle as you are = *tum bhī baiṭhe baiṭhe ḵẖabreṅ gharṭe rahte ho.*

He goes about all day long with his orderly (taking his orderly with him) = *wuh ardali ko sāth lī,e lī,e sārā din phirtā rahtā hai.*

Lying as I was I fell asleep = *maiṅ leṭā leṭā sogayā.*

NOTE.—'Hū,ā' is also understood in a few adjectives and adverbial phrases; as a matter of fact it can always be left out, if its absence will cause no ambiguity.

Phalā phūlā bāgh = a garden in full bloom and bearing an abundance of fruit.

Tūṭā phūṭā makān = dilapidated building.

Āṅkhoṅ dekhī bāt (*i.e., ānkhoṅ se dekhī hū,ī bāt*) = an eye-witnessed fact.

Kānoṅ sunī bāt (*i.e., kānoṅ se sunī hū,ī bāt*) = hearsay.

Maḥabbat bharī nigāh (*i e., maḥabbat se bharī hū,ī nigāh*) = affectionate look.

Ā,e din = every (arrived) day.

Ulte pāoṅ = without stopping (lit. on turned feet).

Dabe pāoṅ = on tip-toe, with silent tread (lit. on suppressed feet).

Dabī zubān se = with bated breath (lit. with suppressed tongue).

335. A curious use of the Participle consists in inserting 'hū ā' between it and the various tenses of 'honā' (to be). What is still more curious is that in the case of *transitive* verbs the subject is put in the Agentive[1] case (i.e., with 'ne' after it), as:—

He is come (i.e., he came here some time ago and is still staying here) = *wuh āyā hū,ā hai.*

He has been away (lit. gone) for (lit. from) two days = *wuh do din kā* (or, *se*) *giyā hū,ā hai.*

He has got the letter written ready (or, he has already written the letter) = *us ne chiṭṭhī likhī hū,ī hai.*

[1] Especially in the Panjab.

He had the book (put) in his pocket = *us ne kitāb jeb meṅ ḍālī hū,i thī.*

I was under the impression that he was a Mohamedan = *maiṅ usko musalmān samjhā hū,ā thā.*

NOTE.—This construction shifts one's mind from the action itself to the state of the subject or the object after the completion of an action. Contrast the above with the following corresponding tense formations which deal with the action only :—

He has come (now) = *wuh āyā hai.*
He has gone (now) = *wuh giyā hai* (or *chalā giyā hai*).
He has written the letter = *us ne chiṭṭhī likhī hai.*
He had put the book in his pocket = *us ne kitāb jeb meṅ ḍālī thī.*
I had thought him to be a Mohamedan or I had mistaken him for a Mohamedan = *maiṅ usko musalmān samjhā thā.*

336. The Participle of a transitive verb is sometimes used with its corresponding intransitive finite verb to express possibility. The Participle in such cases is merely used as a noun and can be optionally replaced by infinitive, e.g. :—

This will (or can) not be done by my efforts to do it (i.e., as for me I cannot do it) = *yih kām mere kī,e se na hogā.*

This dispute will (or can) not be settled by his efforts to settle it (i.e., as for him he cannot settle this dispute) = *yih jhagṛā uske miṭā,e se na miṭegā.*

He may be saved by your efforts to save him = *shāyad wuh tumhāre bachā,e se bachjā,e.*

VOCABULARY.

Drop { 1. *qaṭra* (m.) قطرہ ; 2. *būnd* (f.) بوند

To boil (liquids) *khaulnā* (intr.) کھولنا

To boil (liquids) *khaulānā* (tr.) کھولانا

Marksman *nishāna bāz* نشانہ باز

To be trained *sadhnā* سدھنا

To train *sadhānā* سدھانا

Efface *miṭānā* مٹانا

To be effaced *miṭnā* مٹنا

To abuse (filthy abuse) (*ko*) *gāli denā* (کو) گالي دينا
Waist (f.) *kamar* کمر
To be loaded *ladnā* لدنا
To load *lādnā* لادنا
Bundle *gaṭhṛī* گٹھڑي
Under the arm *bagẖal meṅ* بغل ميں
To rot *saṛnā* سڑنا
To be ruined, wasted or cast to the winds *barbād honā* برباد هونا
To ruin, to waste *barbād karnā* برباد کرنا
Bent (on) (*par*) *tulā hū,ā* (پر) تلا هوا
Corn *anāj* اناج
To such an extent that, until *yahāṅ tak ki* يہاں تک کہ
To check, to examine *paṛtāl karnā* پڑتال کرنا
To be spread (bed, etc.) *bichhnā* بچھنا
To spread (bed, etc.) *bichhānā* بچھانا
Epistle, note *ruq'a* رقعہ
To change sides (in sleep, etc.) *karwaṭ badalnā* کروٹ بدلنا
To be petrified *pathrānā* پتھرانا
Stone *patthar* پتھر
Staying, lodging *utrā hū,ā* اترا هوا
Rolling and tumbling *girtā paṛtā* گرتا پڑتا
Done, tried, experimented *hāth se niklā hū,ā* هاتھ سے نکلا هوا
Seal, stamp (f.) *muhr* مہر
To seal, to stamp (*par*) *muhr lagānā* (پر) مہر لگانا
Ready made *banā banāyā* بنا بنايا
Godown, Store. *godām* گودام

Exercise 40.

1. Put two drops of it in the boiling water. 2. He boldly faced the roaring lion. 3. It requires an expert marksman to hit a flying bird. 4. He saved me from a sinking boat. 5. The trained horses of cavalry understand words of command like men. 6. No one can efface the predestined (written) fate. 7. I have with me a receipt signed by you. 8. The doctor took out pieces of the broken bone. 9. Whilst firing look straight at the target.

10. Whilst leaving Lahore I told you that I should not be back before Sunday. 11. I went there running all the way. 12. She came to me crying. 13. I saw the child falling from the roof. 14. I heard him abusing the recruit. 15. Did you see him do this? 16. Did you see the train start? 17. Climbing on we eventually reached the top. 18. I served Government till I grew old. 19. They were all loaded with sacks of corn. 20. A red kamberband was tied round (in) his waist. 21. Thousands of tents were pitched in an open space. 22. She was sitting in the drawing room. 23. It was lying on my table. 24. He was wearing khaki uniform. 25. He was holding (taking) a bundle under his arm. 26. I saw the box locked. 27. Lying as it was for a long time it rotted. 28. He won't understand it by my explaining (it to him).

EXERCISE 40(*a*).

(1) هم سب نے هنستے کهیلتے وہ دن بهي وهاں گذارا - (2) صدیوں کي اِس سوئي هوئي قوم کو جگانے کیواسطے کچھہ عرصہ چاهیئے - (3) اُس بیچارے نے روکر مجھسے کہا کہ مجھپر بڑا ظلم هوا هے - (4) وہ ڈرتے ڈرتے میرے پاس آیا اور کہا کہ حضور میں کچھہ عرض کرنا چاهتا هوں - (5) هم دهلي جاتے هوئے راہ پر دو دن انکے هاں ٹهیرے - (6) گاؤں کے لوگ حیران منهہ کهولے انکي باتیں سنا کرتے تهے - (7) میري[1] کي کرائي محنت سب برباد هوگئي - (8) هسپتال کے ڈیرے بالکل بهرے هوئے تهے - (9) کوشش کرو گهر بیٹهے کیا هوسکتا هے ؟ -

[1] Kī karā,ī miḥnat = all the labour done (by myself and by others on my behalf). 'Kī' Fem. Past Participle from 'karnā' and 'karā,ī' Fem. Past Part. from 'karānā,' both agreeing with 'miḥnat.'

(10) لیکن وہ سب آگے بڑھنے پر تلے ہوئے تھے - (11) میں ہسپتال میں دوڑا گیا - (12) واپس جاتے ہوئے مجھسے ملکر جانا - (13) میں اُسي جگہ پڑا رہا یہاں تک[1] کہ اندھیرا ہوگیا - (14) پڑتال کرتے ہوئے سب غلطیاں ٹھیک ہو جائینگي - (15) بستر باہر بچھا رکھا ہے - (16) چٹھي لکھي رکھي ہے - (17) ہزاروں من اناج گودام میں جمع پڑا ہے - (18) اُسنے گاڑي پر سوار ہوتے ہوئے یہ رقعہ مجھے دیا تھا - (19) لیٹے لیٹے مجھے نیند آگئي - (20) ساري رات کروٹیں بدلتے کاٹي - (21) سوچتے سوچتے یہ تجویز نکالي کہ یہاں سے وہاں تک سرنگ کھودي جائے - (22) آپکا انتظار کرتے کرتے آنکھیں بھي پتھرا گئیں ہیں - (23) تم نے کتنے ہوائي جہاز اُڑتے دیکھے تھے ؟ - (24) تم نے اسکو یہ کہتے ہوئے اپنے کانوں سے سنا تھا ؟ - (25) وہ چوري کرتے (or کرتا) پکڑا گیا - (26) میں گرتے گرتے بچگیا[2] - (27) وہ قید ہوتے ہوتے بچگیا[2] - (28) وہ مرتے مرتے بچگیا[2] - (29) میں چلتے چلتے رہ گیا[2] - (30) میں اسکو لکھتے لکھتے تھک گیا ہوں - (31) اس "ہوٹل" میں کتنے صاحب لوگ اترے ہوئے تھے - (32) ہم اندھیرے میں گرتے پڑتے گھر تک پہونچگئے - (33) وہ یہاں دس دن کا آیا ہوا ہے - (34) وہ ہفتے کا لاہور گیا ہوا ہے - (35) صاحب کہیں باہر گئے ہوئے ہیں - (36) یہ سب کام میرے ہاتھہ سے نکلا ہوا ہے - (37) یہ چاقو سے کٹا ہوا معلوم ہوتا ہے - (38) اُس پر مہر لگي ہوئي تھي یا نہیں ؟ -

[1] Yahāṅ tak ki = until, to such an extent that.

[2] "Bachgayā" is used when one escapes something harmful or unpleasant whilst "rahgayā" denotes to be on the verge of doing a thing which, somehow or other, was not done.

(39) تمہاري پگڑي ٹيک بندھي هوئي نہيں - (40) اِس قسم کي بني بنائي ميز يہاں نہيں مل سکتي ليکن هاں [1] بنوانے سے بن جائيگي *

Miscellaneous Colloquial Sentences.

How long have you been here, Sir ?	*āp kab se yahāṅ haiṅ ?*
I have been about 2½ months here.	*maiṅ aṛhā,i ek mahine se yahāṅ hūṅ.*
Do you like this place ?	*āp ko yih jaga pasaṅd hai ?*
What do you think of its climate ?	*yahāṅ kī āb-o-hawā āpkī rā,e meṅ kaisī hai ?*
I like this place very much.	*mujhe yih jaga bahut pasaṅd hai.*
I loathe the place.	*mujhe is jaga se baṛī nafrat hai.*
The climate here is very bad.	*yahāṅ kī āb-o-hawā bahut kharāb hai.*
Does the climate suit you ?	*āb-o-hawā āpkī tabī'at ke mūāfiq hai ?*
I have been ill ever since I came here.	*jab se yahāṅ āyā hūṅ bimār rahtā hūṅ.*
I have applied for transfer.	*maiṅ ne tabdīlī ke wāsṭe darkhwāst dedī hai.*
What cities of India have you seen ?	*āp ne Hindustan ke kaun kaun se shahr dekhe haiṅ ?*
So far I have seen only Bombay and Calcutta.	*ab tak ṣirf Bombay aur Calcutta dekhā hai.*
Have you visited the country side ?	*āp kisi jaga dehāt meṅ bhī gaye haiṅ.*

[1] ' Hāṅ ' (yes) here serves to introduce an after thought. It is also often used to express " agreed," in which case it can stand for English ' No," said in answer to a question put in the negative (vide footnote 1, page 363).

What do you think of the people there ?	*wahāṅ ke ādmīoṅ kī nisbat āp kā kyā khayāl hai ?*
I should like to spend some time among them but I get no leisure.	*merā dil bahut chahtā hai ki kuchh waqt un meṅ milkar guzārūṅ lekin fursat nahīṅ miltī.*
They are very simple and guileless people.	*wuh baṛe sīdhe sāde log haiṅ ?*
They are not cunning and dishonest like most of the townsfolk.	*wuh akṣar shahrīoṅ ki ṭaraḥ makkār aur be-īmān nahīṅ.*
But city people are not all dishonest.	*lekin shahroṅ ke rahne wāle sab be-īmān nahīṅ hote.*
No, not all, but a majority of them are regular cheats and swindlers	*hāṅ*[1] *sab be-īmān nahīṅ hote lekin akṣar pakke ṭhag aur gaṭh katre hote haiṅ.*

Lesson XXXIX.

Participles (*Concluded*).

Conjunctive Participle.

337. The main use of this Participle is to combine two or more sentences into one and thus to minimise the use of 'and', as :—

He dined and went away (having dined he went away) = *wuh khānā khākar chalāgayā.*

He came and saw the wounded (having come he saw the wounded) = *us ne ākar zakhmīoṅ ko dekhā.*

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[1] 'Hāṅ' (yes) here stands for English 'No,' said in answer to a question put in the negative.

338. This Participle is used when the subject (grammatical or logical) of the sentences joined by it is one and the same and the tense of their verbs also the same, as :—

Go and see if the mail has come (or not) ? = *jākar* (or *jāke*) *dekho ki ḍāk ā,ī hai yā nahīṅ ?*

He will come and stay here at least three days = *wuh yahāṅ ākar kam az kam tīn din rahegā.*

If he had seen it and told me all about it, there would have been no mistake at all = *agar wuh use dekhkar sab ḥāl mujhe batlādetā to bilkul ghalṭī na hotī.*

He comes and dines here every day = *wuh har roz yahāṅ ākar khānā khātā hai.*

He came and dined here every day = *wuh har roz yahāṅ ākar khānā khātā thā.*

I have seen and replied to it = *maiṅ ne usko dekhkar jawāb dediyā hai.*

I saw him and told him this at the very moment = *maiṅ ne use dekhkar usī waqt yih kahdiyā* (*thā*).

I went to my house and suddenly got fever = *ghar jākar mujhe bukhār hogayā* (subject logically the same).

NOTE.—It will be observed that the only condition necessary for the use of this Participle is the similarity of the subjects and the tenses. Thus it can be used in tenses which do not admit a similar construction in English. For instance, Imperative, Future, etc.

339. If the subjects or tenses are different the sentences or clauses must be constructed separately, as :—

The Police having arrived, the thieves fled away (when the Police arrived, etc.) = *jab Pulis pahuṅchī chor bhāg gaye.*

He has arrived to-day and will go to Lahore to-morrow = *wuh āj yahāṅ pahuṅchā hai aur kal Lahore jā,egā.*

340. When two or more sentences are united into one by the Conjunctive Participle the subject does or does not

take 'ne' according to the last verb. But in case the union is effected by 'aur' (and), the use of 'ne' is determined by the first verb. The subject, in this case, need not be mentioned more than once, but in case it is mentioned, which is, to say the least, not good, its construction is governed by its own verb in each case, as :—

He sat down and wrote a letter = (*i*) *usne baiṭhkar chiṭṭhī likhī.* (*ii*) *wuh baiṭh gayā aur* (*us ne*) *chiṭṭhī likhī.*

I read the letter and began to think over its contents = (*i*) *maiṅ chiṭṭhī paṛhkar uskā maṭlab sochne lagā.* (*ii*) *maiṅ ne chiṭṭhī paṛhī aur* (*maiṅ*) *uskā maṭlab sochne lagā.*

341. As is obvious from the examples given already, this Participle denotes priority of one action to another.

The priority or precedence may be—

(*i*) Merely temporal, i.e., two or more actions taking place one after the other without any further relation, as :—

He came and went away = *wuh ākar chalāgayā.*

(*ii*) Preliminary, as :—

He went and sat in a corner = *wuh ek kone meṅ jā baiṭhā* (or *jākar baiṭhgayā*).

He bought (and gave) me a pistol = *usne muṭhe ek pistaul ḳharīd diyā* (*ḳharīd kar diyā*).

NOTE.—To convey this sense or that of rapid succession of actions or events the Participle generally and preferably appears in its root form and oftener than not immediately before the finite verb.

(*iii*) Circumstantial or Adverbial, i.e., expressing the attendant circumstance of the principal action, as :—

He said laughingly = *us ne haṅskar kahā.*

I went at a run = *maiṅ dauṛ kar giyā.*

Listen attentively (applying ears) = *kān lagākar suno.*

Work attentively (applying the heart or mind) = *dil lagākar kām karo.*

You did this deliberately (having thought and known) = *tum ne yih jān būjhkar kiyā.*

Why did you come late (having delayed) ? = *tum der karke kyoṅ ā,e ?*

Kindly tell me the whole truth (having done kindness) = *mihrbānī karke mujhe sach sach batlā,īye.*

You ought to live amicably (having united) = *tumko milkar rahnā chāhīye.*

Now all of you try together (jointly, having joined) = *ab tum sab milkar koshish karo.*

(*iv*) Instrumental or causative, i.e., expressing means to an end, or the cause of an action, as :—

He killed him with a blow of the sword = *us ne usko talwār mārkar* (or *talwār se*) *mār ḍālā.*

I shot him dead (hitting with a bullet) = *maiṅ ne usko golī mārkar* (or *golī se*) *mār ḍālā.*

I live on teaching Hindustani to the European gentlemen = *maiṅ Ṣāḥiboṅ ko Hindustani paṛhākar guzāra kartā hūṅ.*

He was mighty angry at (hearing) the impertinent answer = *wuh yih gustākẖāna jawāb sunkar sakẖt nārāz hogayā.*

I am very glad to see (having seen) you, Ṣubedār Ṣāḥib ! = *Ṣūbedār Ṣāḥib, maiṅ āp ko dekhkar bahut khush hū,ā hūṅ.*

Note.—In the case of causation, if the final action is not an immediate sequence of the reason, the Participle is generally expanded into a causal clause, as :—

Being ill (i.e., because he was ill) he could not go on active service = *chūṅki wuh bimār thā is lī,e laṛā,ī par na jā sakā.*

(*v*) Contradistinctive, i.e., expressing contrast. In this case it is generally, though not invariably, followed by ' bhī ' (even), as :—

He is as foolish as he was in spite of all his learning = *wuh itnā 'ilm paṛhkar bhī bewaqūf kā bewaqūf*[1] *rahā.*

Although a Mohamadan, you do not say your prayers = *tum musalmān hokar* (or *hokar bhī*) *nimāz nahīṅ paṛhte.*

342. In a few expressions the Conjunctive Participle and the principal verb change places, so that the main thought lies in the former, as :—

I sent for him = *maiṅ ne usko bulā bhejā* (for, *maiṅ ne usko admī bhejkar bulwāyā*).

He sent me an oral message = *usne mujhe kahlā bhejā* (for, *usne mujhe admī bhejkar kahlāyā*).

We have had our fill = *ham peṭ* (or *jī*) *bhar kar khā chuke haiṅ* (for, *ham khākar peṭ bhar chuke haiṅ*).

343. To express continuity or repetition of an action its root part is repeated; similarly if two conjunctive participles of allied verbs are put together, the participial ending ' kar ' or ' ke ' appears only once and the conjunctive ' and ' is left out, as :—

Repeated beatings have made him obdurate = *wuh mār k̲hā khā kar ḍhīṭh hogiyā hai* (lit. having suffered repeated beatings he has become obdurate).

I am tired of going there = *maiṅ wahāṅ jā jā kar thak-gayā hūṅ.*

In all three rupees have been saved (or left over) = *le de kar tīn rupai bache haiṅ* (lit. having taken and given).

Always act or do your work thoughtfully = *soch samajh-kar kām kiyā karo* (having thought and understood)

We shall have finished our dinner and be ready at 10 o'clock = *ham khānā khā pī kar das baje tayyār hojā,eṅge.*

[1] *Bewaqūf kā bewaqūf* = fool as before.

344. Since the Participle denotes completion of one action before another, it is not used in the negative unless it stands as a reason for the finite verb, in which case also its use is rare, as :—

Seeing no way of escape we hoisted the white flag = *bachne kā rāsta na dekhkar* (or *chūṅki ham ne bachne kā rāsta na dekhā*) *safed jhaṅḍā khaṛa kardiyā.*

Not having received a reply to my letter I wired = *apne khaṭ kā jawāb na pā kar maiṅ ne tār dediyā* (or *chūṅki mere khaṭ kā jawāb na āyā thā maiṅ ne tār dediyā.*

345. The Participle, however, acquires negative signification, as it were, by reflection from a negative finite verb, as :—

Don't go and associate with them = *unke pās jākar na baiṭhā karo* (or, don't go to sit with them).

I shall go without having my food = *ham khānā khākar nahīṅ jāe,ṅge.*

I shall drink without mixing soda (in it) = *ham sodā milākar nahīṅ pī,eṅge.*

Note.—This construction is too idiomatic to be imitated by a beginner.

346. The use of too many participles is deprecated, the sentences being advantageously broken where there is greater pause, as :—

Having dined and slept for an hour and then getting up and having dressed himself he rode to the Mess = *wuh khānā khākar so rahā, ek ghaṅṭa arām karke uṭhā, aur kapṛe pahine, phīr sawār hokar miskot ko chalā gayā.*

347. The Passive of the Conjunctive Participle is not in use in Hindustanī, its place is taken up by a transitive or intransitive Participle. If the finite verb is in the grammatical Passive the Participle generally comes from a transitive, otherwise from an intransitive verb, as :—

A note having been written was despatched by a peon = *ek ruq'a likhkar chaprāsi ke hāth bhejā gayā.*

Having been arrested he was brought into the Police Station = *wuh* (or *usko*) *gīriftār karke thāne meṅ lāyā gayā.*

Having been falsely accused they were put into the prison = *unpar jhūṭā ilzām lagākar unko qaid kar diyā gayā.*

You will be court-martialled and hanged = *tumhārā korṭ mārshal karke tumko phāṅsī diyā jā,egā.*

The bird having been frightened flew away = *wuh pariṅda ḍar kar uṛgayā.*

Have all my clothes been washed and brought back or not ? = *hamāre sab kapṛe dhulkar wāpis āga,e haiṅ yā nahīṅ ?*

Now the jungles have been cut down and cleared (of all growth) = *ab jaṅgal kaṭ kar ṣāf hogaye haiṅ.*

Having been driven to helplessness he sued for peace = *us ne lāchār hokar ṣulaḥ kī darkẖwāst kī.*

NOTE.—If the action denoted by the Participle lacks intention or is the outcome of chance it naturally comes from an intransitive verb, as :—

Having been wounded he was taken prisoner = *wuh zakẖmī hokar pakṛā gayā.*

348. Please also note the use of the following Conjunctive Participles :—

کر کے *karke* = by ; as, by the name or title of—

خاصکر *kẖāṣkar* = specially.

یقین کر کے *yaqīn karke* = for a certainty, believing.

چھوڑ کر *chhoṛkar* = excepting, leaving out.

مرپٹ کر *marpiṭkar* = with great difficulty.

خدا خدا کر کے *kẖudā kẖudā karke* = with great difficulty (lit. after repeated prayers to God).

جوں توں کر کے *joṅ toṅ karke* = somehow or other.

جب جاکر *jab jākar* } = then and then only (not
تب جاکر *tab jākar* } before).

بات کاٹکر *bāt kāṭkar* = interrupting conversation, objecting.

ذرا ذرا کرکے *ẕarā ẕarā karke* = little by little, in every minute detail.

Examples :—

Dodo karke ā,o = come in twos (two *by* two).

Maiṅ ne usko beṭā karke pālā = I brought him up *as* a son.

Mujhe Thakardass karke pukārte haiṅ = people call me (by the name of) Thakardass

Maiṅ usko kiyā karke likhūṅ = what title should I address him by ?

Tum ko har waqt chaukas rahnā chāhiye k̲hāṣkar in dinoṅ = you should always be on the alert especially in these days.

Yaqīn karke jānō ki = believe me sincerely (or honestly) that—

Do ko chhoṛkar sab na,e raṅgrūṭ haiṅ = excepting two all are new recruits.

Ek chhoṛ kar dūsrā makān mere bhā,ī kā hai = the next house but one belongs to my brother.

Āk̲hir shām ke sāt baje mar piṭ kar manzil par pahuṅche = eventually with great difficulty we arrived at the halting place.

Joṅ toṅ karke ham ne apnā kām nikāl liyā = somehow or other we did achieve our object.

K̲hudā k̲hudā karke ham daryā se pār utre = with great difficulty (or after repeated prayers to God) we crossed the river.

Ham sab ne milkar koshish kī jab (or, *tab*) *jākar kāmyābī hū,ī* = we were successful only when we all tried together (i.e., then and then only and not before).

Us ne bāt kāṭkar kahā kī = he interrupted and said that —

Maiṅ ne usko ẓarā ẓarā karke samjhā diyā hai = I have thoroughly explained to him (i.e, in every minute detail).

VOCABULARY.

Draught (water, etc.) *ghūṅt* گھونٹ

To palpitate *dhaṛaknā* دھڑکنا

Pretence, false excuse *bahāna* بہانہ

To pretend, to swing the lead *bahāna karnā* بہانہ کرنا

Mouthful *luqma* لقمہ

Resistance, comparison *muqābala* مقابلہ

To resist, to compare (*kā*) *muqābala karnā* (کا) مقابلہ کرنا

To achieve one's object *apnā kām nikālnā* اپنا کام نکالنا

To accept bribe *rishwat khānā* رشوت کھانا

Against *ke bar ḵhilāf* کے برخلاف

Ashamed *sharmiṅdah* شرمندہ

Dumb-foundered *hakkā bakkā* ہکا بکا

To swell or be inflated *phūlnā* پھولنا

Phlegm *balgẖam* بلغم

Purgative *julāb* جُلاب

Police post, picket *chaukī* چوکي

To be exceedingly delighted (*kā*) *dil bāgh bāgh honā* (کا) دل باغ باغ ہونا

Reluctantly, indifferently *bedilī se* بيدلي سے

To wipe *poṅchhnā* پونچھنا

Ashes (f.) *rākh* راکھ

Stubbornly, firmly. 1. *jamkar* جمکر 2. *ḍaṭkar* ڈٹکر

Constipation *qabẓ* قبض

Liver *jigar* جگر

Pulse *nabẓ* نبض

Lung *phephṛā* پھیپھڑا

Boil *phoṛā* پھوڑا

EXERCISE 41.

1. Give him this and bring a receipt for it. 2. Return the book to the club after you have read it. 3. I shall go there after finishing this work. 4. Having lost heart they

all fled away. 5. I shall write you after arriving there. 6. Having walked about ten miles we came to a deserted[1] village. 7. Having said this he went away. 8. What did you gain by telling a lie? 9. They issued from the fort and made a vigorous attack. 10. We arrested and brought him before a magistrate. 11. You will spoil your character through reading such books. 12. I shall think over the matter and let you have an answer to-morrow. 13. I am very pleased to see you all. 14. You deliberately played the lead swinger. 15. Being a Hindu as he was, he could not marry a Mohamadan girl. 16. The midday gun having fired we were allowed half an hour's leave. 17. We made a stubborn resistance.

EXERCISE 41(*a*).

(1) تم دیر کرکے کیوں آئے؟ - (2) یہ آدمي همیشه جهوٹ بولکر اپنا کام نکالنا چاهتا هے - (3) اُسنے دوسري طرف سے رشوت کها کر همارے برخلاف فیصله دیدیا - (4) یه کپڑے کب دهو کر لاؤ گے - (5) کسکر باندهو - (6) حضور میں نے یه چمني جانکر نهیں توڑي اتفاق سے ٹوٹ گئي - (7) هم راسته بهولکر ایک جنگل میں جا نکلے - (8) وہ شرمنده هو کر چلا گیا - (9) سب کے[2] سب ڈر کر بهاگ گئے - (10) سب گواهوں کو الگ الگ بلا کر پوچهو - (11) سب سامان تیار کر کے همکو خبر دو - (12) یه سنکر وہ چپکا هو رها کچهه جواب ندیسکا - (13) میں یه حال دیکهکر هکا بکا هوگیا - (14) اجیٹن صاحب مسکوٹ سے ایک بنگله چهوڑ کر دوسرے بنگلے میں رهتے هیں - (15) آگے جاکر

[1] Deserted = empty (or village which was empty).

[2] Sab ke sab = one and all.

پولیس کي چوکي آئیگي - (16) آپکو دیکھکر مجھے بڑي خوشي هوئي هے - (17) یه خوشخبري سنکر سب کا دل باغ باغ هوگیا - (18) اُسنے خفا هو کر کہا که چپ رهو زیاده مت بولو - (19) اُسنے چلا کر کہا که ایک طرف هو جاؤ - (20) جو کچھه هم کہتے هیں کان لگا کر سنو - (21) دل لگا کر کام کرو بیدلي سے کام کرنیکا کیا فائده ؟ - (22) مہرباني کر کے مجھے کم از کم ایک هفتے کي چھٹّي دلوا دیجیئے - (23) هم لاچار هوکر واپس چلے آئے - (24) یه حکم سب سپاهیوں کو پڑھکر سنا دو - (25) سب اسباب جہاز پونچھکر صاف کر دو - (26) هم کوچ در کوچ کر کے تیسرے دن میرٹھه پهونچے - (27) هم نے چکر لگا کر دشمن پر پیچھے سے حمله کیا - (28) جوں توں کر کے شام کے سات بجے هم وهاں پهونچ گئے - (29) خدا خدا کر کے وه رات بھي کٹي - (30) دشمنوں نے تمام شهر کو ایک سرے سے دوسرے سرے تک جلا کر راکھه کر دیا *

Miscellaneous Colloquial Sentences.

What is the matter with you ?	*tumko kyā hū,ā hai ?*
What disease are you suffering from ?	*tumko kyā bīmārī hai ?*
How long have you been ill ?	*kab se bīmār ho ?*
How did the fever attack you at first ?	*awwal bukhār kis ṭarah shurū' hū,ā ?*
Show me your tongue ?	*zubān dikhā,o.*
Are your bowels open ?	*pākhāna farāghat se ājātā hai ?*
I am suffering from constipation.	*mujhe qabz hai.*
Do you feel any appetite ?	*bhūk lagtī hai ?*

Very little.	*bahut thoṛī.*
There is something wrong with my liver, I suppose.	*mere khayāl meṅ mere jigar meṅ kuchh kharābī hai.*
What medicine have you been taking ?	*kyā dawā isti'amāl karte rahe ho ?*
Let me see your pulse.	*nabẓ dikhā,o.*
Take off your shirt, I want to examine your lungs and liver.	*qamīẓ utār do, maiṅ tumhāre phephṛe aur kaleja dekhnā chāhtā hūṅ.*
Do you feel any pain when I press it ?	*jab maiṅ dabātā hūṅ to dard hotā hai ?*
Do you feel any difficulty while breathing ?	*sāṅs lene meṅ kuchh taklīf hotī hai ?*
How is your boil to-day ?	*āj tumhāre phoṛe kā kyā ḥāl hai ?*
I'll open it presently and you will feel instant relief.	*maiṅ abhī ise chirā dūṅgā aur tumko fauran ārām hojā,egā.*
Undo the bandage, it is much better than yesterday.	*paṭṭī kholo, kal se bahut achchhā hai.*
How goes it with you, Gaṅgā Din ?	*Gaṅgā Dīn, tumhārā kyā ḥāl hai ?*
I feel no relief whatsoever.	*mujhe ẓarā bhī farq nahīṅ.*
My cough is in the former state and the phlegm does not cut. It is hardened.	*khāṅsī waise hī hai, balgham nikaltī nahīṅ. Sakht ho ga,ī hai.*
Babu, give him some purgative.	*Bābū, use ko,ī julāb dedo.*
Did you pass any motions last night ?	*rat ko ko,ī dast āyā thā* (or *kuchh dast hū,e the*) *?*
Now, give him ten grains of quinine.	*ab use das 'gren' 'kunīn' dedo.*

You must have patience.	*ṣabar karnā chāhīye.*
It is a very troublesome disease and is not quickly got rid of.	*yih baṛī ḵharāb bīmārī hai, jaldī nahīṅ jātī.*
Lie down quietly. Don't talk to anybody.	*chup chāp leṭ jā,o kisī se bāt chīt mat karo*
Swallow this pill with a gulp of water at bed-time.	*sote waqt yih golī ek ghūṅṭ pānī ke sāth nigal lenā.*
Has your purging ceased ?	*tumhāre dast baṅd hū,e haiṅ yā nahīṅ ?*
Oh, sir ! I am dead. I have been sitting at stool the whole night.	*ḥuẓūr ! maiṅ to margayā. Sārī rāt pāḵhāne phirtā rahā hūṅ.*
Does your heart palpitate as before ?	*tumhārā dil pahle kī ṭaraḥ dhaṛaktā hai ?*
I do not feel any change. When I rise from a place, darkness comes over my eyes, and my head swims.	*kuchh farq ma'lūm nahīṅ hotā, jab maiṅ uṭhtā hūṅ to āṅḵhoṅ ke āge aṅdherā ājātā hai aur sir ghūmne lagtā hai.*
If I eat a single mouthful my belly at once swells.	*agar ek luqma bhī khālūṅ to peṭ phūl jātā hai.*
Take this prescription. I believe it will do you lot of good.	*yih nusḵha lo, mere khayāl meṅ is se tumko bahut fā,ida hogā.*
Take this medicine three times a day, i.e., after every four hours.	*yih dawā chār chār ghaṅte ke ba'd tīn daf'a din meṅ pīnā*

Lesson XL.

Relative Construction.

349. The Relative Pronoun 'جو jo' and the various relative adjectives and adverbs are used in two ways, i.e. :—

(*i*) Restrictively,

(*ii*) Conjunctively or continuatively.

Examples :—

(*i*) Restrictively :—

The man whom you saw yesterday is my brother = *jis ādmī ko kal āp ne dekhā thā wuh merā bhā,ī hai.*

Here 'whom you saw yesterday' restricts 'the man' and serves the function of a descriptive adjective.

(*ii*) Conjunctively or continuatively :—

I saw my friend who recognised me at once = *maiṅ ne apne dost ko dekhā jisne* (or better '*aur us ne*') *fauran mujh ko pahchān liyā.*

Here 'who recognised me at once' has no restrictive force on the noun 'friend.' It simply continues or adds to what was said before and its 'who,' therefore, equals 'and he.'

350. When a relative pronoun, adjective or an adverb is used in its restrictive sense the relative construction *must* be used, picked up later by a correlative in the main clause. The various relatives and correlatives are given below for ready reference :—

Relative.	Correlative.
جو *jo*, who, which, whoever, whatever.	1. وہ *wuh*, he, she, it, that, they, those.
	2. سو *so*, that etc.
جیسا *jaisā*, as, like which.	ویسا *waisā*, so, like that.
جتنا *jitnā*, as, as much.	اتنا *utnā*, so much.

Relative.		Correlative.	
جتنے *jitne* (m.), جتني *jitnī* (f.),	as many as.	اتنے *utne* (m.), اتني *utnī* (f.)	so many.
جب *jab*, when.		تو *to*, then. / تب *tab*, then.	
جونہیں *jūṅhīṅ* / جیسے ہی *jaise hī*	(as soon) as.	تونہیں *tūṅhīṅ* [1] / ویسے ہی *waise hī*	so soon.
جب تک *jab tak*, (as long) as.		تب تک *tab tak*, so long.	
جہاں *jahāṅ*, where.		وہاں *wahāṅ*, there / تہاں *tahāṅ* [1] there.	
جدھر *jidhar*, whither.		اُدھر *udhar*, thither.	
جوں جوں *joṅ joṅ*, as (of gradual progress).		توں توں *toṅ* [1] *toṅ*, so (of progress).	

Examples :—

He who (or, whoever) has been born (he or the same) will die = *jo paidā hū,ā hai wuh* (or, *so*) *maregā*.

He who (or, whichever man) goes on active service (he) will get extra allowance = *jo ādmī lām par jā,egā usko bhattā milegā*.

The man whom you called is a sergeant in my company = *jis ko tum ne bulāyā thā wuh hamārī kampnī meṅ ḥawāldar hai*.

What you say is all true = *jo tum kahte ho so sab sach hai*.

Speak plainly whatever comes in your mind = *jo kuchh tumhāre dil meṅ ā,e so ṣāf kahdo*.

As you sow (do) so will you reap (get) = *jaisā karoge waisā pā,oge*.

As the master is so will the pupils be = *jaisā ustād* (*hai*) *waisā shāgird* (*hogā*).

It is the same quantity as this one = *jitnā yih hai, utnā wuh hai*.

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[1] Not much used in the modern language.

That building is not so high as this one = *jitnā yih makān ūnchā hai utnā wuh nahīṅ.*

The road to Kabul is not so bad as the one that leads to Gilgit = *Kabul kā rāsta itnā kharāb nahiṅ jitnā Gilgit kā hai.*

This is not so difficult as that one = *yih aisā* (or, *itnā*) *mushkil nahīṅ jitnā wuh hai.*

I shall walk as many miles as you will = *jitne mīl tum chaloge utne maiṅ bhī chalūṅgā.*

As many men as were present (or all the men who were present) exclaimed = *jitne ādmī maujūd the sab bol uṭhe.*

When the rain falls the farmers feel very happy = *jab bārish hotī hai to* (or, *tab*) *kisān baṛe khush hote haiṅ.*

As soon as the train arrived the station-master handed me a telegram = *jūṅhīṅ* (or, *jaise hī*) *gāṛī pahuṅchī* (*waise hī*) *isteshan māstar ne mujhe ek tār diyā.*

I shall stay here as long as you will = *jab tak tum yahāṅ rahoge tab tak maiṅ bhī rahūṅgā.*

I shall go where you will = *jahāṅ tum jā,oge wahāṅ maiṅ bhī jā,ūṅgā.*

Where there is flower there is thorn as well (Pleasure and pain are a wedded couple) = *jahāṅ phūl hai wahāṅ* (or, *tahāṅ*) *khār bhī hai.*

Whither you go, thither will I also go = *jidhar tum jā,oge udhar maiṅ bhī jā,ūṅgā.*

Our courage rose as the reinforcements arrived (one after another) = *joṅ joṅ madad ātī gayī* (*toṅ toṅ*) *hamārā ḥausla baṛhtā giyā.*

NOTE.—(*a*) It will be noticed that the correlative follows its relative almost always, except in the case of 'jūṅhīṅ,' and 'joṅ joṅ.'

(*b*) The correlative ('wuh' or 'so') of 'jo' may be omitted provided both of them are in the nominative case, as :—

Whoever went there did not return = *jo wahāṅ gayā* (*wuh* or *so*) *wāpis na āyā.*

(*c*) 'Jaisā' (e,ī), 'jitnā' (e,ī) change like an adjective ending in 'ā'. 'Jaisā' refers to quality, kind or manner while 'jitnā' to quantity, number and extent. The latter is followed by 'sab' (all, whole) when it means a whole number or quantity. They always refer to the thing with which comparison is made. Their correlatives 'waisā,' 'utne' and 'utne' give place to 'aisā,' 'itnā' and 'itne' respectively to impart a notion of proximity.

351. If emphasis is laid on the main clause, it generally precedes the relative. This, however, is not admissible in the case of 'jūṅhī' or 'jaise hī' (as soon as) and 'joṅ joṅ' (as, of progress), e.g. :—

Only that will come to pass which will be acceptable to God = *wuhī*[1] *hogā jo ḵẖudā ko manẓūr hogā.*

The same men will go who went yesterday = *wuhī*[1] *ādmī jā,eṅge jo kal gaye the.*

This is not so easy as that one = *yih kām aisā āsān nahīṅ jaisī wuh hai.*

This rope is not so long as that one = *yih rassī itnī lambī nahīṅ jitnī wuh hai.*

You will get as many rupees as he did = *tumko utne hī rupai mileṅge jitne usko mile the.*

You will have to stay as long as I do not come back (or until I come back) = *tumko tab tak thairnā hogā jab tak maiṅ wāpis na ā,ūṅ.*

I shall go to the same place as you will = *maiṅ wahīṅ*[2] *jā,ūṅga jahāṅ tum jā,oge.*

He has gone to the same place (or direction) where (or whither) you went = *wuh bhī udhar hī gayā hai jidhar tum gaye the.*

NOTE.—The demonstrative correlative, in such a case, is generally followed by the emphatic particle 'hī' provided

[1] Contraction of 'wuh hī'. [2] Contraction of 'wahāṅ hī.'

both the clauses are in the affirmative denoting exactness or similarity.

352. When the relatives are used in the continuative sense, it is always easier and advantageous, especially in colloquial language, to begin anew with a demonstrative pronoun, adjective or adverb, etc. (as the case may be), which may be introduced by "aur" (and). It, however, does *not* follow that the relatives should not be used. You can use them, provided they are kept as close to their antecedent as possible and no word likely to cause ambiguity is allowed to intervene between them, e.g. :—

I have written to the Tehsildar who will give you all the help he can = *ham ne Taḥṣīldār ṣāḥib ko likh diyā hai jo* (or better, *wuh*) *tumko jahāṅ tak hosakegā madad deṅge.*

He turned out to be faithless as the faqīr had said = *wuh bewafā niklā jaisā* (or, *aisā hī*) *faqīr ne kahā thā.*

Mix in it two spoonfuls of milk as of brandy (i.e., a similar quantity of brandy) = *us meṅ do chamche dūd milālo aur utnī hī birāṅḍī ḍālo.*

A small district like Shahpur has given ten thousand recruits and there is no reason why we should not give at least as many from this district = *Shahpur jaise chhoṭe se ẓil'a ne das hazār raṅgrūṭ diye haiṅ is lī,e ko,ī waja nahīṅ ki yih ẓil'a kyoṅ kam az kam utne hī raṅgrūṭ na de.*

I was just about to go when he arrived = *maiṅ jāne hī ko thā ki*[1] *wuh āpahuṅchā.*

We shall reach there at 3 when the train comes in = *ham tīn baje wahāṅ pahuṅcheṅge aur usī waqt gāṛī bhī ātī hai.*

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[1] Not 'jab'.

I shall stop at the dāk bungalow where you should bring all your recruits = *ham ḍāk baṅgle meṅ utreṅge aur wahīṅ*[1] *tum apne sab rangrūṭ lānā.*

We shall move this evening to the south whither you should follow me the next day = *ham āj shām janūb kī ṭaraf jāeṅge, dūsre din tum bhī udhar hī hamāre pīchhe pīchhe ānā.*

We resisted stubbornly until we were forced to retreat = *ham jam-kar muqābala karte rahe, ākhir* (or, *ḥattā ki*) *ham ko majbūran pīchhe haṭnā paṛā.*

We finished the job before midday and this was as soon as it could be done = *ham ne do pahar se pahle pahle wuh kām ḳhatam kar liyā, is se pahle ḳhatam karnā nā-mumkin thā.*

NOTE.—(*i*) "Joṅ joṅ" (as, of progress) is used only restrictively.

(*ii*) Continuative 'when' is expressed by 'ki' (not by 'jab').

(*iii*) 'Ki' can precede or follow any relative as redundant. When preceding the relative it requires its antecedent to be mentioned and takes its place immediately before the relative. But when it follows, the following course is adopted :—

(*a*) When the relative is *not* governed by a postposition it immediately follows the relative.

(*b*) When a postposition governs the relative ft follows the postposition.

(*c*) In case of 'jo' (who, which, etc.), if a noun is mentioned after it (the relative), the noun is placed immediately after the relative and 'ki' follows the noun, if it is in the Nominative case In case the noun is in the oblique the 'ki' follows the postposition, e.g. :—

Wuh sipāhī ki jo (or *jo ki*) = the sepoy who.
Wuh jaga ki jahāṅ (or *jahāṅ ki*) = the place where.
Us waqt ki jab (or *jab ki*) = at the time when.
Jo sipāhī ki = the sepoy who.
Jis sipāhī ko ki = the sepoy to whom.
Jahāṅ ki = where.
Jahāṅ tak ki = as far as—, the place or extent up to which.

[1] "Wahīṅ" = "wahāṅ hī."

The relative following 'ki' is often understood, in which case it is often mistaken for the relative, as :—

Wuh sipāhī ki (*jo*) = the sepoy who.

Babur ki (*jo*) *Hindustan kā bādshāh thā* = Babur who was the King of India—.

353. When in English two or more relative clauses qualify one and the same noun, the succeeding relatives can, in Urdu, be either expressed or their places taken by the corresponding correlatives; the latter is however more idiomatic, e.g. :—

The sepoy who applied for leave the other day and whose application you rejected, has come again to-day = *jis sipāhī ne agle din chhuṭṭī maṅgī thī aur jiskī* (or, *uskī*) *darkẖwāst āp ne nā manẓūr kī thī, āj phir āyā hai.*

354. Relative clause within relative clause should be avoided as much as possible by recasting the sentence, as :—

The sepoy who asked the other day for leave which you did not sanction, has absconded to-day = *agle din ek sipāhī ne āp se chhuṭṭī māṅgī thī aur āpne uskī chhuṭṭī nā manẓūr kī thī wuh āj bhāg gayā hai.*

355. 'Who' and 'which' sometimes introduce an adverb-clause signifying cause or purpose, in which case they are appropriately succeeded by suitable conjunctions, as :—

The accused who (= because he) had been found guilty, was punished = *mulzam ko sazā dī gayī kyoṅ ki wuh mujrim ṣābit hū,ā.*

A peon was sent, who (= that he) should deliver the letter = *ek chaprasī bhejā gayā ki chiṭṭhī pahuṅchāde.*

356. The relative pronoun 'jo', used restrictively, admits of more than one construction, due to its double

function, i.e., pronoun as well as pronominal adjective. Besides it may be definite or indefinite.

357. When its antecedent is mentioned it is not followed by its correlative unless the correlative happens to be in a case other than the Nominative. The case of the relative and its correlative is determined by their relation to their respective clauses.

Examples :—

The man who came yesterday has not come to-day = (*i*) *wuh ādmī jo kal āyā thā āj nahīṅ āyā.* (*ii*) *jo ādmī kal āyā thā* (*wuh*) *āj nahiṅ āyā.*

The man who lived here has given 1,000 rupees for the Charitable Hospital = (*i*) *us ādmī ne jo yahāṅ rahtā thā ḳẖairātī haspatāl ke wāsṭe ek hazār rupaya diyā hai.* (*ii*) *jo ādmī yahāṅ rahtā thā us ne ḳẖairātī haspatāl ke wāsṭe ek hazār rupaya diyā hai.*

The man whom you had called, sir, has come = (*i*) *wuh ādmī jisko āp ne bulāyā thā āgayā hai.* (*ii*) *jis ādmī ko āp ne bulāyā thā wuh āgayā hai.*

I have sold the horse which I bought from you = (*i*) *maiṅ ne us ghoṛeko jo tum se kharīdā thā bech diyā hai.* (*ii*) *jo ghoṛā maiṅ ne āp se ḳẖarīdā thā maiṅ ne usko bech diyā hai.*

Construction (*i*) throughout is exactly like that of the English relative. But it is not, however, considered so good and idiomatic as the (*ii*) in which ' jo ' has been used as pronominal adjective taking its substantive immediately after it.

358. Sometimes the antecedent is placed at the beginning of a sentence absolutely in its Nominative form and is again picked up by the correlative in the main clause, provided it has to be put there in a case other than the Nominative, as :—

The man who lived here has given 1,000 rupees for the Charitable Hospital = *wuh ādmī jo yahāṅ rahtā thā us ne k̲hairāti haspatāl ke wāst̤e ek hazār rupaya diyā hai.*

I have killed the spy who betrayed us = *wuh jāsūs jis ne ham se dag̲h̲ā kī thī maiṅ ne usko mārḍālā hai.*

359. The Relative may be used both as subject and object when both of them are indefinite, as :—

Everybody carried off whatever he could lay hands on = *jo jiske hāth lagā legayā* (lit. whatever fell into whomsoever's hands (he) carried (it) off.

360. The Indefinite pronouns 'jo ko,ī' (whoever) and 'jo kuchh' (whatever) are also constructed like the Relative, as :—

Whoever gives me his clue I shall reward him Rs. 50 (i.e., I shall give Rs. 50 reward to the person who will let me know any clue of him) = *jo koī uskā patā batlāegā ham usko pachās rupai in'ām deṅge.*

I shall give you whatever you may ask for = *jo kuchh tum māṅgoge (wuh) maiṅ tumko dūṅgā.*

Everything you had said turned out to be true = *jo kuchh tumne kahā thā wuh sab ṭhīk niklā.*

361. Most of the relatives and correlatives are often replaced by phrases formed with the aid of 'jo' and 'wuh,' as :—

Relatives.		Correlatives.
Jaisā	= (*i*) *jis qism kā*	$\frac{waisā}{aisā} = \frac{usī}{isī}\left(\text{or}\,\frac{us}{is}\right)$ *qism kā.*
	(*ii*) *jis ṭaraḥ*	$\frac{usī}{isī}\left(\text{or}\,\frac{us}{is}\right)$ *ṭaraḥ.*
	(*iii*) *jis ṭarīqe se*	$\frac{usī}{isī}\left(\text{or}\,\frac{us}{is}\right)$ *ṭarīqe se.*
Jitnā	= *jis qadar*	$\frac{utnā}{itnā} = \frac{usī}{isī}\left(\text{or}\,\frac{us}{is}\right)$ *qadar.*

Relatives.	Correlatives.
Jab = *jis waqt*	*tab* = *usī* (or *us*) *waqt*.
Jahāṅ = *jis jaga*	*wahāṅ* = *usī* (or *us*) *jaga*.
Jidhar = *jis ṭaraf*	*udhar* = *usī* (or *us*) *ṭaraf*.

Vocabulary.

Dagger *ḳhaṅjar* خنجر

To stand by (*kā*) *sāth denā* (کا) ساتھہ دینا

Truthfulness *sachā,ī* سچائي

Sniper *nishāna bāz* نشانہ باز

To double *dugnā karnā* دگنا کرنا

Governor *ḥākim* حاکم

Precipitately (to run) *sir par pāoṅ rakh kar* سر پر پاؤں رکھکر

Signal *ishāra* اشارہ

Earthquake { 1. *zalzala* زلزلہ 2. *bhūṅchāl* بھونچال

Attention *tawajjuh* (f.) توجہ

To pay attention to (*par*) *twajjuh* / *ghaur* *karnā* (پر) توجہ / غور کرنا

Bliss, boon *ghanīmat* غنیمت

To stumble against (*se*) *ṭhokar khānā* (سے) ٹھوکر کھانا

Clue *surāgh* سراغ

Great war { 1. *jaṅgī-'azīm* جنگ عظیم 2. *baṛī laṛā,ī* بڑي لڑائي

To rule (*par*) *hukūmat karnā* (پر) حکومت کرنا

To upset { 1. *ulṭ pulṭ karnā* الٹ پلٹ کرنا 2. *tah-o-bālā karnā* تہ و بالا کرنا

Silent *ḳhāmosh* خاموش

Enjoyment, funny thing *luṭf* لطف

Wisdom, good policy *ḥikmat* حکمت

Generally *'umūman* عموماً

In happy circumstances, Well-to-do. *ḳhush-ḥāl* خوشحال

Globe (of a lamp) *hāṅḍī* هانڈي

To steal *churānā* چرانا

To carry out (order etc.) (*kī*) *ta'mīl karnā* (کي) تعمیل کرنا

Business transaction *len*[1] *den* لین دین

[1] From 'lenā,' to take and 'denā' to give.

To guess (correctly) *būjhnā* بوجھنا

To regret, to repent *pachtānā* پچتانا

To insist, To be obstinate. (*par*) *zid karnā* (پر) ضد کرنا

Bone of contention, Root of mischief. *fasād kī jaṛ* فساد کي جڑ

Thorn *khār* خار

To turn tail and run away *dum dabākar bhāg jānā* دم دبا کر بھاگ جانا

Intention *nīyat* نيت

To be solved or dissolved. *ḥal honā* حل ہونا

Injustice *haq*[1] *talfī* حق تلفي

Apprehension *aṅdesha* انديشہ

Account, story, state *ḥāl* حال

Generally, frequently, most (adj).[2] *akṣar* اکثر

Part of a country, District. *'ilāqa* علاقہ

Four fingers' breadth *chappā* چپہ

Care, precaution *iḥtiyāṭ* احتياط

A little *qadre* قدرے

Exercise 42.

1. Whoever reaches there first can have this dagger as a prize. 2. I shall amply reward those who stand by me. 3. They do not know the man who will drive them out of the country. 4. The letter which, if arrived, would have proved their truthfulness, has been lost on the sea. 5. The dogs which bark noisily seldom bite. 6. The road which is the shortest is rather difficult. 7. Pay them whatever may be its price. 8. Whoever goes there never returns. 9. I gave the same answer to every one who asked me the question. 10. It is a very old firm which supplies these articles. 11. The gentleman who used to teach you musketry is my elder brother. 12. The troops who made the first attack were all Sikhs and Pathans. 13. The sniper

[1] From 'haq' (right) and 'talfī' (destruction), i.e., depriving one of one's right.

[2] As, most people = *akṣar log*.

who killed their Company Commander was a Gurkha. 14. Double the rations of the animals which are weak. 15. Who is this dacoit who has been arrested to-day? 16. The man who was found guilty has been sentenced to death. 17. The man who deceived you tried to deceive me as well. 18. I saw a fish which weighed nearly one ton and was three yards long. 19. The inhabitants of the city went to the Governor who refused to listen to them. 20. We attacked the enemy who fled precipitately. 21. His clothes are not so dirty as yours. 22. This trunk is not so heavy as this bedding. 23. There were about as many people there to-day as yesterday. 24. Supply us as much gram as you can. 25. He will become a pucca sepoy when he has learnt his musketry. 26. As soon as the signal was given thousands of guns opened fire simultaneously and the earth shook as it does during an earthquake. 27. This won't be done satisfactorily until you see to it yourself. 28. I shall follow you wherever you go. 29. We shall play on the same plain where we played yesterday. 30. As the day advanced (charhnā) it grew hotter and hotter (heat went on increasing). 31. I went to report it to the Deputy Commissioner who paid no attention to what I said. 32. The attack will begin at 2-30 a m. when everybody should be ready to act. 33. This went on until the American troops got into the field in great numbers. 34. About two miles to the west of the village there is an extensive plain, where we shall encamp for the night. 35. The more you delay the worse will it be for you.

EXERCISE 42(*a*).

(1) جو آدمي چور کو پکڑے وہ انعام لے - (2) جو دم گذرے سو غنیمت ہے - (3) جو اسمیں سے نکلے سو تمہارا -

[1] Best is the time that is past.

(4) جو بوئیگا سو کاٹیگا - (5) جو چڑھیگا سو گریگا - (6) جو سر اٹھا کر چلیگا سو ٹھوکر کھائیگا - (7) جو اِس چوري کا سراغ لگائیگا هم اسکو ایک هزار روپیه انعام دینگے - (8) جو شخص اس جنگ عظیم میں فتح پائیگا وہ تمام دنیا پر حکومت کریگا - (9) وہ شخص جو اگر چاهتا تو دنیا کو تہ و بالا کر دیتا ابھي تک خاموش بیٹھا هے - (10) لطف اسمیں هے کہ جو کہو سو کر دکھلاؤ - (11) جو گرجتے هیں وہ برستے نہیں - (12) جو کام حکمت[2] سے نکلتا هے حکومت سے نہیں نکلتا - (13) جو سادہ چال چلتے هیں عموماً خوشحال رهتے هیں - (14) جسکے سر پر سفید پگڑي هے وہ همارا جمعدار هے - (15) جو اندھا هو اسکے واسطے دنیا اندھیر هوتي هے - (16) وہ بڑا لیمپ جو کل رات اس کمرے میں تھا اسکي هانڈي ٹوٹ گئي هے - (17) جو آدمي هماري چیزیں هر روز چرا لیجایا کرتا تھا آج پکڑا گیا هے - (18) اس دنیا میں جو آیا سو گیا - (19) جس پٹھان کو تم پکڑ لائے هو وہ نامي ڈاکو هے - (20) جو حکم ملا هے اسکي تعمیل کرو - (21) جو بات تم نہیں سمجھے پھر سمجھہ لو - (22) جس بازار میں پارسال آگ لگ گئي تھي وہ پھر نئے سر سے بنکر تیار هوگیا هے - (23) جو نائک پچھلے دنوں توڑ کر سپاهي بنایا گیا تھا آج کرنیل صاحب نے اسکو پھر نائک بنا دیا هے - (24) ایسے آدمیوں سے لین دین مت رکھو جو بُرا کرنے سے نہیں ڈرتے - (25) آج ایک ایسا شخص یہاں آیا هے جو دلکي بات

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[1] Walk with your nose in the air and you will trip.

[2] Skill (or policy) succeeds where authority fails.

بوجھہ لیتا ھے - (26) جیسا کروگے ویسا پاؤ گے - (27) جتنی فضول خرچی کروگے اتنا پچتاؤ گے - (28) جتنے رنگروٹ بھرتی کر سکتے ھو کرو - (29) اسکو جتنا سمجھاؤ گے اتنی ضد کریگا - (30) جتنا روپیہ اسوقت میرے پاس موجود تھا میں نے اسکو دیدیا - (31) جب تم خود نہیں جانتے تو انکو کسطرح سمجھاؤگے - (32) جسوقت اُسنے دیکھا کہ زیادہ کوشش بیکار ھے چپکا ھو رھا - (33) جب تک یہ فساد کی جڑ زندہ ھے تب تک ملک میں امن نہیں ھو سکتا - (34) جہاں پھول ھے وھاں خار بھی ھے - (35) جہاں خوشی ھے وھاں غم بھی ھے - (36) جدھر ھمارے جہاز جا رھے تھے ادھر آبدوز کشتیوں کا کچھہ خطرہ نہیں تھا - (37) جونہیں کہ انہوں نے ھمارے جنگی جہاز دیکھے دم دبا کر بھاگ گئے - (38) جوں جوں تم اس کتاب کو پڑھو گے سب مشکلیں حل ھوتی جائینگی - (39) جہاں انکو معلوم ھوا کہ اسکی نیت خراب ھے اسکے ساتھہ لین دین بند کر دیا - (40) جہاں مجھے یہہ خیال تھا کہ کسی کی حق تلفی نہو وھاں یہہ اندیشہ بھی تھا کہ میری اس کارروائی سے افسر ناراض نہو جائیں *

Miscellaneous Colloquial Sentences.

How many days' journey is the place from here ?	*wuh jaga yahāṅ se kitne din kā safar* (or, *rāsta*) *hai ?*
Five stages.	*pāṅch paṛā,o.*
What hire will you charge for your boat ?	*kishtī kā kyā kirāya loge ?*
Fifteen rupees.	*paṅdrah rupai.*

All right, get yourself ready to start at 5 a.m. to-morrow.

achchhā, kal ṣubaḥ pāńch baje chalne ke lī,e tayyār hojā,o.

Bearer, look here, I shall start for a fishing trip to-morrow at 5 a.m. Get everything ready in time.

baihrā, dekho, kal ṣubaḥ pāńch baje ham machhlī kā shikār karne ke wāsṭe rawāna hońge. Sab chīz tab tak tayyār kar lo.

What do you know about this boatman ?

tum ko is kishtī-wāle kā kuchh ḥāl ma'lūm hai ?

They are in fact all a bad lot as a rule, but this one is only a bit better than the others.

sach to yih hai ki wuh sab badmū'āsh hote haiń lekin yih auroń se qadre achchhā hai.

He generally takes the sahibs out for fishing.

wuh akṣar ṣāḥib logoń ko machhlī ke shikār ke wāsṭe lejāyā kartā hai.

Do you know the usual haunts of the game about here ?

tumko is 'ilāqe ke ird gird shikār kī jaga ma'lūm hai ?

I know every inch of the ground all round this place.

maiń is jaga kī chāroń ṭaraf chappa chappa zamīn se wāqif hūń.

Don't take any heavy luggage with you, make it as light as possible.

ko,ī bhārī chīz sāth mat lejā,o. Bilkul thoṛā sāmān lejā,o.

Pack everything well and carefully.

sab chizeń achchhī ṭarah aur iḥtiyāṭ se bāńdho.

Take care lest anything should break.

aisā na ho koi chīz ṭūṭ jā,e.

Lesson XLI.

Adverb.

362. An adverb qualifies any part of speech except a noun or pronoun.

363. A good many adjectives are used as adverbs, as :—

He writes very well = *wuh bahut achchhā likhtā hai.*

He is very clever = *wuh baṛā hoshyār hai.*

Speak distinctly = *ṣāf ṣāf bolo.*

Don't do so again = *phir aise*[1] *na karnā.*

364. A good many postpositions without the initial 'ke' and 'kī' serve as adverbs, as :—

قریب *qarīb*
نزدیک *nazdīk* } near.
پاس *pās*

اوپر *ūpar* = above, over.

نیچے *nīche* = below, down.

آگے *āge* = ahead, in front, onward.

سامنے *sāmne* = in front, yonder.

پیچھے *pīchhe* = behind, back, later on.

اندر *aṅdar* = inside.

باہر *bāhir* = outside.

365. A host of adverbs are formed by adding 'se' (with) to an abstract noun, as :—

زور سے *zor se* = forcibly, strongly, loudly.

خوشی سے *khushī se* = voluntarily, gladly.

خوش قسمتی سے *khush qismatī se* = luckily.

نرمی سے *narmī se* = mildly.

سختی سے *sakhtī se* = harshly, severely.

عاجزی سے *'ajizī se* = humbly.

ادب سے *adab se* = respectfully.

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[1] As an adverb qualifying a verb it is inflected into 'aiso.' This holds good in the case of 'waisā', 'kaisā' and 'jaisā' as well.

366. A good many Arabic nouns in the accusative case are also commonly used as adverbs, as :—

اتفاقاً *ittifāqan* = by chance.

فوراً *fauran* = at once.

جبراً *jabran* = by force.

مجبوراً *majbūran* = perforce, will-he-nill-he.

ارادتاً *irādatan* = intentionally.

مثلاً *maṣlan* = for instance.

دفعةً *daf'atan* = all of a sudden.

عموماً *'umūman* = generally.

خصوصاً *khuṣūṣan* = specially.

Remark.—If the noun has the Arabic article 'al' before it or is governed by a preposition it loses its 'tanwīn', as :—

البتة *albatta* = of course.

الغرض *alghaṛz* } = in short.
القصة *alqiṣṣa* }

عنقريب *'anqarīb* = in the near future.

فى الحال *fil-hāl* } = at present, for the present.
بالفعل *bil-fi'al* }

بالكل *bil-kul* = totally, altogether, quite.

367. The Conjunctive Participle is also sometimes used adverbially, as :—

جان بوجهكر *jān būjh kar* = intentionally, deliberately.

سوچ سمجهكر *soch samajh kar* = thoughtfully.

دل كهولكر *dil kholkar* = generously.

هنسكر *hañskar* = laughingly.

بهولكر *bhūlkar* = erroneously, by mistake.

خاصكر *khāṣkar* = specially.

368. Persian adjectives ending in 'āna' (like) are often used adverbially, as :—

بهادرانه *bahādurāna* = bravely, brave-like.

سپاهيانه *sipāhīānā* = soldier-like, in a soldierly manner.

369. Please also note the following idiomatic uses of various adverbs:—

(*i*) 'Kahāṅ' expresses great contrast or difference, as:—

Kahāṅ maiṅ kahāṅ āp = there is all the difference between Your Honor and me (lit. where am I and where is Your Honor).

Kahāṅ wuh amīrī aur kahāṅ ab yih ġharībī = once there was such an affluence and now there is this poverty.

But change the place of 'kahāṅ,' as:—

Maiṅ kahāṅ tum kahāṅ = we are far apart (separated) from each other.

(*ii*) 'Kahīṅ' = anywhere, somewhere, (if) by any chance, I fear lest, I hope not, far more, as:—

Kahīṅ rakh do = put it anywhere.

Maiṅ ne use kahīṅ Lahore meṅ dekhā thā = I saw him somewhere in Lahore.

(*Agar*) *kahīṅ bārish hone lagjā,e* = should it by any chance begin to rain.

Kahīṅ wuh bīmār na[1] *paṛ jā,e* = I fear lest he should fall ill (I don't wish him to—).

Kahīṅ wuh bīmār to nahīṅ paṛ gayā = I hope he has not fallen ill by any chance.

Wuh tum se kahīṅ hoshyār hai = he is far more clever than you.

NOTE.—'Kahīṅ kā' (of somewhere) is often added to abuse, as:—

Pājī kahīṅ kā = blackguard of some ignoble or nameless place.
Beswā kahīṅ kī = prostitute of some place unfit to be named.

(*iii*) 'Idhar—udhar' = as soon as. 'Jahāṅ—aur' = as soon as. 'Jahāṅ—wahāṅ' = since—as well, whilst—at the same time, whilst on one hand—on the other hand.

[1] When 'kahīṅ' is used for 'I fear lest' the verb is put in the negative and in its intensive form.

Examples :—

Idhar yih dawā pī udhar achchha hogayā,
Jahāṅ yih dawā pī aur achchha hogayā.
} as soon as he took the medicine he was all right.

Jahāṅ tum ne itnā kiyā wahāṅ thoṛā sā iḥsān aur bhī kardo = since you have done so much you might as well do this little favor.

Jahāṅ tum ne itnī taklīfeṅ uṭhā,ī haiṅ ek aur sahī = since you have undergone so many difficulties let there be one more (it would not make much difference).

Jahāṅ unko apnī bahādurī par nāz thā wahāṅ yih bhī fakẖar thā ki ham rāstī par haiṅ = whilst they were proud of their valour, at the same time they prided themselves on the fact that they were on the right side (i e., their cause was right).

Jahāṅ wuh bahādur haiṅ wahāṅ daryādil bhī haiṅ = they are brave and generous as well.

Jahāṅ mujhe yih khayāl thā ki aise mauqa' par kẖamoshī achchhī hai wahāṅ yih aṅdesha bhī thā ki kahīṅ is kẖamoshī se kām na bigaṛ jā,e = whilst on one hand I thought that silence was better, on the other hand I feared lest the silence might make things worse.

Postpositions.

370. A postposition is a word which governs a noun or a pronoun, and shows its relation to some thing else mentioned in a sentence.

371. A good many postpositions have already been given in the preceding lessons; we have, therefore, given below only such as have not occurred before and are met with commonly :—

کے همراه *ke hamrāh* = with, in company with.

کے هاتهه *ke hāth* = by, by the hand of.

کے هاتهوں *ke hāthoṅ* = through, at the hands of.

کے ذریعه *ke ẕarī'a* = by means of, through.

کے وار پار *ke wār pār* = right through, from one side to the other.

کے ماتحت *ke mātaḥt* = under, subordinate to.

کے مارے *ke māre* = on account of, stricken with, overwhelmed by.

کے بیچ *ke bīch* = in the middle of, between.

کے برابر *ke barābar* = equal to.

کے طور *ke ṭaur* = by way of, in the capacity of.

کے حق میں *ke haq meṅ* = in favor of, in respect of.

کے دائیں *ke ḍā,eṅ* = to the right of.

کے بائیں *ke bā,eṅ* = to the left of.

کے سوا *ke siwā* = except.

کے علاوه *ke 'alāwa* = in addition to, besides.

کے باعث *ke bā'iṡ* = on account of, because of.

کے بغیر *ke baġhair* = without.

کے برخلاف *ke barkẖilāf* = against, in opposition to.

کے حوالے *ke ḥawāle* = in the charge or custody of.

کے موافق *ke muwāfiq* = according to, agreeable or suitable to.

کے مطابق *ke muṭābiq* = in conformity with.

کے لائق *ke lā,iq* = fit for, worthy of.

کے عوض *ke 'iwaz* = instead of, in return for.

کے بدلے *ke badle* = in return for, in exchange for, instead of.

کے ذمه *ke ẕimma* = under the charge or responsibility of.

کے درمیان *ke darmiyān* = in the midst of, among, between.

کي جگہ *kī jaga* = instead of.
کي معرفت *kī ma'rifat* = through, c/o.
کي مانند *kī māniṅd* = like, in the manner of.
کي طرح *kī ṭaraḥ* = like, in the manner of.
کي خاطر *kī k̲hāṭir* = for the sake of, out of regard for.
کي وجہ سے *kī waja se* = by reason of.
کي بدولت *kī badaulat* = through, through the good offices of.
کي خدمت ميں *kī k̲hidmat meṅ* = to, addressed to, in the service of.
کي زباني *kī zubānī* = from the mouth or speech of.
کي راہ سے *kī rāh se* = by way of.
کي طرف سے *kī ṭaraf se* = on behalf of.
کي چاروں طرف *kī chāroṅ ṭaraf* = all round.
سميت *samet* = with.

372. Please note the various significations and the difference in the use of the following postpositions :—

(*i*) ک, *kā* (of, etc.).

(*a*) Denoting possession :—
Jacob's horse = '*Jacob* ' *kā ghoṛā*.

(*b*) Denoting value :—
Grass worth four annas = *chār āne kī ghās*.

(*c*) Nationality or caste :—
Hindu (Indian) by nationality = *qaum kā Hindu*.
Brahman by caste = *z̲āt kā Brahman*.

(*d*) Denoting material of which a thing is made :—
Gold ring = *sone kī aṅgūṭhī*.

(*e*) Denoting origin or instrument :—
English goods = *walāyat kā* (or *walāyatī*) *māl*.
Arab horse = '*Arab kā* (or *Arabī*) *ghoṛā*.

Wound caused by a sword = *talwār kā zakhm.*

Milton's Paradise Lost = " *Milton* " *kī* " *Paradise Lost.*"

(*f*) Denotes an attribute :—

Mango tree = *ām kā darakht.*

Lahore road = *Lāhore kī saṛak.*

Tiffin box = *ṭifan kā dabbā.*

Blind from birth = *janam kā aṅdhā.*

NOTE.—When two English nouns occur together, the former of them being used as an adjective, it is generally put in the genitive or expressed by an adjective :—

Pashtu book = *pashtū kī kitāb.*
Brass utensils = *pītal ke bartan.*
Tea things = *chā kā sāmān.*
Leather box = *chamṛe kā bakas.*
Writing table = *likhne kī mez.*

This can also be expressed by suffix ' wālā ' :—

Writing table = *likhnewāli mez.*
Tiffin box = *tiffin wālā ḍabbā.*

(*g*) Governed by the Past Participle it denotes instrument, cause or authorship :—

Cut with a sword = *talwār kā kāṭā hū,ā.*

Bitten by a snake = *sāṅp kā kāṭā.*

Stricken with misfortune = *muṣībat kā mārā hū,ā.*

Tea sent by you = *apkī bheǰī hū,ī chā.*

Books written by Kipling = *Kipling kī likhī hū,ī kitābeṅ.*

(*h*) Denotes that by which an oath is taken :—

By God = *khudā kī qasm* (or *ba khudā*).

(*i*) Some adjectives expressing wish or desire are constructed with the genitive of the thing wished for, as :—

Hungering for bread = *roṭī kā bhūkā.*

Thirsting for water = *pānī kā piyāsā.*

Greedy for money = *rupai kā lālchī.*

(*j*) Added to some nouns and adverbs it forms adjectives, as :—

Useful = *kām kā.*

Upar kā = upper.

Niche kā = lower.

(*ii*) کو, *ko* (to, etc.).

Its use after the direct and indirect object and with verbs of motion has already been explained (vide 182 to 188 and 213 to 219). Other significations of it are :—

(*a*) Purpose or interest, as :—

At least one company is necessary to escort them = *unkī ḥifāẓat ko* (or *ke wāsṭe*) *kam az kam ek kampanī chāhīye.*

The syce has gone to fetch grass = *sāīs ghās lene ko* (or *ke wāsṭe*) *giyā hai.*

I am going to see the show = *maiṅ tamāshā dekhne ko jā rahā hūṅ.*

You should go = *tumko jānā chāhīye* (lit. for you going is becoming or necessary).

NOTE.—(*i*) 'ko' of purpose can always be replaced by "ke wāsṭe" or "ke līẹ." It is, however, better to leave it understood after an infinitive, if the infinitive occurs in close proximity with the finite verb.

(*ii*) With 'honā' as the finite verb this construction expresses imminence of action, as :—

Wuh jāne ko (or *jānewālā*) *hai* = he is about to go.

Maiṅ yih kahne ko (or *kahnewālā*) *thā* = I was about to say this.

(*b*) Price or wages, as :—

What did you pay for this watch ? = *tum ne yih ghaṛī kitne ko lī thī ?*

I will not sell this book even for hundred rupees = *maiṅ yih kitāb sau rupai ko bhī nahīṅ dūṅgā.*

A small packet of cigarettes was sold in Mespot for Rs. 125 = *'Irāq 'Arb meṅ ek sigreṭ kī ḍibyā sawā sau rupai ko bikī.*

REMARK.—(*i*) The genitive 'kā' of price or worth follows the thing or service bargained for while the 'ko' of price or worth follows the price itself, as :—

I shall pay one rupee for this = *maiṅ iskā ek rupayā dūṅgā.*
What will you charge for this ? = *tum iskā kyā loge ?*
What hire do you charge up to the mess ? = *tum miskot tak jāne kā kyā kirāya lete ho ?*
How can I accept Rs. 25 for that ? = *maiṅ uske pachchīs rupai kaise qubūl kar saktā hūṅ ?*
Eventually he agreed to accept Rs. 1,000 for that horse = *ākhir us ne us ghoṛe kā ek hazār rupaya qubūl karliyā.*
What did this horse cost you ? = *tum ne yih ghoṛā kitne ko* (or, *par* or, *meṅ*) *liyā.*
He sold his bicycle to me for Rs. 50 = *us ne āpnā bāisikal mere* [1] *hāth pachās rupai ko bechdiyā.*
The building was auctioned for Rs. 2,000 = *wuh makān do hazār rupai ko nīlām hū,ā.*

(*ii*) The ' ko ' of price can be optionally replaced by ' par ' or ' meṅ.'

(*iii*) 'Kā ' follows price to express ' worth ' in a general declaration. as :—

How much is this horse worth ? = *yih ghoṛā kitne kā hai ?*
This ring is worth Rs. 70 = *yih aṅgūṭhī sattar rupai kī hai.*

' Kā,' when following price, agrees with the thing bargained for, and with the price, when it follows the thing bargained for.

(*iii*) ⌒ *se* (from, etc.).

(*a*) Denotes beginning, as : —

From morning till evening = *ṣubaḥ se shām tak.*

From Lahore to Rawalpindi = *Lahore se Rawalpindi tak.*

(*b*) Instrument, source or cause, as :—

With scissors = *qaiṅchī se* (or *ke sāth*).

Belonging to a noble family = *a'alā khāndān se.*

From (on account of) fear = *ḍar se.*

(*c*) Agency, as :—

I shall certainly get this done by you = *maiṅ ẓarūr yih kām tum se karwā,ūṅgā.*

By post = *ḍāk se.*

---

[1] To sell (to)— = (ko hāth) bechnā.

(*d*) Comparison, as :—

He is cleverer than you = *wuh tum se hoshyār hai.*

(*e*) Separation or privation, as :—

Devoid of wisdom = *ḥikmat se khālī.*

Deprived of knowledge = *'Ilm se maḥrūm.*

(*f*) ' In respect of,' as :—

Bareheaded (i.e., naked in respect of head) = *sir se naṅgā.*

Blind in one eye = *ek āṅkh se kānā.*

He lacks nothing in the way of eatables and drinkables = *us ko khāne pīne se* (or *kī*) *kuchh kamī nahiṅ.*

(*g*) Unity, connection or reciprocity, as :—

He joined the enemy = *wuh dushman se* (or *ke sāth*) *jā milā.*

I married her = *maiṅ ne us se* (or *ke sāth*) *shādī karlī.*

We fought the enemy desperately = *hum dushman se* (or *ke sāth*) *jān toṛkar laṛe.*

Tie the horse to that peg = *ghoṛe ko us mekh se* (or *ke sāth*) *bāṅdh do.*

NOTE.—' Se ' interchanges with ' ke sāth ' so far as it denotes instrument or a reciprocal action.

(*iv*) میں *meṅ* (in, etc.).

This postposition shows, in general, that one thing is inside or in the midst of another and is, therefore, often used for ' among ', ' during ', ' between.'

It is also occasionally used to express :—

(*a*) Regarding, in respect of, as :—

Is bāre meṅ = concerning this matter.

Us muqaddame meṅ = about that case.

'Umar meṅ baṛā = elder in age, old (i.e., big in respect of age).

'Aql meṅ tez = quick in (of) wit or intelligence.

(*b*) Comparison, as :—

Tum sab meṅ hoshyār kaun hai? = who is the cleverest of all of you ?

(*c*) Price or cost of a thing, as :—

das rupai meṅ (or *ko* or *par*) = for ten rupees.

(*d*) Round, as :—

Gardan (or *gale*) *meṅ* = round the neck.

Kamar meṅ = round the waist.

(*v*) پر *par* (on, etc.).

Fundamentally it indicates ' resting on the upper surface of a thing ' and is often used for ' at ', ' upon ', ' above ', ' over.'

Its rarer meanings are :—

(*a*) Against, as :—

Us ne hiran par ghoṛā dauṛāyā = he galloped his horse *against* (or, after) the deer.

(*b*) In spite of, as :—

Is qadar sazā pāne par bhī[1] *uskā chālchalan achchhā na hū,ā* = in spite of so much punishment his character has not improved.

(*c*) On account of, by reason of, as :—

Kis qusūr par = for, or on account of, what fault.

Isī bāt par = by reason of this very thing.

REMARK :—' par ' as conjunction beginning a sentence means ' but ' and is then synonymous with ' lekin ' or ' magar.'

(*vi*) تک *tak* (up to, till).

It denotes limit of a thing and occasionally means ' even,' in which case it ceases to be a postposition, as :—

Ek sire se dūsre sire tak = from one end to the other (limit).

[1] In this case ' par ' is always supplemented by ' bhī.'

Peshawar tak = up to (or, as far as) Peshawar (limit).

Ek paisa tak bāqī na bachā = not *even* a pice was saved or left.

Ghar kā samān tak nīlām hogayā = *even* the house furniture was auctioned.

(*vii*) کے ساتھ, *ke sāth*, کے ہمراہ, *ke hamrāh*, کے سمیت *ke samet*, لیکر, *lekar*, دیکر *dekar* (with).

'Ke sāth' and 'ke hamrāh' are interchangeable so far as they imply 'in company with,' or 'on the move with'. The noun or pronoun governed by them is generally considered to be more important than or at least equally important with the other noun or pronoun, as :—

Maiṅ uske sāth (*ke hamrāh*) *jā,ūṅgā* = I shall go with him (i.e., he is the chief man to go and I am either an appendage or a fellow-goer of equal importance).

Bring all those books with you = *wuh sab kitābeṅ apne sāth* (or *hamrāh*) *lānā*.

'Ke samet' signifies that the noun or pronoun it governs, occupies a subordinate position, i.e., it is either a subordinate, a belonging or an accompaniment of lesser importance at least for the time being. It is generally used without 'ke', as :—

The king rushed into the fort with his army = *Bādshāh fauj samet qil'a meṅ ghusgayā.*

I jumped into the river with my clothes on = *maiṅ kapṛoṅ samet daryā meṅ kūd paṛā.*

Somebody has stolen away my watch with its chain = *ko,ī shaḵẖṣ merī ghaṛī zaṅjīr samet churā legayā hai.*

'Lekar' (having taken) and 'dekar' (having given) always represent their direct objects as a separate thing in a subordinate relation. 'Lekar' refers to the subject while 'dekar' to the object of a sentence, as :—

The General advanced with his whole army = *Jarnail Ṣāḥib sārī fauj ko lekar āge baṛhe.*

I have come with some money = *maiṅ kuchh rupai lekar āyā hūṅ.*

I have sent him with some money = *maiṅ ne usko kuchh rupai dekar bhejā hai.*

The Sahib sent me there with a recommendatory letter = *Ṣāḥib ne mujhe sifārishī chiṭṭhī dekar wahāṅ bhejā.*

(*viii*) کے پاس, *ke pās*; کے نزدیک, *ke nazdīk*; کے قریب *ke qarīb* (near, about, etc.).

All of them signify 'near' in the local sense, in which case they are interchangeable, as :—

There is a mosque near the fort = *qil'a ke pās* (or *nazdīk*, or *qarīb*) *ek masjid hai.*

'Ke pās' also means in the possession, charge or keeping of, as :—

I have three Arab horses = *mere pās* (not, *nazdik* or *qarīb*) *tīn 'arabī ghoṛe haiṅ.*

'Ke nazdīk' is occasionally used to express 'in the opinion or estimation of', as :—

The best plan, in my opinion, is to make a surprise attack at night = *mere nazdīk sab se achchhī tajwīz yih hai ki rāt ko shabkhūn māreṅ* (or *achānak ḥamla kareṅ*).

In my opinion he is nobody at all = *mere nazdīk wuh koʼī chiz hī nahīṅ.*

'Ke qarīb' also expresses 'nearly', 'about' or 'approximately', as :—

About 10 o'clock = *das baje ke qarīb.*

They numbered nearly one thousand = *unkī ta'dād ek hazār ke qarīb thī.*

Vocabulary.

Race (horse) *ghuṛdauṛ* (f.) گھوڑ دوڑ

Province *ṣūba* صوبہ

Any way *ba har ḥāl* بہر حال

Tidy and smart *les aur chust* لیس اور چست

Size *qad* قد

At an average *ausṭan* اوسطاً

To disguise as (*kā*) *bhes badalnā* (کا) بھیس بدلنا

Capital (of a kingdom) (1) *pāya takht* پایہ تخت; (2) *dār-al-khilāfa* دار الخلافہ

Just (adj.) *munṣif* منصف

Proud, haughty *maghrūr* مغرور

To be terrified *khaufzadah honā* خوف زدہ ہونا

Such and such *fulāṅ* فلاں

Merchant *saudāgar* سوداگر

Mad (1) *pāgal* پاگل; (2) *diwāna* دیوانہ

Cash *naqd* نقد

To fix, To appoint, To depute. *muqarrar karnā* مقرر کرنا

Exercise 43.

A tyrannic king, disguised as a beggar, was one day walking in the streets of his capital, when he came upon a person sitting at the door of his house. The king asked him, "Do you know anything of the king of this country? What sort of man is he? Is he oppressive or just." The man answered that he was very proud and a great tyrant. The king then said, "Do you know who I am." The man replied in the negative. The king rejoined, "I am the monarch of this realm." The man was terrified to hear it and asked the king, "Do you know, sir, who I am?" The king said he did not. He rejoined, "I am the son of such and such a merchant, and go mad for three days every month; and to-day is one of them." The king laughed and went away.

EXERCISE 43(*a*).

آج صبح ہماري 'پریڈ' ہوني تھي - یہ بھي ایک "ریویو" ہو جاتا مگر چونکہ بہت سے افسر رخصت لیکر لکھنو گھوڑدوڑ دیکھنے گئے ہوئے تھے فوج نے "میںنوور" نہ کیا - صرف "مارچ پاسٹ" کیا - میں نے صوبہ بنگال کے گھوڑونکے توپخانے کي نسبت بہت کچھہ سنا تھا اور امید تھي کہ یہاں کچھہ دیکھونگا لیکن افسوس ہے کہ یہ امید پوري نہوئي - میرا خیال ہے کہ کانپور میں اس صوبے کے کچھہ توپخانے ہیں لیکن انکے پاس گھوڑے نہیں - بہرحال ستر نمبر گورہ پلٹن دو دیسي پلٹنیں اور ایک دیسي رسالہ وہاں تھا یہ سب خوب لیس اور چست نظر آتے تھے - میں نے سنا کہ ایک دیسي پلٹن کے جوانوں کا قد اوسطاً پانچ فٹ دس انچ ہے اور اسکي "گرینیڈیر" کمپني کے سب جوان چھہ فٹ سے زیادہ لمبے ہیں - اِس پلٹن کا نمبر شاید اڑتالیس تھا *

Miscellaneous Colloquial Sentences.

What is the price of this cloth ?	*is kapṛe kī qīmat kyā hai ?*
Two rupees a yard.	*do rupai gaz.*
It is too much, let me know the exact price.	*yih bahut hai, ṭhīk ṭhīk dām bolo.*
I should not give even half as much.	*maiṅ iskā ādhā bhī nahīṅ denā chāhtā.*
I do not want it, but if you give it cheap I may buy it.	*mujhe is kī ẓarūrat nahīṅ, lekin agar tum sastā do to shāyad lelūṅ.*
Why do you charge such exhorbitant prices ?	*tum itnā zyādah dām kyoṅ māṅgte ho ?*

It is not our fault, sir. It is the War ; prices have gone up abnormally all round. You have to pay about 3 rupees for what you could get for one rupee in pre-war times.	*ḥuẓūr, yih hamārā quṣūr nahīṅ, yih laṛā,ī kī waja se hai ; har ek chīz kī qīmat ḥad se zyāda baṛhga,i hai. Larāī se pahle jis chīz kī qīmat ek rupaya thī, ab qarīban tīn rupai hai.*
Would you like cash or a cheque ?	*naqd chāhīye yā chik.*
I have got no money on me at present.	*mere pās is waqt ko,ī rupaya nahīṅ.*
You had better send your man on Monday.	*bihtar hogā agar āp apnā ādmī pīr ko bhejdeṅ.*
I shall pay it to him.	*maiṅ use dedūṅgā.*
Can't we fix the price of every thing ?	*kyā ham har ek chīz kī qīmat muqarrar nahīṅ kar sakte ?*
I am afraid, no The people would not let us do it.	*mere ḳhayāl hai ki ham yih nahīṅ kar sakte, kyoṅki log karne nahīṅ deṅge.*
Do you think things will become as cheap after the war as they were before it ?	*āpke ḳhayāl meṅ laṛā,ī ke ba'd har ek chīz pahle kī ṭarah sastī hojā,egī ?*
I am afraid, no, because the demand will be greater than the produce.	*nahīṅ, kyoṅki us waqt bhī māṅg zyādah aur chizeṅ thoṛī hoṅgī.*

Lesson XLII.

Conjunctions.

373. A conjunction is a *joining* word. It joins words, phrases or sentences to one another.

374. The conjunctions offer no peculiarity differing from those of the English language; we shall, therefore, give below a list of the more useful of them :—

اور *aur*, and
و *o*, and (Persian).
اگر *agar* } if, since.
جو *jo* }
جب *jab* }
اگرچہ *agarchi* } although.
گو *go* }
ہرچند *harchand*, although (also, however much).
لیکن *lekin* } but (exceptive).
مگر *magar* }
پر *par* }
بلکہ *balki*, but rather, but also, on the contrary, moreover (of contrast).
تو *to* } then.
پھر *phir* }
تو بھی *to bhī* } still, yet, nevertheless, even then (correlative of اگرچہ *agarchi* or گو *go*, although).
پھر بھی *phir bhī* }
تا ہم *tā ham* (Persian) }
نیز *nīz* } also.
بھی *bhī* }
کہ *ki*, that, whether, or etc.
تاکہ *tā ki*, so that, in order that.
جب تک *jab* [1] *tak*, until, as long as.
یہاں تک کہ *yahāṅ tak ki*, so that, to such an extent that.
چونکہ *chūṅki* } because.
کیونکہ *kyoṅki* }
پس *pas* } so, therefore.
اسواسطے *is wāsṭe* }

[1] When used for 'until' it takes the verb in the negative.

نہیں تو *nahīṅ*[1] *to* } otherwise, or else.
ورنہ *warna* (Persian) }

گویا *goyā* (Persian) } as if, as though.
جیسے *jaise* }

خواہ *khwāh* } whether, no matter if.
چاہے *chāhe* }

یا *yā*, either, or.

375. Please observe the various significations and the different uses of the following conjunctions :—

(*i*) اور *aur* (and, etc.).

It is conjunction, adjective and pronoun, e.g. :—
Conjunction :—

Maiṅ aur merā bhāi donoṅ wahāṅ gaye = I *and* my brother, both, went there.

Us ne mujhe bulāyā aur kahā = he called me *and* said.

Tum ne yih dawā pī aur achchhe hū,e = you will be all right *as soon as* you take this medicine.

Sardār marā aur fauj ke pā,oṅ ukhargaye = the troops took to flight *as soon as* their leader died.

Chaṅd roz dilāse se batāya āhista āhista bachcha chal niklā = they teach him encouragingly for a few days and the child begins to make improvement (Historical Present)

Note.—Two verbs in the Preterite coupled by 'aur' (and) denote (1) immediate succession of one action after another, or (2) a general truth.

Rajput aur buzdilī = a rajput and capable of cowardice (i.e., the two things are utterly incompatible).

Ek din thā ki wuh asharfiāṅ luṭāyā kartā thā aur ab khud roṭi ko muhtāj hai = there was a time when he would

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[1] Contraction of 'agar nahīṅ to' = if not then.

throw away gold coins to be scrambled for *whereas* now he himself is in need of bread (i.e., is starving).

Tum waqt par āgaye to achchhā aur agar der kī to nuqṣān hogā = if you come in time well and good *but* if you are late it will result in loss.

Adjective:—

Yih aur hai = this is *different.*

Merā irāda ab aur hai = I have a *different* intention now (i.e., I have since changed my mind).

Ko,i aur ādmī wahāṅ hai ? = is there anybody *else* there ?

Maiṅ bhūlkar aur jaga chalāgayā = I went to the *wrong* place by mistake.

Yih chābī aur hai = this is the *wrong* key.

Aur kyā chāhte ho ? = what *more* (or else) do you want ?

Aur kuchh chāhīye = do you want anything else ?

Pronoun:—

Aur sab musalmān the = all the others were Mohamedans.

Auroṅ se mujhe ko,i kām nahīṅ = I have nothing to do with the others.

'Aur' is generally omitted in numbers and allied expressions, as:—

Do sau pachās = two hundred (and) fifty.

Ham khā pīkar wahāṅ se chale the = we had had our food (eaten and drunk) before we started from there.

Wuh akṣar yahāṅ āyā jāyā kartā hai = he visits (comes and goes) this place frequently.

Qalam dawāt mujhe do = give me pen and ink.

Uske māṅ bāp abhī zindah haiṅ = his parents (mother and father) are still alive.

It is optionally added to the second 'na' of "neither—nor", as:—

Na wuh gayā aur na maiṅ = neither he went nor did I.

"Aur kiyā?" (what else?) in answer to a query or suggestion denotes emphatic approval in the sense of 'rather', 'of course', etc., as:—

Mere k̲hayāl meṅ hameṅ jald ṣulaḥ karnī paṛegī = I think we shall have to make (or sue for) peace soon or in the near future.

Aur kyā = of course (there is no other alternative left to us).

(*ii*) *o* (and, etc., Persian).

This conjunction is used to unite Persian and Arabic words only, as:—

Shab-o-roz = night and day.

Iflās-o-iḥtiyāj = poverty and need.

(*iii*) لیکن *lekin*, مگر *magar*, پر *par*, and بلکہ *balki* (but, etc.).

The first three of these are synonymous and mean but in the exceptive sense, but 'balki' denotes contrast with or advance over what has preceded. 'But', following 'not only', is always 'balki', as:—

Wuh sab jā,eṅge lekin (or *magar* or *par*) *maiṅ nahīṅ jā,ūṅgā* = all of them will go but I will not.

Agarchi wuh qaid hogayā magar (or *lekin* or *par*) *bequṣūr thā* = although he was imprisoned, he was *nevertheless* innocent.

Go wuh gharīb hai par nihāyat hī imāndār hai = although poor yet he is very honest.

Na ṣiraf wuh jā,egā balki maiṅ bhī jā,ūṅgā = not only he but I shall go as well.

Wuh ṣiraf bewaqūf hī nahīṅ balki bad mu'āsh bhī hai = he is not only a fool but a scoundrel at the same time.

Wuh nahīṅ balki maiṅ jā,ūṅgā = not he (as you seem to think or believe) but (on the contrary) I shall go.

Ām nahīṅ balki aṅgūr lūṅgā = I shall not take mangoes (which you offer) but grapes (which you withhold).

Maiṅ ne use bachpan se pālā balki paṛhāyā bhī = I brought him up from his infancy. Besides (or moreover) I educated him

It is not elegant to use "magar agar" for "but if." 'Lekin agar' are considered more euphonious.

(*iv*) ﺗﻮ *to* (then, etc.).

Agar tum sach bolte to ham tumko mu'āf kar dete = had you told the truth (*then*) I should have pardoned you.

Jab sab kuchh faisal hochukā hai to ab der kyā hai? = since everything has been settled what is the delay *then*?

Yih kitāb to denā? = *just* hand me this book please. will you?

Maiṅ to nahīṅ jā,ūṅgā = *as for* me I shall not go.

Yih ghoṛā to muṅhzor hai = this horse, I believe (or *as you can see*) is headstrong.

Wuh to ā,egā = he for one will *certainly* come.

Ākhir dekh to lo ki iskā natīja kyā hotā hai = any way do *at least* wait and see what the result of it will be.

Āp bīmār to nahīṅ = *I hope* you are not ill? (you look as if you are).

Khairīyat to hai = *I hope* it is all right? (it looks as if it is not).

Bewaqūf to hai lekin bad nīyat nahīṅ = *admitted* that he is a fool but he is not malicious (lit. evil-intentioned).

Yih to baṛī sharm kī bāt hai = this, *indeed*, is a very shameful thing.

Maiṅ to nahīṅ jā saktā = I (as you know, or as you can see) cannot go.

Sharāb to sharāb wuh tambākū bhī nahīṅ pītā = *let alone* (or to say nothing of) drinking wine, he does not even smoke.

Wuh to hochukā = *well*, that is done and finished.

Ek to wuh bewaqūf hai dūsre ziddī = *for one thing* (or first) he is a fool and for another (or secondly) obstinate.

(*v*) Difference between تو *to*, تب *tab*, and پھر *phir* (then, etc.).

'To' denotes sequence of things as a result of some cause or condition and is, therefore, correlative of 'agar' and 'jab' (if, since, etc.); 'tab' is correlative of 'jab' (when) used in its temporal sense; 'phir' (after that, then) denotes order in which things take place and may occasionally replace 'to' when the latter introduces a result of some cause (not condition), as :—

Agar (or *jab*) *tum imtiḥān pās kar loge to tumheñ in'ām milegā* = you will get a reward if (or when) you have passed the examination.

Jab wuh jā,egā tab maiñ bhī jā,ūñgā = I shall go when (not, if) he goes.

Pahle maiñ daftar kā kām karlūñ phir tumharī bāt sunūñgā = let me first finish the office work and then (i.e., after that) I shall listen to what you have got to say (lit. your words).

Jab sab kuchh faiṣal ho chukā to ab (or *phir*) *der kyā hai?* = since everything has been settled what is the delay then (in that case).

Wuh to gharz kā banda hai = to tell you the truth (or, *as a matter of fact*) he is a slave of his ends, i.e. servilely selfish.

(*vi*) نیز *nīz* and بھی *bhī* (also).

'Nīz' (Persian) begins a sentence and may be supplemented by 'bhī.' 'Bhī' never begins a sentence, it always follows the additional word. In case of compound verbs and tenses it is generally placed between the component parts, as :—

Nīz maiṅ bhī jā,ūṅga = also I shall go.

Wuh bhī jā,egā = he will go (too, or also or, as well).

Wahāṅ ek ādmī bhī dikhā,ī na diyā = not *even* a single soul was to be seen there.

"Bhī—bhī" express "both—and also," as :—

Nezabāzī khel bhī hai warzish bhī = tentpegging is both a sport and physical exercise also.

Maiṅ ek ghaṅte meṅ jā,ūṅgā bhī aur ā,ūṅgā bhī = I shall both go and come back in one hour.

He also said (or added) = *us ne yih* [1] *bhī kahā.*

(*vii*) *کہ ki* (that, etc.).

Us ne kahā ki maiṅ jā,ūṅgā = he said *that* he would go.

Mujhe ma'lūm nahīṅ ki wuh jā,egā yā nahīṅ = I don't know *if* (or, whether) he will go or not.

Tum jāoge ki tumhārā bhā,ī = will you go *or* your brother.

Yih ghoṛā tez nahīṅ chal saktā (*kyoṅ*) *ki laṅgrā hai* = this horse cannot walk fast *because* he is lame.

Jaldī chalo ki waqt par pahuṅch jā,eṅ = come on (or walk) quickly so that (= in order that) we may arrive in time.

Maiṅ ne use likhā hai ki faṣal ḳẖarāb ho rahe haiṅ = I have written to him to say (= saying, or to the effect) that the crops are being spoilt.

Kuchh pata chalā ki chorī kis ṭaraḥ hū,ī = has any trace been found *as to how* the theft took place ?

Āp ne bahut achchhā kiyā ki imtiḥān ke lī,e nām bhejdiyā = you have done very well (i.e., acted very wisely) *in that* you have sent up your name for the examination.

[1] 'Yih' must be added because 'bhī' cannot stand by itself.

Hamārā wahāṅ pahunchnā thā ki ḍākū bhāg gaye. Is irāde se ki rātoṅ rāt chalkar ṭaṛke wahāṅ pahuṅch jāeṅ ham ne ṭaṭṭū kirāya kiye = the dacoits fled away *as soon as* we reached there. Intending (lit. with this intention that) to travel by night and reach there at dawn we hired ponies.

Muddat tak yihī ḥāl rahā ki (ākhir) ek marhaṭṭā sūrbīr uṭhā aur takhta ulaṭ diyā = this state of affairs continued for a long time *until* a Maharatta champion (or hero) rose and turned the tables.

Nadir ki (jo) hote hote bādshāh hogayā aṣl meṅ postīn[1] *doz kā beṭā thā* = Nādir *who* gradually rose to be a king was originally the son of 'postin' maker.

Ham do hī paṛāo gaye the ki (jab) dushman se do chār hogaye = we had gone only two marches when we confronted the enemy.

Wuh morche se niklā hī thā ki (jab) uske golī lagī aur wuh chit hogayā = he had barely (or just) come out of his trench when the bullet struck him dead.

(*viii*) چونکہ *chūṅki* and کیونکہ *kyoṅki* (because).

Both mean 'because.' 'Chūṅki' is used when the causal clause precedes the sequent clause and 'kyoṅki' when the order is reversed, as :—

Chūṅki wuh bīmār thā is wāsṭe na ā sakā = because he was ill (therefore) he could not come.

Wuh na ā sakā kyoṅki wuh bīmār thā = he could not come because he was ill.

اسواسطے 'is wāsṭe' and 'اسلئے' is lī,e = therefore. But when they are followed by کہ 'ki' they mean 'because,' as :—

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[1] Postin = a skin-coat; postīn doz = skin-coat sewer.

(*a*) *Maiṅ is wāsṭe* (or, *lī,e*) *na ā sakā ki bimār thā.*
(*b*) *Maiṅ na ā sakā is wāsṭe* (or *lī,e*) *ki bīmār thā.*
} I could not come because I was ill.

Interjections.

376. Interjections are merely words or sounds standing by themselves and thrown into a sentence to express some feeling of the mind.

Those commonly met with are :—

شاباش *shābāsh* [1] = Bravo ! Well-done !
آفریں *āfrīṅ* = Bravo ! Well-done !
واہ واہ *wāh wāh* = Admirable !
کیا خوب *kyā khūb* = How nice !
کیا بات ہے *kyā bāt hai* = How nice !
اوہو *oho* = Oh !
آہا *āhā* = Hallo !
ہائے ہائے *hā,e hā,e* = How sad !
اُف *uf* = Ugh !
توبہ *taūba* = Bother ! Good Heavens !
ہٹ *haṭ*, دور ہو *dūr ho.* } Avaunt ! Get away ! Hush !
دفع ہو *dafa' ho* = Away with thy repulsive self ! Be gone.
ایلو *elo* [2] = Here you are !
افسوس *afsos*, حیف *ḥaif.* } Alas ! Pity !
ہاں *hāṅ* = and I mean it !
ہوں *hūṅ* = Yes go on ! What ?

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[1] Contraction of ' shādbāsh ' = be happy.
[2] Contraction of ' yih lo ' = take this.

اے *ai*,
او *O*,
ارے *are*. } O!

باپ رے *bāp re* = Dreadful! Good God.

خبردار *k̲habardār* = Take care!

آمین *āmīn* = Amen!

Vocabulary.

To be routed (*ke*) *pāoṅ ukhaṛnā* (کے) پاؤں اکھڑنا

Encouragingly, With tender encouragement. *dilāse se* دلاسے سے

To begin to make improvement. *chal nikalnā* چل نکلنا

Gold coin *asharfī* اشرفي

Cowardice *buzdilī* بزدلي

Needy, in need *muḥtāj* محتاج

Honest *īmāndār* ایماندار

To bring up, to nourish *pālnā* پالنا

Headstrong, Strong-mouthed. *muṅh-zor* منه زور

Tobacco (f.) *tambākū* تمباکو

Obstinate *ẓiddī* ضدي

While it is still night *rātoṅ rāt* راتوں رات

Champion, hero *sūrbīr* سوربير

Board, plank *tak̲hta* تخته

To confront (*se*) *do chār honā* (سے) دو چار هونا

Flat on one's back, prostrate *chit* چت

To march against, To invade. (*par*) *chaṛhā,ī karnā* (پر) چڑهائي کرنا

Rule, Government *ḥukūmat* حکومت

Impossible *nāmumkin* نا ممکن

Wonderment *ta'ajjub* تعجب

To be wonder-struck or astonished. (*ko*) *ta'ajjub honā* (کو) تعجب هونا

Safe, guarded *maḥfūẓ* محفوظ

Otherwise 1. *warna* ورنه 2. *nahīṅ to* نهیں تو

Marshal, C-in-C. *sipāh sālār* سپاه سالار

Nobleman *amīr* امير

Minister	*wazīr* وزیر	To gallop at full speed.	*sarpaṭ dauṛnā* سرپٹ دوڑنا
Ambassador	1. *safīr* سفیر 2. *elchī* ایلچی	Hurdle (f.)	*bāṛ* باڑ
Jockey	*chābuk sawār* چابک سوار	Bramble	*kāṅṭe*[1] *dār jhaṛī* کانٹے دار جھاڑی

Exercise 44.

Another day I again went to witness the horse-race. The Marshall himself came to our residence and we mounted a carriage and started. We went by the same route we had used on the day of review and arrived at the same building where we had been seated on the day of the review. A good many nobles, ministers and ambassadors were there. A big crowd of men and women had collected round the race-course. Four heats were run. In the first heat they ran half round the course. A jockey, whose dress was green, won it. After two more such races a full course was run ; but as the distance was not great, horses mostly came in together. Any horse that comes first is the winner. Here the longest race is one round (chakkar) which is not more than one mile.

In the last race, the horses had to jump at full gallop over several hurdles about a yard high, which were covered over with wild brambles. This was a very nice spectacle.

Exercise 44(*a*).

یہاں ہم کئي دن ٹھیرے رہے - آخر غزني کیطرف
" ایڈوانس " کرنیکا حکم ملا - یہ شہر قندھار سے ایک سو چالیس
کوس دور ہے - غزني پر چڑھائي کرنا اسلئے ضروري تھا کہ یہاں کے
لوگ شاہ کي حکومت نہیں مانتے تھے - اگرچہ یہ راستہ بھي

[1] 'Kaṅtedār' (or better, 'khardār')= thorny.

بہت خراب تہا لیکن اتنا نہیں جتنا پہلا راستہ جسپر ہم قندہار تک آئے تہے - چاروں طرف سے یہي سنتے تہے کہ غزني نہایت ہي مضبوط جگہہ ہے اسکو فتح کرنا آسان کام نہیں - اور افغانوں کو تو پورا یقین تہا کہ اسکو فتح کرنا ناممکن ہے *

لاتّ کین صاحب صرف ہلکي توپیں ساتہہ لائے - بہاري توپوں کو قندہار میں رہنے دیا - اس سے ہم سب کو بڑا تعجب ہوا کیونکہ سب کا خیال تہا کہ ایسي مضبوط جگہ کو فتح کرنیکے لیئے بہاری توپوں کا ہونا سخت ضروري ہے - یہي وجہ تہي کہ انکو قندہار تک لانے میں اسقدر تکلیف اتّہائي گئي تہي - زیادہ تعجب کي بات یہ ہوئي کہ توپوں کے علاوہ وہ دو تین ہزار جوان بہي قندہار میں چہوڑ آئے *

جب غزني کا قلعہ دکہائي دیا تو معلوم ہوا کہ بیشک یہ جگہ نہایت مضبوط و محفوظ ہے اور بہاري توپوں کے بغیر اِسے فتح کرنا قریب[1] قریب ناممکن ہے *

جب ہم نزدیک پہونچے تو دشمن کے آدمي بڑي بڑي ٹولیوں میں باہر نکلے اور دونوں طرف سے خوب گولیاں چلیں - مگر وہ جلدي پیچھے ہٹکر قلعہ میں واپس چلے گئے - معلوم ہوتا ہے کہ انکو ہماري گولیوں سے سخت نقصان پہونچا ہوگا ورنہ اتني جلدي پیچھے نہ ہٹتے *

Miscellaneous Colloquial Sentences.

What o'clock is it now ?	(*i*) *ab kyā bajā*[2] *hai ?*
	(*ii*) *ab kitne baje*[2] *haiṅ ?*
It is exactly one o'clock.	*ṭhīk ek bajā hai.*

[1] *Qarīb qarīb* = almost.

[2] 'Bajnā' = to be struck (as a bell, gong, etc.), to be played (as a musical instrument). "Kyā bajā hai ?" = what has been struck ? "Kitne baje haiṅ ?" = how many have been struck ?

It is I suppose 1-30.	*derh bajā hogā.*
It is 3-30.	*sāṛhe tīn baje haiṅ.*
It is nearly two o'clock.	*qarīban do baje haiṅ.*
It is very nearly seven.	*sāt bajne wāle haiṅ.*
Come at 6-45 p.m.	*shām ke* (or *ko*) *paune sāt baje ānā.*
At 5 a.m.	*ṣubaḥ ke pāṅch baje.*
At midnight.	*rāt ke bārah baje* (or *ādhī rāt ko*).
At midday.	*din ke bārah baje* (or *do pahr ko*).
At sunrise.	*din nikle* (or *din chaṛhe*).
At dawn	*taṛke* (or *pau*[1] *phaṭe*).
At 3 a.m.	*rāt ke tīn baje.*
At 3 p.m.	*din ke tīn baje.*
A little before dawn.	*muṅh andhere.*
At two hours before morning.	*do ghaṅṭe rāt rahe.*
At four hours after sunset.	*char ghaṅṭe rāt ga,e.*
At (or till) so late in the night.	*itnī rāt ga,e.*
At sunset.	*din ḍūbe* (or '*din chhipe*').
The sun was setting.	(*i*) *din ḍūb rahā thā.* (*ii*) *sūraj ghurūh ho rahā thā.*
The sun was rising.	*din* (or *sūraj*) *nikal* (or *chaṛh*) *rahā thā.*
It is five minutes to one.	(*i*) *ek bajne meṅ pāṅch miṅṭ bāqī haiṅ.* (*ii*) *ek bajne ko pāṅch miṅṭ rahte haiṅ.*

[1] *Pau* (f.) = light of the early dawn and *phaṭnā* = to break or to burst.

It is twelve minutes to three.	(*i*) *tīn bajne meṅ bārah miṅṭ bāqī haiṅ.* (*ii*) *tīn bajne ko bārah miṅṭ rahte haiṅ.*
It is seven minutes past ten.	(*i*) *das bajkar sāt miṅṭ hū,e haiṅ.* (*ii*) *das par sāt miṅṭ hū,e haiṅ.*
It is 25 minutes after eleven.	(*i*) *gyārah bajkar pachīs miṅṭ hū,e haiṅ.* (*ii*) *gyārah par pachīs miṅṭ hū,e haiṅ.*
It was early in the morning.	*sawerā thā.*
Early in the morning, earlier than usual.	*sawere.*

Lesson XLIII.

Miscellaneous Hints.

Repetition.

377. Words are often repeated to convey the following significations :—

(*i*) Plurality, variety or entirety in case of nouns and pronouns.

(*ii*) Plurality, entirety or intensity in case of adjectives.

(*iii*) Distribution in case of numeral and pronominal adjectives.

(*iv*) Continuation or repetition in case of participles and intensive compound verbs.

(*v*) Continuation or occasionally intensity in case of adverbs and postpositions.

Examples :—

Nouns.

Maiṅ ne usko ghar ghar talāsh kiyā = I searched for him in each and every house. (Entirety.)

Sach sach bolo = speak the truth and nothing but the truth (i.e., the whole truth). (Entirety.)

Ham saṛak saṛak ā,e = we came by the road the whole way. (Entirety.)

Ab wuh dar dar (or *dar ba dar*) *māṅgtā phirtā hai* = now he wanders about begging from door to door. (Plurality or Variety.)

Pronouns and Pronominal Adjectives.

Tum ne kyā kyā dekhā = what various things did you see ? (Variety.)

Wahāṅ us waqt kaun kaun maujūd thā = what people were individually present there at that time ? (Plurality or Variety.)

Jo jo kāmyāb hogā usko in'ām milegā = every one of those who succeeds will get a reward. (Distribution.)

Ko,ī ko,ī ādmī bāqī ṭhā = There were *only a few* people left there. (Plurality.)

Un meṅ ba'ẓ ba'ẓ baṛe inṣāf pasand haiṅ = some of them (considered individually) are just. (Distribution.)

Jo jo kuchh wuh bhejtā hai maiṅ uske ḥisāb meṅ jama' kar detā hūṅ = whatever he sends me (at various times), I credit it to his account.

Sab apne apne ghar chale ga,e = all went to their respective houses. (Distribution.)

Uṅṭoṅ par kitnā kitnā boj̱h thā = how much did the camels carry individually. (Distribution.)

Maiṅ ne wuh wuh (or *aisī aisī*) *chizeṅ dekhīṅ ki 'aql ḥairān rah ga,ī* = I saw such things as set my understanding at naught. (Distribution or Variety.)

Remark.—(*a*) 'Kuchh kuchh' signifies 'somewhat' or 'to some extent', as :—

Wuh kuchh kuchh aṅgrezī samajhtā hai = he understands English a little (to some extent).

Wuh ab kuchh kuchh achchhā hai = he is somewhat better now.

(*b*) 'Kaun' and 'kyā' repeated in a negative sentence have the additional idiomatic meaning of 'all' or 'whole.'

Wahāṅ kaun kaun na thā = (1) who were not present there ? (name them individually). (2) Everybody was there.

Maiṅ ne kyā kyā na dekhā = I saw everything (lit. what was it that I did not see ?)

Āp mujh se pūchhte haiṅ ki maiṅ ne kyā kyā na dekhā = you ask me for a detail of what I did not see there.

Adjectives.

Chāroṅ ṭaraf ūṅchī ūṅchī jhārīāṅ thīṅ = there were tall bushes all round. (Plurality or Entirety.)

Us registān ke ba'd yih hare hare khet dekhkar hamārā dil bahut khush hū,ā = we were delighted to see the green fields after the sandy desert. (Plurality.)

Uskī lambī lambī nāk to dekho = just look at his very long nose. (Intensity.)

Uskī safed safed ḍāṛhī kyā bhalī ma'lūm hotī thī = how pretty his white beard looked ! (Entirety.)

Usko tāza tāza dūd pilā do = (1) give him very fresh milk. (Intensity). (2) Give him milk while it is still fresh.

Thaṅdī ṭhaṅdī hawā chal rahī thī = a nice and cool breeze was blowing. (Continuity and agreeable Intensity.)

Unko pāṅch pāṅch rupai dedo = give them five rupees each. (Distribution.)

Unke pās safar kharch ke lī,e das das rupai haiṅ = each of them has ten rupees for travelling expenses.

Tum sabko paune tīn tīn rupai mileṅge = every one of you will get Rs. 2-12-0. (Distribution.)

Maiṅ ne usko chār chār chiṭṭhīāṅ likhīṅ lekin us ne ek kā bhī jawāb na diyā = I wrote him as many as four letters but he did not reply to a single one of them. (Intensity.)

Participles and Compound Verbs.

Ham chalte chalte Delhi pahuṅche = we went on till we reached Delhi. (Continuity.)

Wuh paṛhte paṛhte so gayā = he continued to read till he fell asleep. (Continuity.)

Maiṅ baiṭhe baiṭhe uktā gāyā hūṅ = I am tired of continued idleness (lit. sitting).

Us ne leṭe leṭe khānā khāyā = he took his meal lying down all the while.

Tamām kapṛe paṛe paṛe galgaye = all the clothes rotted through continued disuse (lit. lying).

Maiṅ dekh dekhkar ḥairān hotā thā = I felt puzzled as I looked at it again and again. (Continuity or Repetition.)

Jab wuh taklīfeṅ uṭhā uṭhā kar tajarba-kār hū,ā = when he became experienced after repeated hardships or reverses. (Continuity or Repetition.)

Jab jab aur jo jo wuh mujh se māṅgtā thā maiṅ use de de detā thā = I gave him whenever he asked me for anything. (Continuity or Repetition.)

Wuh bimār ho ho jātā hai lekin sharāb pīnā nahīṅ chhoṛtā = he does not give up drinking in spite of repeated illness (through it).

Remark.—(*a*) The Present and Past Participles are repeated usually in their inflected form and only when the action denoted by them is continued or repeated and contributive to the one denoted by the finite verb.

(*b*) In the case of the Conjunctive Participle and the Intensive Compound Verb only the root part is repeated.

Adverbs and Postpositions.

Jaldī jaldī chalo = come (or go) on quickly.

Āhista āhista chalo = walk slowly.

Āge āge chalo = go ahead (take the lead).

Wuh kabhī kabhī yahāṅ āyā kartā hai = he comes here occasionally.

Tum kahāṅ kahāṅ ho ā,e ho? = what various places have you been to?

Kahīṅ kahīṅ darkhtoṅ ke jhuṅd the = there were clumps of trees in some places.

Ūpar ūpar chale jā,o = go on upwards.

Bailūn ab nīche nīche chalā ātā hai = the balloon is now gradually descending.

Tum kyoṅ hamko bār bār diq karte ho? = why do you bother me again and again?

Jahāṅ jahāṅ ūṅchī nīchī zamīn ho wahāṅ barābar kar lo = level the ground wherever it is rough.

Tum ne 'arzī ūpar ūpar kyoṅ bhej dī daftar kī ma'rifat kyon nahīṅ bhejī? = why did you send your petition direct and not through the office?

Awal awal (or *pahle pahle*) *uskā sulūk bahut achchhā thā* = in the beginning (i.e., early days) his treatment was very good.

Hamāre pīchhe pīchhe ā,o = follow me closely.

Us pahāṛī ke pās pās rahnā = keep close to the hill.

Paltan ke āge āge bājā bajtā jātā thā = the battalion was led by the band, playing as it went on.

Daryā ke kināre kināre ek kachchī saṛak hai = there is an unmetalled road along the bank of the river.

Us pahāṛ ke nīche nīche ek tīn mīl kā ṭanal hai = there is a three mile tunnel under the hill.

Apnī plaiṭūn ke sāth sāth raho idhar udhar mat jā,o = keep up with your platoon, don't stray away.

REMARK.—Only the Compound Postpositions can be repeated and of these only a few.

378. Sometimes nouns are repeated

(*i*) With the Persian 'ba' (ﺑ) inserted, as:—

Roz ba roz,
Din ba din. } day by day, from day to day.

Shahr ba shahr = from city to city.
Mulk ba mulk = from country to country.
Sāl ba sāl = every year.

(*ii*) With the genitive 'kā', 'ke', or 'kī' inserted, as :—
Sāl kā sāl = the whole year.
Paltan kī paltan = the whole battalion.
Sab ke sab = one and all.
Ghar kā ghar = the whole house (or family).
Sāl ke sāl = every year.
Hafte ke hafte = every week.
Mahīne ke mahīne = every month.
Bāt kī bāt meṅ,
Ān kī ān meṅ,
Dam ke dam meṅ. } in the twinkling of an eye.

(*iii*) With the intensive particle 'hī' inserted, as :—
Pānī hī pānī = nothing but water.
Ret hī ret = nothing but sand.
Hindū hī Hindū = Hindūs exclusively.
Maiṅ hī maiṅ = only I, none but myself.

(*iv*) With 'sā,' 'se' or 'sī' (like) inserted, as :—
Ghar sā ghar = an ordinary house (i.e., a house like the rest of them).
Dost sā dost = a friend like the rest of them.
Gālī sī gālī = an ordinary abuse.

(*v*) With 'to' inserted, as :—
Sharāb to sharāb = leave alone drinking, to say nothing of drinking.

379. Similarly adjectives, pronouns, and adverbs are sometimes repeated with 'kā', 'se' etc., inserted, as :—
Aḥmaq kā aḥmaq = as foolish as before or as ever.
Kāle kā kālā = as black as before or as ever.
Achchhe se achchhā = the best possible.

Ũṅche se ũṅchā = the highest existing, the loftiest possible or imaginable.

Kyā kā kyā,
Kyā se kyā,
Kuchh kā kuchh,
Kuchh se kuchh.
} something quite different to what it was or is.

Kuchh na kuchh = something or other.

Ko,ī na ko,ī = some one or other.

Kahīṅ kā kahīṅ,
Kahīṅ se kahīṅ,
Kahāṅ kā kahāṅ,
Kahāṅ se kahāṅ.
} a place far remote to where it was or is.

Kẖwāh ma kẖwāh,
Kẖwāh na kẖwāh.
} will-he-nill-he, certainly, for no earthly reason.

380. A curious adjectival construction is occasionally met with to express "ready or entire completion" of a thing. This consists of two past participles coupled together. If the first participle is intransitive the second is transitive, and in case the first participle is transitive the second is causative, as :—

Banā banāyā = ready made (from 'bannā' and 'banānā').

Kiyā karāyā = done and completed in all its details (from 'karnā' and 'karānā').

Pakā pakāyā = ready cooked (from 'paknā' and 'pakānā').

Sajā sajāyā = ready furnished or equipped (from 'sajnā' and 'sajānā').

Likhā likhāyā = ready written.

381. When one thing implies two or more attributes, they are repeated with the genitive 'kā' inserted, as :—

Neza-bāzī khel kā khel hai aur warzish kī warzish = tent-pegging is both a sport and physical exercise.

Yih kahānī kī kahānī hai aur naṣīḥat kī naṣīḥat = it is both a story and a moral.

Nuqṣān kā nuqṣān aur badnāmī kī badnāmī = both loss and disgrace.

Rhyming Appositive.

382. Apart from the exact repetition of a word Hindustani often conveys the idea of plurality by a rhyming appositive, which is oftener than not an absolutely meaningless word. The commonest form of the appositive is obtained by changing the first letter of a word into 'w,' as :—

Roṭī woṭī = bread, etc., bread, and all that comes in its train.

Pānī wānī = water, etc.

Kitāb witāb = book, etc.

Khānā wānā = food, etc.

Paṛhnā waṛhnā = to read and to write, etc.

Bājā gājā = band, etc. ; music and singing.

Chiṭṭhī chapāṭhī = letters, etc. (i e., parcels, money orders, etc).

Mailā kuchailā = dirty and filthy.

Pūchh gichh (f.) = anxious enquiry.

Sach much = in earnest, surely ?

Jhūṭ mūṭ = in jest, as a fib.

383. The appositive sometimes has a meaning of its own and may be synonymous with the word itself, as :—

Naukar chākar = servants and attendants.

Bāl bachche (M. P.) = children, family.

Laṛke bāle (M. P.) = children, family.

Uchhalnā kūdnā = to skip and jump.

Girnā paṛnā = to roll and tumble.

Karnā dharnā = to do all one can.

Ronā dhonā = to weep and bathe one's face with tears.

Chāl ḍhāl (f.) = conduct and behaviour.

Gālī galoch = mutual abuse.

384. In a very few expressions the appositive precedes the main word, as :—

Hashshāsh bashshāsh = gay and mirthful.

Ragṛā jhagṛā = dispute and quarrel.

385. In a few cases the Arabic singular and plural are coupled together to express plurality, as :—

Amīr umarā = peers and nobles.

Faqīr fuqarā = beggars and mendicants.

Ġharīb ġhurabā = the poor and the indigent.

386. Two or more synonyms are often used to express intensity, as :—

Kufr-o-beīmānī = the blackest type of dishonesty (lit. infidelity and dishonesty).

Himāqat-o-nādānī = the worst ignorance (lit. foolishness and ignorance).

Ellipsis.

387. Ellipsis means the omission of one or more words without which a sentence would do equally well or perhaps sound better.

388. Hindustani uses its pronouns very sparsely. In fact it dispenses with them altogether if there can be no likelihood of ambiguity without them, as :—

(*Maiṅ*) *lāchār hūṅ*, (*maiṅ*) *kyā karūṅ* ? = I am helpless, what can I do ?

Here 'maiṅ' (I) is understood in both the clauses, because 'hūṅ' and the present subjunctive termination 'ūṅ' can refer to 'I' only.

$\left(\frac{Log}{Wuh}\right)$ *kahte haiṅ* = it is said (lit. people or they say).

$\left(\frac{Maiṅ}{Ham}\ ne\right)$ *mānā ki yih durust hai* = granted that it is right.

$\left(\frac{Maiṅ}{Ham}\ ne\right)$ *sunā hai* = (I) have heard (i.e., I hear).

Pulīs wāle chor ko pakaṛ kar 'adālat meṅ lega,e = the police arrested the thief and took (him) to the Court.

Raſl dikhā,o = show (me your) rifle.

389. When the present auxiliary is used in a negative sentence either as a finite verb or in a compound tense, it can be optionally discarded, as :—

Maiṅ bewaqūf nahīṅ (*hūṅ*) = I am no fool.

Wuh merā kahnā nahīṅ māntā (*hai*) = he would not do as I tell him to (i.e., he does not follow my advice).

Tum wahāṅ kyoṅ nahīṅ ga,e (*ho*) *?* = why did you not go (or have you not gone) there ?

390. Two or more imperfect tenses following one another may optionally discard the auxiliary ' thā ' etc., as :—

Jab kabhī wuh ātā (*thā*) *yihī bāt sunātā* (*thā*) = whenever he came he told the same story.

391. ' Ko ' or ' ke wāsṭe ' is generally understood after infinitive of purpose, specially when the infinitive occurs in close proximity with the finite verb, as :—

Wuh tum se milne $\left(\frac{ko}{ke\ wāsṭe}\right)$ *āyā thā* = he came to see you.

Ham chāṅdmārī karne $\left(\frac{ko}{ke\ wāsṭe}\right)$ *jā rahe haiṅ* = we are going to practise musketry.

Wuh ḍāktarī paṛhne $\left(\frac{ko}{ke\ wāsṭe}\right)$ *walāyat jā,egā* = he will go to England to study medicines.

392. ' Agar ' or ' jab ' and ' to ' or ' tab ' of the conditional sentences, also ' agarchi ' or ' go ' (although), are very often understood, as :—

(*Agar*) *tum wahāṅ jā,oge to maiṅ bhī jā,ūṅgā* = if you go there I shall go there as well.

(*Jab*) *wuh ā,egā tab maiṅ jā,ūṅgā* = I shall go when he comes.

Agar wuh miḥnat kartā (*to*) *pās hojātā* = he should have passed (the examination) if he had worked hard.

Jab barsāt ātī hai $\left(\frac{to}{tab}\right)$ *kisānoṅ ke dil bāgh bagh hojāte haiṅ* = the farmers feel exceedingly delighted when the rainy season comes.

$\left(\frac{Agarchi}{go}\right)$ *wuh bewaqūf to hai lekin qismat kā dhanī hai* = although a fool he is yet very lucky.

393. As in English, "either—or" and "neither—nor" take their verb in the first clause only, provided it is common to both the clauses, as :—

Yā tum jā,oge yā wuh (*jā,egā*) = either you will go or he (will go).

Na maiṅ jā,ūṅgā aur na wuh = neither I shall go nor he (will go).

394. Imprecatory phrases and oaths generally occur without a verb, as :—

Un sab par ḵẖudā kī la'nat (*ho*) = (may) God's curse (fall) on all of them.

(*Maiṅ*) *ḵẖudā kī qasam* (*khātā hūṅ* or *khākar kahtā hūṅ ki*) *yih bilkul sach hai* = (I swear) by God (that) it is quite true.

(*Maiṅ*) *tumko apne sir kī qasam* (*detā hūṅ ki*) *jhūṭ na bolnā* = (I) abjure you by your own head (i.e., life) don't tell a lie.

395. 'Bāt' (words, what is said by one) and 'kām' (work, action, act), also 'daf'a' etc. (time) are often understood, as :—

Us ne ek (*bāt*) *na sunī* = he $\frac{\text{would}}{\text{did}}$ not listen to a word.

Tum ne achchhā (*kām*) *kiyā ki waqt par āga,e* = you have done well (lit. good action) in that you have come in time.

Maiṅ ne use $\frac{hazār}{lākh}$ (*daf'a* or *bār* or *martaba*) *samjhāyā* = I explained to him as best I could (lit. a $\frac{\text{thousand}}{\text{hundred thousand}}$ times).

396. The following postpositions are often understood :—

Maiṅ tīn ghaṅṭe (*tak*) *wahāṅ ṭhairā rahā* = I waited there (for) 3 hours.

Maiṅ barsoṅ (*tak*) *koshih kartā rahā* = I tried and tried (for) years.

Jaldī (*se*) *chalo* = walk quickly.

Wuh khushī khushī (*se*) *chale gaye* = they went away quite satisfied or rejoicing.

Us ke (*badan par*) *sakht choṭ lagī* = he was badly hurt.

Bail ne mere (*badan par*) *sīṅg mārā* = the bullock gored me.

Jab ham Kalkatte (*meṅ*) *pahuṅche* = when we arrived (in) Calcutta.

Wuh madrase (*ko*) *jātā thā* = he was going (to) the School.

397. 'Hū,ā' of the participial adjectives is very often understood, as :—

Māṅ bachche ko god me lī,e (*hū,e*) *baiṭhī* (*hū,ī*) *hai* = the mother is sitting with her child in her lap.

Bachcha āṅkheṅ khole (*hū,e*) *paṛā* (*hū,ā*) *hai* = the child is lying with its eyes open.

Wuh khākī kot pahne (*hū,e*) *thā* = he was wearing a khaki tunic.

Etiquette or Polite Conversation.

398. Indians are by nature a very courteous people and have their own rules of etiquette. It is not, however, within the scope of this work to deal with them, and we

shall, therefore, give below only such hints as will help the student in polite conversation.

399. As has already been explained (vide 101 (i) to (v)), one never uses "ham" (we) for oneself unless one is talking to an inferior or means to convey the idea of one's own superiority. "Main" (I) is generally used for oneself in conversation among equals. In case the speaker wants to be respectful to the person spoken to, equal or superior, he uses some humble or submissive word as بندہ "banda", غلام 'ghulām', both of which mean 'slave', خادم khādim, (servant), فدوي fidwī (devoted servant), کمترین kamtarīn (the least or most insignificant one), etc., for himself and آپ āp, جناب janāb, حضور ḥuzūr, etc., all of which mean "Your Honor, Your Excellency, etc.," for the person spoken to. 'Tū' (thou) is very seldom used: its use is practically confined to addressing—

(*i*) God, for familiar reverence.

(*ii*) Near junior relations or bosom friends (i.e., where ceremonies can be dispensed with without offence).

(*iii*) Domestics and very inferior persons, and that only when you

(*a*) treat them with domestic familiarity, or

(*b*) intend to convey the idea of displeasure or contempt.

'Tum' (you) is used for equals and inferiors; never for superiors. Used of equals it lacks politeness but in the case of inferiors it is far better than "tū" (thou).

Nouns and pronouns of the third person can be used of any individual. But to imply respect they are treated as plurals of the same person instead of as singulars.

400. Besides an Indian, especially the educated Indian, uses all sorts of flattering and high-sounding expressions

for others and humble and submissive ones for himself, optionally in reference to equals and necessarily for superiors. It will be futile to give a list of them, as they are too numerous. We shall, therefore, give below only a few common ones by way of example :—

(*i*) فرمانا, *farmānā* (to order, to command) is frequently used for "to say" to imply respect or courtesy, as :—

Āp ne kyā farmāyā thā = what did you say, sir ?

Karnail Ṣāḥib farmāte haiṅ kī hameṅ is waqt furṣat nahīṅ = the Colonel says that he has no time to spare at present.

For the same reason 'farmānā' is generally substituted for 'karnā' in the nominal compound verbs, as :—

"Zikar farmāna" for "ẓikar karnā" = to mention.

"Khayāl farmānā" for "khayāl karnā" = to think.

"Manẓūr farmānā" for "manẓūr karnā" = to sanction.

(*ii*) On the other hand

عرض کرنا *'arẓ karnā*,
التماس کرنا *iltimās karnā*,
گذارش کرنا *guẓārish karnā*, etc. } "to petition," "to request"

are frequently used for "to say" to convey the idea of humility or submissiveness, as :—

Maiṅ ne unse 'arẓ kar diyā thā ki maiṅ hafte ke aṅdar wāpis nahīṅ ā sakūṅgā = I told him, to begin with, or beforehand, that I should not be able to come back within one week.

Wazīr ne 'arz kī = the minister said.

(*iii*) The following three verbs are very commonly used :—

تشریف لانا *tashrīf lānā*, to come (lit. to bring one's noble presence).

تشریف لیجانا *tashrīf lejānā*, to go (lit. to take away one's noble presence).

تشریف رکھنا *tashrīf rakhnā*, to sit down, to stay, to live (lit. to place one's noble presence).

Examples :—

Āp kab tashrīf lā,enge ? = when will you come, sir ?

Lāt Ṣāḥib agle somwār ko Simle tashrīf lejā,enge = His Honor (or His Excellency) will go to Simla next Monday.

Āiye, tashrīf rakhiye = come and sit down please.

Āp kahāṅ tashrīf rakhte haiṅ ? = where are you staying, sir ?

(*iv*) When referring to the son of a gentleman you call him صاحب زادہ "ṣāḥib zāda" and when referring to your own son you call him (i.e., your own son) بندہ زادہ "baṅda zāda." Similarly while alluding to the house of a gentleman (other than yourself) you call it دولت خانہ "daulat k̲hāna" (abode of wealth) and when talking of your own house you call it غریب خانہ "g̲harīb k̲hāna (humble cottage). Examples :—

Āp ke ṣāḥibzāde āj kal kahāṅ haiṅ ? = where is your son at present, sir ?

Yih āp ke ṣāḥibzāde haiṅ ? = is he your son, sir ?

Hāṅ janāb, baṅdazāda hī[1] *hai* = yes sir, he is my son as you have rightly guessed.

Āp kā daulatk̲hāna kahāṅ hai ? = where is your home (or house) ?

Baṅda kā g̲harīb k̲hāna Shahpur meṅ hai = I belong to Shahpur (lit. my humble cottage is in Shahpur).

(*v*) "Mizāj-i-sharīf" (noble disposition) and "mizāj-i-muqaddas" (sacred disposition) are the commonest expressions used in reference to others' health.

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[1] "Hī" here means "as you say" or "have rightly guessed."

"Sharīf" (noble, holy) and "muqaddas" (sacred, holy) are also added to names of holy places, books, etc., as :—

Makka sharīf = Holy Mecca.

Watan sharīf = Illustrious native soil.

Bait-ul-muqaddas = Jerusalem (lit. The Holy House).

Qurān sharīf = Holy Qurān.

Āp kā mizāj kaisā hai ?
Miẓāj-i-sharīf ? } how do you do, sir ?

Khudā kā shukar hai = thanks to God (I am all right).

Khudā kā faẓal hai = (by) God's grace or favor (I am all right).

Allah kā raḥm hai = (By) God's mermy (I am all right).

Har ṭarah khairīyyat hai = all right in every way.

(*vi*) Whilst thanking an equal or a superior you generally say

مہربانی *mihrbānī*,
عنایت *'ināyat*,
شفقت *shafqat*. } (your) kindness, favor etc.,

or some other kindred expression, and "achchhā" (all right) and "shābāsh" (Bravo ! Well-done !) in case of inferiors. The latter (i.e., shābāsh) is more appreciative and is used to buck up the person addressed.

Euphemism.

401. Euphemism means "use of a soft or pleasing term or expression instead of a disagreeable or offensive one." Indians are very fond of it partly from their inherent tendency to be very polite and partly from superstition. For instance a sweeper is addressed as "mihtar" (lit. greater) or "jama'dār" ; a barber or a tailor as "khalīfa" (caliph) ; a bearer or steward as "sardār" (chief) : a water-carrier as "bahishtī" (a man of paradise, because he supplies water, a vital necessity of life) ; a blind man is ad-

dressed as "ḥāfiẓ" (one who has learnt Qurān by heart). All these palliative and flattering expressions are meant to compensate for low calling or a shortcoming.

402. Similarly it is ominous or inauspicious to say "dukān bańd karnā" (to close the shop); the shop might be closed for ever; "baṛhānā" (to increase, to add) is used instead, as :—

دوکان بڑھانا *dukān baṛhānā* = to close a shop.

دسترخوان بڑھانا *dastarkẖwān baṛhānā* = to remove the table cloth after a meal.

(کا) دود بڑھانا (*kā*) *dūd baṛhānā* = to wean (a child).

403. When praising something belonging to another person, phrases like

چشم بد دور *chashm-i-bad dūr* = far be the evil eye.

ماشا اللہ *mā shā allah* = as God wills.

خدا کے فضل سے *kẖudā ke faẓal se* = by God's grace (Mohdn.).

ایشور کی کرپا سے *Īshwar kī kirpā se* = by God's kindness (Hindu).

Examples :—

Chasm-i-bad dūr āpkī kẖubṣūrtī parīoń ko māt kartī hai = far be the evil eye, your beauty eclipses that of fairies.

Mā shā allah āpkā ghoṛā to hawā se bāteń kartā hai = as God wills it, your horse is as fleet as the wind (lit. talks to the wind).

Kẖudā ke faẓal se āp bahādurī aur jawāńmardī meń yaktā haiń = by God's grace you are matchless in bravery and intrepidity.

Ishwar kī kirpā se āj āpkā chihrā gulāb kī manińd khilā hū,ā hai = by God's kindness your face looks to-day like a rose in full bloom.

403A. When referring to an unpleasant subject or possibility "kẖudā na kẖwāstah" or "kẖudā na kare" (God forbid) or "naṣīb-i-dushmanāṅ" (may it fall to the lot of your enemies) is often used to introduce it, as :—

Kẖudā na kare ki wuh bure din dekhe = God forbid that he should fall on evil days.

Kẖudā na kẖwāstāh agar hamko shikast hojā,e = should we be defeated, which God forbid.

(*a*) *Naṣib dushmanāṅ āp bīmār to nahīṅ*
(*b*) *Ap ke dushman bīmār to nahīṅ*
} I hope you are not ill.

404. "Marnā" (to die) is seldom used in reference to one's own relations or those of others in their presence; "guzarnā" (to pass away), "wafāt pānā" (to obtain salvation) or some other polite expression is used instead, as:—

Jab mere wālid ṣāḥib guzar ga,e = when my father died (i.e., passed away).

Jab āp ke baṛe bhā,ī ṣāḥib ne wafāt pā,ī = when your elder brother died (i.e , obtained salvation).

How to express "as soon as."

405. "As soon as" or "no sooner than" is expressed as follows:—

(*i*) By the Adverbial Participle, as :—

Golī lagte hī wuh mar gayā = he died as soon as the bullet hit him.

Kẖaṭ paṛhte hī maiṅ ne jawāb likh diyā = I wrote the answer as soon a I had read the letter.

Uske jāte hī tamām mulk meṅ phir fasād paṛ jā,egā = the whole country will fall into disorder again as soon as he leaves this place.

(*ii*) By "joṅhīṅ" (as soon as), as:—

Joṅhīṅ us ne yih kẖabar sunī wuh behosh hokar gir paṛā = he swooned and fell down as soon as he heard the news.

(*iii*) By "idhar—udhar", as:—

Idhar din niklā udhar ham ne hamla shurū' kar diyā = we began to attack as soon as the sun rose.

Idhar wuh marā udhar dost bhī dushman hoga,e = even his friends became enemies as soon as he died.

(*iv*) By 'aur', as:—

Tum ne faṣad kholā aur wuh marā = he will die as soon as you bleed him (i.e., open his vein).

Sardār marā aur fauj ke pā,oṅ ukhaṛ ga,e = the troops took to flight (i.e., lost their hold on the ground) as soon as their leader died.

(*v*) By the Infinitive followed by "ki", as:—

Uskā marnā thā ki ghar kā ghar barbād hogayā = the whole house was ruined as soon as he died.

Bhārī topoṅ kā ānā thā ki hamāre dil baṛh gaye = we felt encouraged as soon as the heavy guns arrived.

Ḥukm kā milnā thā ki ham sab jhapaṭ paṛe = all of us rushed forward as soon as we got the order.

Occasionally "hī" (just, etc.) is added to the Infinitive to make it more emphatic, as:—

Uskā ānā hī thā ki fasād miṭgayā = the mischief was quelled exactly the instant he arrived.

Ṭārpīḍo kā lagnā hī thā ki iṅjan phaṭgayā = the engine burst open or exploded precisely the moment the torpedo struck it.

(*vi*) By the use of "der" (delay), as:—

Usko ga,e der na hū,ī thī ki chhat girī aur das ādmī dabkar marga,e = he had not been gone long (i.e., as soon

as he went away) the roof came down and ten men were buried to death.

Bahre ke āne kī der hai phir maiṅ chaldūṅgā = I will start off as soon as the bearer arrives. (Lit. the delay consists in the coming of the bearer, after that I shall start off).

How to express "for."

406. "For" is expressed as follows :—

(*i*) When it means 'for the sake of', 'for the purpose of' or 'meant for' it is expressed by 'ke wāsṯe' or 'ke līˌe', as :—

Khudā ke wāsṯe mujhe mu'āf kījīye = for God's sake pardon me, sir.

Wuh sair ke wāsṯe gaˌe haiṅ = he has gone out for a stroll.

Hamāre wāsṯe koˌī chiṯṯhī hai? = is there a letter for me ?

Is meṅ kāmyābī ke wāsṯe baṛī mīḥnat ẓarūrī (or *darkār*) *hai* = it requires much hard work to succeed in it.

(*ii*) When it refers to price it is expressed by 'ko', 'par' or 'meṅ', as :—

Yih ṣābūn kā ḍabbā kitne ko (or *par* or *meṅ*) *liyā hai?* = what did you pay for this box of soap ?

Maiṅ ne wuh ghoṛā deṛh sau rupai ko (or *par* or *meṅ*) *kharīdā thā* = I bought the horse for Rs. 150.

Ākhir kitne ko (or *par* or *meṅ*) *bechoge* = after all what will you sell it for ?

(*iii*) When it refers to time it is expressed by—

(*a*) 'Se' (from) if a state still continues to exist.

(*b*) 'Tak' (up to, till) if a state has ceased to exist.

In this case "tak" is, however, generally understood, as :—

Wuh tīn din se bīmār hai = he has been ill for 3 days and is still ill (lit. he is ill from 3 days).

Wuh tīn din (tak[1]*) bīmār rahā* = he has been ill for 3 days but is all right now (lit. he remained ill (up to) 3 days).

It is however quite correct to say—

Maiṅ tīn roz ke wāsṭe Lahore jā rahā hūṅ = I am going to Lahore for 3 days.

(*iv*) It is also expressed by (1) *ke badle* = in exchange for, (2) *kī jaga* = instead of, (3) *kī ṭaraf se* = on behalf of or (4) *kī ṭaraf* = in the direction of, according to its sense, as :—

1. Change it for a new one = *is ke badle nayā lelo* (lit. take a new one *in exchange for* it).
2. Use this for (*instead of*) that one = *us kī jaga yih isti'amāl karo.*
3. I say this for (*on behalf of*) him = *maiṅ yih us kī ṭaraf se kahtā hūṅ.*
4. The train left for (started *in the direction of*) Pindi = *gāṛī Pindi kī ṭaraf rawāna hū,ī.*

Interrogatives used as negatives.

407. Interrogatives are often used to express strong negation and surprise, as —

Maiṅ wahāṅ kyoṅ jā,ūṅ ? = why should I go there ? (= I shall *not* go there).

Kaun kah saktā hai iskā natīja kyā hogā ? = who can say what its result will be ? (= no one can say, etc.).

Tum is kī nisbat kyā jānte ho ? = what do you know about this ? (= you know nothing, etc.).

Us ne kab London dekhā ? = when did he see London ? (= he never saw London).

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[1] Absence of ' tak ' always sounds better than its presence in such cases.

Kahīṅ aisā bhī hotā hai? = Does even such a thing as this take place anywhere? (= such is the case nowhere).

Gham ke baġhair k̲hushī kis ṭaraḥ (*kyoṅkar* or *kaise*) *maḥsūs ho saktī hai?* = how can pleasure be felt without (the knowledge of) pain (i.e., it cannot be felt).

Nāchīz insān aisī bārīk baṭoṅ ko kaise (*kyoṅkar* or *kis ṭaraḥ*) *samajh saktā hai?* = how can a human being, insignificant as he is, understand such subtle things? (i e., he cannot understand them).

NOTE.—'Kyā' also expresses contrast mingled with surprise, as :—

Ādmī kyā! wuh to shaiṭan hai! = a man you call him! He is the devil himself.

408. Another way of expressing very strong negation is to put in "k̲hāk" (dust) or "kyā k̲hāk" (what? dust?), as :—

Wuh ise k̲hāk (or *kyā k̲hāk*) *samjhegā?* = how on earth can he understand this? (i.e., he cannot).

Is meṅ k̲hāk or (*kyā k̲hāk*) *fā,ida hogā?* = what gain in the name of Dickens can accrue from this? (i.e., none).

409. "Bhalā" (well?) is also often put in such sentences to make them still more emphatic, as :—

Bhalā kaun jāntā hai ki kal kyā hogā? = well? who on earth knows what will take place to-morrow? (i.e., no one knows).

Bhalā is meṅ k̲hāk or (*kyā k̲hāk*) *fā,ida hogā?* = well? what benefit can accrue from this? (i.e., none).

'Bhalā' sometimes emphasises interrogation only without lending it the negative sense, as :—

Bhalā is meṅ kyā fā,ida hogā? = well? you just tell me (or I ask you) what benefit will accrue from this?

NOTE.—'Bhalā' is also used as an adjective meaning 'good', as :—

Bhalā ādmī = good man.

410. Interrogatives are also preferably used in place of relatives in subordinate objective clauses, as :—

I know who your informer is = *mujhe ma'lūm hai ki tumhārā mukhbir kaun hai* (for "*jo tumhārā mukhbir hai maiṅ usko jāntā hūṅ*").

Do you know where he lives ? = *tumko ma'lūm hai ki wuh kahāṅ rahtā hai?* (for "*jahāṅ wuh rahtā hai wuh jaga tumko ma'lūm hai ?*)

411. 'Kyā', 'kaisā' and 'kitnā' placed before an adjective or an adverb signify "What a!" "How!" in their exclamatory sense, as :—

Kyā khūb ! = how nice !

Kyā nirālā khayāl hai ! = what a novel idea !

Kaisā 'ajīb ādmī hai ! = what a strange individual he is !

Kaisi sharm kī bāt hai ! = how disgraceful !

Kitnā ūṅchā mīnār hai ! = how high the steeple is !

412. "Kaisā hī" or "kitnā hī" expresses 'however,' "no matter how" and "whatever" in their indefinite or indifferent sense ; 'agarchi' (although), 'khwāh' or 'chāhe' (whether, no matter if) may optionally be put at the beginning of sentences constructed with either of them. To make it very emphatic "kyoṅ na" (why not ?) is placed before the verb, as :—

(*Khwāh* or *chāhe*) *kitnā hī* (or *kaisā hī*) *be raḥm ādmī* (*kyoṅ na*) *ho* = however merciless a man may be (why should he not be, let him be).

(*Khwāh*) *kitnā hī* (or *kaisā hī*) *mushkil kām* (*kyoṅ na*) *ho* = however difficult a task may be.

Use kitnā hī sāmjhā.o = however hard you try to persuade him.

Uskī zāt kuchh hī kyoṅ na ho = whatever his caste may be.

NOTE.—This construction always takes its verb in the Present Subjunctive.

413. In alternative interrogative sentences "yā nahīṅ" (or not?) generally follows them though it can be understood in English, as :—

Will you go (or not)? = *tum jā,oge yā nahīṅ?*

He enquired if the Adjutant had come = *us ne pūchhā ki ajīṭān ṣāḥib ā,e haiṅ yā nahīṅ.*

What does he know whether I shall go or not? = *usko kyā ḵẖabar ki maiṅ jā,ūṅgā yā nahīṅ?*

Intentional acts.

414. Indians rightly or wrongly are very jealous of ascribing active or intelligent attributes to lifeless things, especially abstract nouns. Thus when in English a transitive verb happens to have an inanimate noun, especially abstract one, as its subject the sentence is generally recast with an intransitive verb expressive of the idea, as :—

His stories interested me a good deal = *uske qiṣṣe sunkar* (or *uske qiṣṣoṅ se*) *mujhe baṛā luṭf āyā.*[1]

Drinking ruined him = *wuh sharāb pī pī kar* (or *pīne se*) *barbād hogayā.*[2]

His persistent assiduity led him to success = *gaṛkar kām karne se wuh ākhir kāmyāb hogayā.*[3]

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[1] Lit. hearing his stories (or from his stories) great pleasure came to me.

[2] Lit. repeatedly drinking (or from drinking) wine he became ruined.

[3] Lit. from working assiduously he at last succeeded

You, however, come across instances where this rule is transgressed but they are very few and far between. For instance you can say—

Sharāb ne usko barbād kardiyā = drinking ruined him.

Uskī 'ajizī ne use har-dil-'azīz banā diyā = his gentleness (or humility) made him popular.

Is ek kitāb ne use 'ālim banā diyā = this one book made him a learned scholar.

415. A transitive verb implies intention or purpose in Hindustani. That is why the intransitive construction is generally resorted to when an action lacks purpose or intention, as :—

I lost my book (accidentally) = *merī kitāb gum hoga,ī* (*khoga,ī* or *jātī rahī*).[1]

I lost my book (deliberately) = *maiṅ ne apnī kitāb khodī.*

I knocked my foot against a stone (accidentally) = *merā pāoṅ patthar se lagā.*[2]

I kicked the stone (intentionally) = *maiṅ ne patthar ko ṭhokar mārī.*

He killed himself (accidentally) = *wuh margayā.*[3]

He killed himself (committed suicide) = *usne k̲hud-kushī karlī* (or *us ne apne āp ko mārḍālā*).

416. Please observe the difference between the following expressions :—

ڈوب مرنا *ḍūb marnā* = to drown oneself intentionally.

ڈوب کر مرنا *ḍūb kar marnā* = to die of drowning (accident).

سوجانا *so jānā* = to fall asleep (involuntarily).

سو رہنا *so rahnā* = to go to sleep (voluntarily).

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[1] Lit. my book disappeared (or was lost).

[2] Lit. my foot came in concussion with the stone.

[3] Lit. he died.

How to express "unless."

417. 'Unless' has two meanings: (*a*) "if—not," (*b*) "until" and is expressed accordingly, as :—

You will never succeed unless you work hard = *agar tum miḥnat na karoge to kabhī kāmyāb nahīṅ hoge.*

Nothing can be decided unless (or until) he comes = *jab tak wuh na ā,e kuchh faiṣla nahīṅ ho saktā.*

How to express "lest," "I fear lest," "I hope not."

418. 'Lest' etc. are expressed by—

(*i*) ایسا نہو کہ "aisā na ho ki" or its Persian equivalent مبادا "mabādā" (may it not be so that).

(*ii*) کہیں "kahīṅ" (by chance), e.g. :—

Lest he should come, } (*i*) *aisā na ho ki wuh ājā,e.*
I fear lest he should come, } (*ii*) *mabādā wuh ājā,e.*
I hope he will not come. } (*iii*) *kahīṅ wuh ā na jā,e.*

Remark.—"Aisā na ho ki" and "mabādā" being negative phrases require the verb to be in the affirmative while "kahiṅ" requires it to be in the negative. In both cases the verb must be in its intensive form.

419. Similarly verbs expressing fear take their objective clause in the negative, as :—

I fear lest he should die = (*i*) *mujhe ḍar* (or, *k̲hauf*) *hai ki wuh mar na jāe.* (*ii*) *maiṅ ḍartā hūṅ ki wuh mar na jā,e.*

Suffix "wālā."

420. 'Wālā' added to an inflected infinitive forms—

(*i*) Noun of agency.

(*ii*) Generic adjective denoting characteristic attribute.

(*iii*) Future participle denoting imminence of action, e.g. :—

Bha,ī jānewāle! z̲arā ḍākk̲hāne kā rasta batāte jānā = brother wayfarer! just let me know the way to the post office as you go along (or before you go any further).

Is gumnām chiṭṭhī ke likhnewāle kā nām daryāft karo = find out the name of the writer of this anonymous letter.

Tiger is a carnivorous animal = *sher gosht khānewālā jānwar hai.*

Gāṛī jānewālī hai = the train is about to start.

NOTE.—"Marnewālā," however, means "deceased," also 'about to die,' as :—

Marnewālā waṣīyat kar gayā hai = the deceased has made a will.

Wuh bichārā marnewālā hai = the poor man is about to die.

421. 'Wālā' is also added to nouns, pronouns, post-positions and adverbs but *never to an adjective*, as :—

Us wālā = the one that belongs to him (her or it).

Tumhāre wālā = the one that belongs to you.

Merewālā = the one that belongs to me.

Hamārewālā = the one that belonge to us.

Uske nīche wālī chhat = the roof under it.

Us ke sāth wālā mākān = the building adjacent to it.

Masjid ke sāmnewālā darwāza = the door facing the mosque.

Ūpar wālā kamra = the upper room.

Samnewālā gāoṅ = the yonder village.

422. 'Wālā' is frequently used for 'kā' of the genitive, as :—

Sawārī wālā (or *kā*) *ghoṛā* = the riding horse.

Mewe wāli (or *kī*) *dukān* = fruit shop.

REMARK.—Expressions like "achchhā wālā" (for 'good one'), "kharāb wālā" (for 'bad one'), "kālā wālā" for 'the black one') are decidedly wrong. They are used only by Europeans and their servants in loyal imitation of their masters. These should be expressed as follows :—

Bring the black one = (*i*) *kālā lā,o.* (*ii*) *wuh jo kālā hai wuh lā,o.*

Send the brown one for repairs = (*i*) *Bādāmī marammat ke*

wāsṭe bhejdo. (*ii*) *wuh jo bādāmī hai use marammat ke wāsṭe bhejdo.*

Suffix '*sā*'.

423. 'Sā' added to nouns and pronouns forms adjectives denoting similitude or likeness, as :—

Chāṅd sā chihra = moon-like face.

Resham se narm narm bāl = silk-like soft hair.

Tujh sā bewaqūf = a fool like thee.

Mujh sā ghaṛīb = a poor man like me.

NOTE.—'Waisā' (like that) is contraction of 'wuh sā';
'Aisā' (like this) ,, ,, ,, 'yih sā';
'Kaisā' (what like ? how ?) ,, ,, ,, 'kis sā';
'Jaisā' (as, like which etc.) ,, ,, ,, 'jis sā.'

کونسا *kaun sā ?* = which particular ?

کوئي سا *ko,ī sā* = any at random, any you like.

NOTE.—'Kaun' and 'ko,ī' are not inflected before 'sā.'

424. Added to adjectives of quality it signifies likeness of a lesser degree, while added to adjectives denoting size or quantity, it either intensifies them or moderates them to a lesser likeness according to the context, as :—

Achchhā sā = pretty good.

Khārāb sā = rather bad.

Kālā sā = blackish.

Ūṅchā sā = very high or rather high.

Baṛā sā = very big or largish.

Lambā sā = very long or longish.

Added to the following adjectives it has, however, generally the enhansive effect :—

Chhoṭā sā, *Nanhā sā* } very small, tiny.

Thoṛā sā = very little.

Bahut sā = very much, quite a lot of.

425. 'Kā sā' similarly added signifies "like that or those of", as:—

Bādshāhoṅ kā sā libās = royal robe (clothes like those of kings).

Rīchhoṅ ke se bāl = hair like that of a bear.

Baṅdar kī sī shakal = face like that of a monkey.

The Intensive Particle هي, '*hī*'.

426. The chief function of 'hī' is to emphasise or lend point to the word to which it is added. In the case of a compound verb it is preferably inserted between the component parts while in the case of a noun or pronoun followed by a postposition, it usually takes its place before the postposition. You cannot, however, say "maiṅ hī ne". You must say 'maiṅ ne hī'.

427. For reasons of euphony and assimilation the following pronouns optionally but advantageously admit of a slight contraction and variation:—

یہ هي *yih hī*	becomes	یہي *yihī.*
وہ هي *wuh hī*	,,	وهي *wuhī.*
اِس هي *is hī*	,,	اِسي *isī.*
اُس هي *us hī*	,,	اُسي *usī.*
اِن هي *in hī*	,,	اِنهیں *inhīṅ.*
اُن هي *un hī*	,,	اُنهیں *unhīṅ.*
تم هي *tum hī*	,,	تمهیں *tumhīṅ.*
هم هي *ham hī*	,,	همیں *hamīṅ.*

Remark.—The above intensive forms are quite distinct from the Second Dative forms of the corresponding pronouns. The Intensives are characterised by 'i' while the Dative by 'e.' Both the forms are given below for contrast:—

Intensive.	Dative.
اِسي *isī*	اِسے *ise.*
اُسي *usī*	اُسے *use.*

Intensive.		Dative
اِنہیں	*inhīṅ*	انہیں *inheṅ*
اُنہیں	*unhīṅ*	اُنہیں *unheṅ.*
تجھہ ہی	*tujh hī*	تجھے *tujhe.*
تمہیں	*tumhīṅ*	تمہیں *tumheṅ.*
مجھہ ہی	*mujh hī*	مجھے *mujhe.*
ہمیں	*hamīṅ*	ہمیں *hameṅ.*

428. Similarly—

اب ہی *ab hī*	becomes	ابھی	*abhī.*
کب ہی *kab hī*	,,	کبھی	*kabhī.*
جب ہی *jab hī*	,,	جبھی	*jabhī.*
تب ہی *tab hī*	,,	تبھی	*tabhī.*
یہاں ہی *yahāṅ hī*	,,	یہیں	*yahīṅ.*
وہاں ہی *wahāṅ hī*	,,	وہیں	*wahīṅ.*

Examples :—

Hamīṅ nahīṅ kahte sārā jahān kahtā hai = we only do not say (this), the whole world says (this).

Isī ghoṛe ne pichhlī dauṛ jītī thī = it was this *very* horse which won the last race.

Tārghar ḍakk̲hāne ke pas hī hai = the telegraph office is *quite* close to the post office.

Ek hī din meṅ wuh gayā bhī aur ā bhī gayā = in a single (*only* one) day he went and also came back.

Dusre hī din wuh bīmār paṛgayā = he fell ill the *very* next day.

Āk̲hir wuh din ā hī gayā = at last the day *did* come (i.e., *actually* came).

Sifārish to wuh kareṅ hī ge = as for recommendation, he will *certainly* make (it).

Yih bāteṅ ho hī rahī thīṅ ki 'ʃālam' kā bigal bajā = this conversation was *still* going on when "fall in" was bugled.

Bahre hī ne yih use kahā hogā = it must be the bearer who said this to him. (i.e., it can be the bearer *only* etc.).

Unke paṛosīoṅ hī ne chorī kī hogī = it must be their neighbours who committed the theft.

Maiṅ āp ke hāṅ āne hī ko thā ki bārish hone lag ga,ī = I was *just* on the point of coming to you when suddenly it began to rain.

Kuchh hī ho ab maiṅ use mār hī ḍālūṅgā = come what may, now I must kill him (nothing less than that).

Ko,ī kitnā hī amīr kyoṅ na ho maut se nahīṅ bach saktā = however rich (great or grand) one may be, one can not escape death.

Uskā ānā hī thā ki merī jān meṅ jān āga,ī = he had no sooner come than I felt revived (i.e., his *very* coming meant revival for me).

Zyādah nahīṅ to ek hī hafte kī rukẖṣat dilwādo = get me *only* one week's leave if not more.

Shāyad hī wuh ā,e = it is *very* doubtful if he will come.

Chāroṅ hī gum ho ga,e haiṅ = all the four have been lost.

Use of ں ' *nā* ' *ar* ں *'* ' *na* ' *at the end of a sentence.*

429. ' Nā ' (or ' na ') placed at the end of a sentence makes it interrogative and expects the answer according as the rest of the sentence is couched, i.e., if the rest of the sentence is put affirmatively the answer is expected to be in the affirmative, but if it is worded negatively, the answer is expected to be in the negative, as :—

Tum kal jā,oge nā (or *na*) *?* = I believe you will go to-morrow, won't you ?

Ab to aisā nahīṅ karoge nā (or *na*) *?* = well, I hope you will not do so in future, will you ?

430. Apart from the various ways of expressing strong negation there is still one more which consists of the inflected infinitive with 'kā' ('ke', 'ki') of the genitive placed after and 'nahīñ' before it. It is needless to say that this construction is admissible in the negative only. Examples:—

Maiñ wahāñ nahīñ jāne kā (hūñ) = I am not the man to go there (i.e., catch me going there).

Wuh 'aurat aisī bāt kabhī nahīñ karne kī (hai) = she is not the woman to do such a thing.

How to express "to owe."

431. "To owe" is expressed by 'denā' (to give) or 'lenā' (to take) as follows:—

I owe him two rupees = (*i*) *mujh ko uske do rupai dene haiñ* (i.e., I have to give his two rupees). (*ii*) *usko mujh se do rupai lene haiñ* (i.e., he has to take two rupees from me).

He owed me five rupees = (*i*) *usko mere pāñch rupai dene the* (i.e., he had to give five rupees of mine). (*ii*) *mujh ko us se pāñch rupai lene the* (i.e., I had to take five rupees from him).

VOCABULARY.

From door to door	*dar*[1] *dar* در در	Just, impartial	*inṣāf-pasand* انصاف پسند
Present (adj.)	1. *maujūd*[2] موجود	Beard	*ḍāṛhī* ڈاڑھی
	2. *ḥāẓir* حاضر	Mustachio	*mūchh* (f.) موچھ

[1] Dar (Persian) = door.

[2] Both the words, i.e., 'maujūd' and 'ḥāẓir', are used predicatively only. Used in reference to persons 'maujūd' is used for superiors or inferiors while 'ḥāẓir' for inferiors only. In reference to things 'maujūd'

To be tired (of) / To be fed up (with) — (*se*) *uktāna* اکتانا (سے)

To rot — *galnā* گلنا

Experienced — *tajarba-kār* تجربہ کار

To go and come back — *ho ānā* ہو آنا

Again and again — *bār bār* بار بار

Treatment, dealings — *sulūk* سلوک

To be furnished or decorated — *sajnā* سجنا

To furnish, To decorate. — *sajānā* سجانا

Advice, moral — *naṣīḥat* نصیحت

Very lucky — *qismat kā dhanī* قسمت کا دھنی

To swear (by) — (*kī*) *qasam khāna* (کی) قسم کھانا

To make a will — *waṣīyat karnā* وصیت کرنا

To abjure — one by (*ko—kī*) *qasam denā* (کو - کی) قسم دینا

To be exceedingly delighted — (*kā*) *dil bāgh bāgh honā* (کا) دل باغ باغ ہونا

Horn — *sīng* سینگ

Sorrow — *ġham* غم

To be felt — *maḥsūs honā* محسوس ہونا

To feel — *maḥsūs karnā* محسوس کرنا

Insignificant — *nā-chīz* نا چیز

Novel, strange — *nirālā* نرالا

Steeple — *mīnār* مینار

Merciless — *be-raḥm* بے رحم

Story — 1. *qiṣṣa* (m.) قصہ; 2. *kahānī* (f.) کہانی

Pleasure, Enjoyment. — *luṭf* لطف

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simply denotes their existence while 'ḥāẓir' implies an offer in the sense of 'at your service', as:—

Wahāṅ kitne ādmī maujūd the? = how many men were present there?

The Colonel himself was present there = *karnail ṣāḥib khud wahāṅ maujūd the.*

How many recruits are present for inspection? = *kitne raṅgrūt mulāḥaẓa ke wāsṭe ḥāzir* (or '*maujūd*') *haiṅ?*

The bearer is present, Sir = *ḥuẓūr, bahrā ḥāẓir hai.*

Tumhāre pās kitne rupai maujūd haiṅ? = how much money have you got ready (or as balance)?

Ḥuẓūr, mere pās pachās rupai ḥāẓir haiṅ = Sir, I have fifty rupees at your disposal.

Popular	*har-dil-'azīz*	هر دلعزیز	To feel revived,	(*kī*) *jān meṅ*	(کي) جان میں
Learned	*'ālim*	عالم	To begin to hope from despair	*jān ānā*	جان آنا
Anonymous	*gumnām*	گمنام			
Monkey	*baṅdar*	بندر			

PART II—MISCELLANEOUS EXERCISES.

Paraphrasing.

Before we ask the reader to try the following exercises we should like to explain to him the necessity of paraphrasing difficult passages. Simple constructions and easy sentences must be left alone. It is the complex constructions and difficult wordings only which generally require simplification. Your vocabulary of the English language is bound to be much larger than that of Hindustani, especially when you are studying for the Lower or the Higher Standard, which means that you cannot say equally well in Hindustani what you can quite easily say in English. Other factors which contribute towards the enhancement of the difficulty are that words of the two languages are *not* identical in their various shades of meaning and the ways of the thinkings of the two people are different. Hence whenever you come across a complex English construction or words the Hindustani equivalents of which you do not know you must needs reduce or boil them down so as to bring them, if possible, within the scope of your own vocabulary and knowledge of grammar. Often even the order of construction has to be changed for this purpose. Of course you must keep as close to the text as possible. But as there are always more than one way of saying a thing in every language, you can break, twist or turn it, even omit unnecessary words so as to express it simply and idiomatically without straying away from the text.

As it is often the case that an English word has more than one signification, all of which cannot be expressed

by one Hindustani word, it necessarily follows that you should resort to different Hindustani words to express it according to its signification.

For instance :—

To weigh (on a scale) = *tolnā*.
,, (pros and cons) = *sochnā*.
,, (an anchor) = *laṅgar uṭhānā*.

Thing (article) = *chīz*.
,, (work) = *kām*.
,, (affair, matter) = *bāt*.

To be translated from English into Hindustanī.

I.

Pavement	*farsh*	فرش	Structure, make, build.	*banāwāṭ*	بناوٹ
Charming	*dil-kash*	دلکش	Passer-by	*rah-guzar*	رهگذر
To rest	*ārām karnā*	آرام کرنا	End (material)	*sirā*	سرا
Magnificent	*'ālīshān*	عالیشان	Famous	*mashhūr*	مشهور
Rose	*gulāb*	گلاب	Merchant	*saudāgar*	سوداگر
Rosy, pink	*gulābī*	گلابي			

There lived in Baghdad a poor porter named Hindbad. One day, when the weather was excessively hot, he was carrying a heavy load on his head from one end of the city to the other. He was very tired and had still a great way to go. Walking along he came to a street whose pavement was sprinkled with rose water and where a gentle (light) breeze was blowing. Delighted with this cool and charming spot he placed his load on the ground and sat down to rest himself for a while near a large house. He had never passed this way before and therefore did not know who the occupants of the house were. Noticing the magnifi-

cent structure of the house he became curious to know the people in it, and enquiring from a passer-by came to know that it belonged to his own brother, Sindbad, the renowned merchant.

II.

Meanwhile *itne meṅ* اتنے میں

Deck *ḍek* ڈیک

Traveller / Passenger *musāfir* مسافر

Sail *bādbān* بادبان

To anchor *laṅgar ḍālnā* لنگر ڈالنا

Ice-berg *barf kā paḥāṛ* برف کا پہاڑ

Anchor *laṅgar* لنگر

Favourable wind *mūāfiq hawā* موافق ہوا

Bell *ghaṅṭā* گھنٹا

Bell (small) *ghaṅṭī* گھنٹی

To weigh anchor *laṅgar uṭhānā* لنگر اٹھانا

To set sail
1. *bādbān kholnā* بادبان کھولنا
2. *rawāna honā* روانہ ہونا

To float (on water) *tairna* تیرنا

Meanwhile the Captain of the ship came on deck among the passengers and said to them, "Are you all here? Has any of you any business to do in the city or have you left anything behind you?" They said, "We are all here and ready to start as soon as you please." Just at this time the minister's son also appeared on the deck in search of the Captain, and the first question he asked was whither the ship was bound. He was, however, delighted to find that she was bound for India. The Captain having weighed anchor set sail, and the ship, with a favourable wind, soon lost sight of Aden. On the fourth day after our departure we espied a huge ice-berg floating to us. Alarm bell was rung and everybody prepared to do what he could to escape the impending calamity.

III.

Pice *paisa* پیسہ
Sweetmeats *miṭhā,ī* مٹھائي
Old and ragged clothes *phaṭe purāne kapṛe* پھٹے پرانے کپڑے
Wearing *pahne* (*hū,e*) پہنے (ہوئے)
To be sorry (= feel pity) (*ko*) *raḥm ānā* (کو) رحم آنا
Out of pity *raḥm khākar* رحم کھا کر
Pitiable *qābil-i-raḥm* قابل رحم
Condition *ḥālat* حالت
To bless (*ko*) *du'ā'eṅ denā* (کو) دعائیں دینا
To kiss *chūmnā* چومنا
Generous action (= kind-heartedness) *raḥmdilī* رحمدلي
Hut *jhoṅpṛī* جھونپڑي

A five-year-old girl once got a pice from her mother to buy sweats. Having bought some she was coming home when she saw a blind man with old and ragged clothes on, who said he had not eaten anything for two days. The girl was sorry to hear this, and out of pity for his pitiable condition gave him the sweetmeats she had purchased. The blind man was much pleased and blessed her profusely. Though the girl did not eat the sweetmeats herself she was glad to be able to help a poor hungry man. When her mother came to know this she kissed her and gave her an anna as a reward for her generous action.

A few days later this girl's brother, while riding back from the school, met in a lane a lame man who, having accidentally broken his stick, was helplessly sitting by the side of a white gate. The boy was too kind-hearted to pass by without offering assistance. Accordingly, having dismounted from his black mare, he put the lame man on her back and took him to his hut which was 3½ miles off.

IV.

As soon as the troops had had their dinner and the cavalry watered their horses at the wells, orders were issued for the retirement of the force to our camp of the previous night, where all preparations had been made for the comfort of the wounded, and by night all were in camp. The enemy did not trouble us much during the night, as they too like us were in need of rest after the hard fight, which had lasted for the greater part of the day. The following day the whole force returned to Multan. The weather is now getting very hot and in a few days' time further operations will become inpossible, so that we may all expect to be back in Amritsar before the middle of April.

V.

Electric lamp { 1. *bijlī kā lamp* بجلي کا لمپ ; 2. *barqī chirāgh* برقي چراغ }

Marble *saṅg marmar* سنگ مرمر

Piece *tukṛā* ٹکڑا

To pave (*par* / *mcṅ*) *farsh bāṅdhnā* (پر / میں) فرش باندھنا

Corps (f.) *lāsh* لاش

Fidelity *wafādārī* وفاداري

Perfect trust *pūrā bharosā* پورا بھروسہ

To try (to test) *āzmānā* آزمانا

To befriend through thick and thin *bure aur bhale waqtoṅ meṅ sāth ḍenā* بُرے اور بھلے وقتوں میں ساتھ دینا

Secret { 1. *bhed* بھید ; 2. *rāz* راز }

Travelling suit *safrī lībās* سفري لباس

Jeweller *jauharī* جوهري

Landlord (i.e., owner of the house) *mālik-i-makān* مالکِ مکان

There was hardly any time to be lost, it was now 3-15 a.m., and I was to catch the ship at 3-45 a.m. It was moonlight then, so I had no occasion to use the electric

lamp I had in my pocket. I made my servants quietly take up one of the great pieces of marble with which the floor of my house was paved, and there inter the corpse of the young lady. I had a perfect trust in the fidelity of these servants whom I had more than once tried and found quite up to what I had expected of them. They had befriended me through thick and thin and I had not the least doubt about the safety of my secret. After replacing the stone I put on a travelling suit and took what money I had, and, having locked up every thing, affixed my own seal on the door of my house. This done I went to look for the jewel-merchant, my landlord, paid him what rent I owed, with a year's rent in advance, and giving him the key prayed him to keep it for me. "A very urgent affair," said I, "obliges me to leave for India at once and I shall not be back till the end of this year."

VI.

Prince *shahzāda* شاهزادہ

Courtyard 1. *ṣaḥn* صحن 2. *aṅgan* انگن

Jail 1. *jelkhāna* جیلخانہ 2. *qaid khāna* قید خانہ

Fetters (a pair of) *beṛī* بیڑی

Handcuffs (a pair of) *hathkaṛī* ہتھکڑی

Smithy *lohār khāna* لوہار خانہ

Enmity *dushmanī* دشمنی

Guilty *mujrim* مجرم

To find guilty *mujrim thairānā* مجرم ٹھیرانا

Crime *jurm* جرم

Daily routine of work *rozāna ma'mūlī kām* روزانہ معمولی کام

Complainant (in a criminal case) *mustaghiṣ* مستغیث

Defendant (in a criminal case) *mustaghāṣ 'alaih* مستغاث علیہ

Purse *thailī* تھیلی

To be sorry, to regret (*ko*) *afsos honā* (کو) افسوس ہونا

Jailor *dāroghа* داروغہ

Bribe *rishwat* رشوت

One day a certain prince went to visit a jail and saw in the courtyard of a barrack five prisoners, with fetters and handcuffs on, preparing to go to the smithy to do their daily routine of work. He asked them, one by one, how they had come to be in prison. The first said that he had done no wrong but that the chief witness against him had told a lie. The second said that the judge had accepted a bribe to send him to prison. The third said that the complainant had got up a false case against him out of an old spite. The fourth said that he had been found guilty through a mistake. The fifth said that he had doubtless stolen a purse, which landed him into jail, and that he was very sorry for it. The prince turning to the jailor said, "Set this man free and let him go. He has not added to his crime the sin of telling me deliberate falsehood."

VII.

Widow *bewa* بیوہ

Orphan *yatīm* یتیم

Lamb { 1. *dumba* دنبہ ; 2. *bheṛ kā bachcha* بھیڑ کا بچہ

So much so that *yahāṅ tak ki* یہاں تک کہ

Dear, darling *piyārā* پیارا

Accordingly *chunāṅchi* چنانچہ

Hard-hearted *saṅgdil* سنگدل

To resolve to (*kā*) *irāda karnā* (کا) اِرادہ کرنا

To be attached to (*ko—ke sāth*) *maḥabbat honā* (کو ــــ کے ساتھہ) محبت ہونا

Butcher *qaṣṣā,ī* قصائي

Neighbourhood *paṛos* پڑوس

A bargain *saudā* سودا

To bargain for (*kā*) *ṣaudā karnā* (کا) سودا کرنا

Scene *niẓāra* نظارہ

Eventually *ākẖir* آخر

Effect *aṣar* اثر

To be effected (*par*) *aṣar honā* (پر) اثر ہونا

There lived an old widow who had two orphan sons and a little lamb. The children and the lamb were very much

attached to each other. As the woman was very poor, so much so that she had no money to buy food and clothing for her darling children, she resolved to sell the lamb without the knowledge of her children. Accordingly she went one evening to a butcher who lived in the neighbourhood and bargained for the sale of the lamb. Next day, when the children were playing with the lamb, the butcher came and having paid the money tied a rope round (in) the lamb's neck and began to drag it away. The children on seeing this set up a loud cry. Their mother too was very much grieved. The butcher watched the whole scene and felt sad. Eventually the woman offered to return the money. But the butcher said, "Good woman, though I am a butcher I am not so hard-hearted as not to be affected by this scene." Saying this he set the lamb free and went away without taking back his money.

VIII.

Royal *bādshāhī* بادشاهي

Hotel { 1. *hoṭal* هوٹل ; 2. *musāfir k̲h̲āna* مسافر خانه }

Detail (f.) *tafṣīl* تفصيل

Appearance { 1. *shakl* شكل ; 2. *ṣūrat* صورت }

To be buried *dabnā* دبنا

Mud *kīchaṛ* كيچڑ

Out-houses *sāgar pesha logoṅ ke ghar* ساگر پيشه لوگوں كے گهر

Dandy { 1. *ḍaṅḍī* ڈنڈي ; 2. *dolī* ڈولي }

To be damaged (*ko*) *nuqṣān pahuṅchnā* (كو) نقصان پهنچنا

Sappers and miners *safar mainā wāle* سفر مينا والے

At about 2-15 p.m. on the 17th of July as I was passing through the lower bazar I noticed some natives looking in the direction of the Royal Hotel and on enquiry was told that a slip had occurred (a part of the mountain had fallen down) above the hotel, but no further details were known. I immediately decided to hurry to the hotel to see if there

had been any casualties or damage to the building. On the way I met a native being carried to the hospital in a dandy, whose appearance showed that he had been partly buried in mud and badly battered. He himself told me that some out-houses in the vicinity of the hotel had been demolished and that he did not know anything more about it, having been stunned and escaped by great good fortune. Shortly afterwards I met a party of the Station Fire Brigade (Fire Extinguishers of the place) and a few sappers and miners who had been told off to render any assistance that may be required of them.

IX.

Simple-minded	1. *sīdhā sāda* سیدھا سادہ	To reap (to cut)	*kāṭnā* کاٹنا
	2 *sāda lauḥ* سادہ لوح	Religion	*maẕhab* مذہب
Cultivator	*kāshtkār* کاشتکار	To drive away	*hāṅknā* ہانکنا
Married	*shādī shudah* شادی شدہ	On the contrary	*balki* بلکہ
To sow	*bonā* بونا	Contented with one's lot	*qismat par shākir* قسمت پر شاکر

This simple-minded individual is a cultivator of the Jat caste and has lived here a number of years. His father died while he was still young but his mother together with his married brothers and sisters are still living here. His family and relatives are poor people, who know very little beyond to sow and reap. He is illiterate and knows very little about his religion. When he was very young he used to drive monkeys, crows and other birds from the fields; as he grew older he used to water his fields and collect fuel for burning. He seems to have spent his life so far in distress. But he never complains and appears, on the contrary, quite contented with his lot.

X.

Dense { 1. *ghanā* گهنا ; 2. *ghandār* گهندار

Chinese *chīnī* چيني

To pray *nimāz paṛhnā* نماز پڑهنا

Mat *chaṭā,ī* چٹائي

Dacoit *ḍākū* ڈاکو

Burmese *barmī* برمي

Spear { 1. *neza* (m.) نيزه ; 2. *bhālā* (m.) بهالا ; 3. *ballam* (f.) بلم

Scimitar (f.) *kaṭār* کٹار

Order (of precedence) *tartīb* (f.) ترتيب

Armed { 1. *hathyārband* هتهيار بند ; 2. *musallaḥ* مسلح

The dacoits appeared to be in great fear of the Indian troops and whenever they heard of any in the vicinity they at once moved away to dense jungles far away from roads and villages. About twelve of these dacoits were Cheen Musalmans, they wore loose trousers like the Chinese and prayed three times a day on mats. They could speak the Burmese language only, but the Boh knew a smattering of Hindustani and he alone could converse with me as I did not know Burmese. The Boh gave me a spear and scimitar, and on the march I was told to go behind him with the other dacoits. The order of march used to be: first three dacoits, very plucky and well-armed; then the Boh followed by his wives, and lastly the main body of the dacoits.

XI.

British authorities *aṅgrezī 'ilāqa ke ḥākim* انگريزي علاقه کے حاکم

Subject matter *maẓmūn* مضمون

To harbour (to give shelter) *panāh denā* پناه دينا

To be enraged *ṭaish meṅ ānā* طيش ميں آنا

To stamp (*par*) *zor se pā,oṅ mārnā* (پر) زور سے پاؤں مارنا

Wrath { 1. *ghuṣṣa* غصه ; 2. *ṭaish* طيش

To flog, *beṅt mārnā* بينت مارنا

Necessaries of life	*zarūrīāt-i-zindgī* ضروریاتِ زندگي	Palm	*tāṛ* تاڑ
		Grove	*jhuṅd* جھنڈ

As long as I was with the dacoits no prisoners were taken but a few villages were burnt. The villagers on being asked to supply the Boh and his band with eatables refused to comply and produced some papers from the British authorities to the effect that they were not allowed to harbour or help dacoits. The Boh got much enraged on seeing these papers; he tore them to pieces, stamped on them, and then set fire to the villages. His wrath did not end here. He ordered his companions to sieze as many villagers as they could lay their hands on and flog each of them in his presence for refusing to supply them with the necessaries of life. After this the Boh, with his men, came to a palm grove and, as he had become very thirsty, he ordered some of his dacoits to steal toddy [1] (liquor).

XII.

Blade of grass	*ghās kā tinkā* گھاس کا تنکا	Quantity	*miqdār* مقدار
Obstacle	*rukāwaṭ* رکاوٹ	Favourite	1. *piyārā* پیارا 2. *chāhītā* چاھیتا
In moderation	*i'atadāl se* اعتدال سے	To suffer	(*ko*) *taklīf honā* (کو) تکلیف ھونا

One day the king and his minister went out ahunting. The latter had with him his slave who was a very handsome and intelligent youth. This boy really belonged to a respectable family, but as ill luck would have it, had fallen into captivity and been purchased by the minister. The king becoming thirsty during the chase called for water.

[1] A sweet, refreshing liquor obtained by tapping certain palms; a mixture of spirit and water sweetened.

His own water-carrier (ābdār) not being on the spot, the minister ordered his boy to fill up a cup for the king. The lad young in years (age) but old in wisdom, filled the cup and threw in it some small blades of grass. The king put down the cup and asked him what grass had to do (what business of grass) in drinking water. The slave replied, "I saw Your Highness was very thirsty and I feared lest (maiṅ ḍarā ki aisā na ho) you should drink too large a quantity and suffer from it in riding. That is why I put in the water these small obstacles, that you might drink in moderation." There was nothing wonderful in this, but the boy's destiny befriended him and the king was much pleased. He took the slave from the minister and made him one of his special attendants. Day by day his affection for the youth increased and the king showered favour after favour on him till he rose to be a favourite minister.

XIII.

To be under an impression *samjhe hū,e honā* سمجھے ہوئے ہونا

Son in-law *dāmād* داماد

Husband { 1. *khāwiṅd* خاوند
2. *shauhar* شوہر

On one hand—on the other *jahāṅ—wahāṅ* جہاں—وہاں

Military law *faujī qānūn* فوجي قانون

So far William had not informed us of his intention, and we were under the impression that he would not leave us again, but (balki) would accompany us wherever we went. When the preliminaries of our flight were completed he wanted to return to his duty (work). No sooner did my daughter hear this than she gave a load scream and catching hold of the coat of her husband with both her hands began to cry. I saw that my son-in-law was strangely affected by this. The poor man was on the horns of a

dilemma. On one hand he could not find it in his heart to leave us, whilst on the other, his sense of duty urged him (i.e., he thought that it was his duty) to return to the fort at once and there, with his comrades, fight the rebels. Even for the few hours he had spent in coming to the place and in making arrangements for our flight he had been acting against the military law.

XIV.

In former (or ancient) times *agle zamāne* (or *waqtoṅ*) *meṅ* اگلے زمانے (or وقتوں)میں

Matter, Affair. { 1. *bāt* (f.) بات ; 2. *mu'āmla* (m.) معاملہ

To serve (*kī*) *naukrī* (or *khidmat*) *karnā*. (کي) نوکري (or خدمت) کرنا

To agree { 1. *mānnā* [1] ماننا ; 2. (*par*) *rāẓī honā* (پر) راضي هونا

In former times there was a man who went to the market to buy a slave. Presently he came to a shop and saw a handsome and intelligent-looking slave standing there. He said to him, "My lad (Miyāṅ [2] laṛke), do you desire that I should buy you." The slave replied, "Being a slave I have no choice (I can say nothing) in the matter." Then he said to him. "What is your name?" The other said, "Whatever you may choose to call me, that will be my name." Then again he said, "What kind of clothes will you wear?" The slave answered, "Whatever you will give me that I shall wear." After this the man asked "What will you eat?" He replied, "Whatever you might choose to give me that same I shall eat." The man said in his heart, "He is a very fine slave." Accordingly he fixed his price and bought him from his owner. Then

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[1] Intensive "mānlenā."

[2] میاں *miyāṅ* = Mr., my good man, boy etc. (Mohamadan).

the slave said to his new master, "Should you kindly permit I want to say a word to you." The man said, "By all [1] means." The slave said, "I will serve you well by day, but please leave the night to myself." He readily agreed, and they both went to the man's house.

XV.

To expect, to wait for (*kā*) *intiẓār karnā* انتظار کرنا (کا)

To enter (*meṅ*) *dāḵẖil honā* داخل ہونا (میں)

Jewels *zewar* زیور

To stab with knife $\left(\frac{ko}{ke}\right)$ *chāqū* (or *chhurā*) *mārnā* چاقو (or چھرا) مارنا (کو)

He related that one day he was seated at the door of his house expecting his brother, who had gone to a village on some business about five miles away from his house. He heard a noise to the north of his village and standing up ran towards it to see what it was. When he reached there he saw several people running after a man and shouting. He asked them what the matter was; on which a friend of his said that the man who was running ahead was a thief and that he had entered the house of the landlord and stolen jewels to the value of Rs. 200. The landlord's wife saw him coming out of the house, and thinking that he was a thief gave the alarm, hearing which the people began to come and the thief ran off at full speed. While he was thus conversing, another man, who by chance was coming from the other direction, caught the thief. The thief stabbed the man with a knife, which he had with him hidden under his clothes. The knife entered the man's heart and he fell on the ground. Some other men ran and caught the thief.

[1] Beshak (lit. undoubtedly).

XVI.

Baker *nānbā,ī* نانبائي | To appeal *apīl*[1] *karnā* اپيل كرنا

The next day the Police brought them before the Magistrate. The men told the Magistrate that the boy was their servant and that they had sent him on some business to a village seven miles distant from the village, but he did not return for three days; the fourth day they sent a man in search of him to the village but he was not found there and it was known that he had taken Rs. 20 from a friend of theirs and bolted. Then they went in search of him, and after several days saw him in the market at a baker's shop. The boy ran off as soon as he saw them but they managed to catch him and thrashed him. The Magistrate fined every one of them Rs. 20,[2] adding that in default of payment they will undergo two months' imprisonment.

XVII.

Lonely place *akelī sunsān jaga* اكيلي سنسان جگه

Highway man { 1. *dākū* ڈاكو 2. *luṭerā* لٹيرا

Neighbouring *pās kā* پاس كا

Carriage-driver *gāṛībān* گاڑي بان

To investigate (*kī*) *tahqīqāt karnā* (كي) تحقيقات كرنا

Highway robbery *ḍākā* ڈاكا

One day at about 3 o'clock a gentleman seated in a carriage was coming towards Jullundhar where his regiment was stationed. When the carriage reached a lonely spot about five miles from the city, suddenly the gentleman was attacked by three robbers, who stopped the carriage, wounded him severely with swords, cut his right hand and wounded the left, and robbing him of all his things ran away. The carriage-driver carried the gentleman bleed-

[1] Appeal = apīl (f.).

[2] And ordered that if they don't pay the fine they will remain imprisoned (for) two months.

ing[1] to his house. The doctors tried their best to cure him but the gentleman died after four hours. The Police are making enquiries but no trace of the robbers has yet been found. It seems that the robbers were the inhabitants of the neighbouring villages. Many a time these men have robbed people The Government has now made a Police station there, and it is hoped that no further robbery will take place.

XVIII.

Wolf *bheṛyā* بھیڑیا

Looks and manners *qaṭa' waza'* (f) قطع وضع

To associate (with) (*ke sāth*) *uṭhnā baiṭhnā* (کے ساتھ) اٹھنا بیٹھنا

To bear *bardāsht karnā* برداشت کرنا

To be fed up with, / To be bored or oppressed to extreme (by) — (*se*) *tang ānā* (سے) تنگ آنا

In short *gharz* غرض

Doubtful *mashkūk* مشکوک

Firm determination *muṣammam* (or *pakkā*) *irāda* مصمم (or پکا) ارادہ

At the same time *sāth hī* ساتھ ہی

Fellow (being) *ham jins* ہم جنس

In every way or respect *har ṭarah* ہر طرح

Little by little *raftah raftah* رفتہ رفتہ

Once upon a time there was a dog, who in looks and manners was so like a wolf that the wolves used to admit him into their society (allowed him to remain with themselves). He ate, drank and killed sheep with them and in short was everything that a wolf ought to be; at the same time he lived with his fellow-dogs like dogs and was admitted to all their parties. But, little by little, the dogs perceived that he associated with wolves, and became shy of him (began to fear him); and it also happened that

[1] And blood flowed from his body the whole way.

the wolves discovered that he was in fact a dog, and did not like to admit him any longer into their circles; so,[1] between both, the poor dog became neglected (lonely) and miserable, (and his life became difficult) and, unable to bear his undefined (doubtful) state any longer he determined to make a decided (last) effort to become either a dog or a wolf.

XIX.

Able { 1. *lā,iq* لایق ; 2. *qābīl* قابِل

Fit for, worthy of { 1. *ke lā,iq* کے لایق ; 2. *ke qābil* کے قابِل

Capability *liyāqat* لیاقت

Study *muṭāl'a* مطالعہ

Up-keep (living) *guzāra* گذارہ

To pray *'ibādat karnā* عبادت کرنا

A king had three sons. As he was (became) old and no longer capable of ruling the state, he resolved to give his kingdom over to that son who was most fit to rule.

In order therefore to ascertain their respective capabilities he sent for his eldest son first and asked him what he most desired. He replied that he was fond of study and that he wished to spend his time in reading. The king, therefore, gave him a few villages for his up-keep and told him to go and do according to his wishes.

He then sent for his second son and asked him what he desired most. He replied that he was anxious to acquire wealth and spend his time in praying. The king thereupon gave him much money and told him to go and pray as much as he wished.

His third son said he wished to acquire a kingdom, raise a great army, and rule his people well.

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[1] چنانچہ وہ بچارا نہ ادھر کا رہا نہ ادھر کا رہا اور جینا محال ہوگیا آخر اِس مشکوک زندگي سے تنگ آکر مصمم ارادہ کرلیا کہ ایکے ایک آخري کوشش کرونگا کہ یا تو کتوں میں ملجاؤں یا بھیڑیوں میں *

The king was much pleased at these words and handed over his kingdom to him.

XX.

Passer-by *rahguzar* رہ گذر
Charity *khairāt* خیرات
To be infuriated *ṭaish meṅ ānā* طیش میں آنا
Gold (coin) *muhr* (f.) مہر
Spring *chashma* چشمہ
Cabin, cell, small room *koṭhṛī* کوٹھڑی
To lose temper *āpe se bāhir honā* آپے سے باہر ہونا
To be manifested *ẓāhir honā* ظاہر ہونا
Almighty *qādir-i-muṭlaq* قادرِ مطلق

A traveller on horse-back, holding a bag of gold, stopped at a spring to drink, then went away. A moment after, a young boy went there and found the bag of gold, which had been left behind by the traveller, picked it up, and seeing nobody round, ran away with it. A little later an old man who had a cabin close by, where he lived upon the charity of the passers-by, came to drink at the spring. At the same time the traveller, who had found out that he had forgotten his bag, came back there too. Seeing nobody but the old man he asked him if he had not found his bag of gold. The old man answered, "I am but a poor blind man, how could I have found your bag?" The traveller lost his temper, abused the old man and said, "By God, thou hast robbed my bag of gold!" And he was so infuriated by the denials of the old man that he killed him.

A man told the tale to Moses (*Mūsā* موسیٰ) and asked him, "If God is just, how could he allow such things to happen?" Moses replied, "The traveller had robbed the boy's father of all his goods and the old man had killed the traveller's brother; each of them ignored these facts, and thus was manifested the justice of God the Almighty."

XXI.

Periodical rains	*mausimī barsāt* موسمي برسات	To flow out	*bah nikalnā* به نکلنا
Tank	*tālāb* تالاب	Hide (for carrying water)	*mashk* (f.) مشک
Inhabitant	*bāshinda* باشندہ	Necessities	*ẓarūriyāt* ضروریات
To dig	*khodnā* کھودنا		

After leaving this place, we proceeded three and twenty miles and encamped near a well on a spot of open ground in the jungle. Many deserted (empty) villages were met with on the march and the road was, for the most part, over heavy sand (there was deep sand on many places on the road), without a drop of water near it. Periodical rains had failed in this part of the country, the tanks and wells had mostly dried up, which rendered the heat and length of our journey this day all the more distressing. Luckily the guide whom we had brought with us, and who had frequently travelled along this road, informed us that about a mile and a quarter distant were a few huts, the inhabitants of which were supplied with water from a spring. We set out immediately in search of it and to our great joy found it was not dried up (when we found that it was not dried up we were very much pleased), and on digging up a little in the sand an abundance of water flowed out, from which we drank ourselves and watered our horses and camels, and made the *bhisties* fill their *mussucks* for future necessities.

XXII.

To resist (*kā*)	*muqābala karnā* (کا) مقابلہ کرنا	Dissension	1. *nā ittifāqī* نا اتفاقي 2. *phūṭ* پھوٹ
To destroy	*tabāh karnā* تباہ کرنا	Quarrel	*jhagṛā* جھگڑا
		Contempt	*nafrat* نفرت

In a short time our army arrived at Candhar. It was warm weather when we reached there but not so hot as in Hindustan. The Sirdars came out at first with a small force; but suddenly they felt frightened when they saw the red coated regiments of the Sirkar and ran away. If they had resisted our troops in the Bolan Ghat, which took up seven or eight days to get through, they might have destroyed half the Sarkar's army.

During this march of countless hardships, I saw, for the first time during my service, dissensions arise among the officers. The Bombay Lāt Ṣāḥib and the Bengal General quarrelled. The former thought his army the best. All the Bombay officers looked with contempt on the Shah's army and abused us very much. Lord Kane Sahib was of higher rank than our General, and he gave orders for some of the force to be left behind in Sindh.

XXIII.

To attach	*lagānā*	لگانا	Alarmed *k̲hauf zadah* خوف زدہ
To continue to wait	*ṭhairā rahnā*	ٹھیرا رهنا	Ghost (evil spirit) *bhūt* (m.) or *jin* (جن or) بهوت
To grow	*baṛhnā*[1]	بڑهنا	

I arrived with the regiment I was attached to, all safe at Agra where I bought a pony for eleven rupees, and in company with four or five other sepoys, who had got leave also, I set off for my village. I reached my home early one morning before it was light and waited outside till daybreak. When my mother came out to draw (fill) water, I called to her but she did not recognise me in the least, for during the four or five years I had been

[1] Contraction of "baṛā honā."

absent, I had grown from a boy into a man. I had also whiskers and moustaches and considered myself a handsome sepoy. My mother seemed so alarmed when I spoke to her, that I also became frightened, but afterwards, my father told me that my uncle had written home to say that I had been killed, so my mother thought at first it was my ghost.

XXIV.

To believe true	*sach mānnā* سچ ماننا	Anxious	*fikarmand* فکرمند
		To take advantage of (*se*)	*fā,ida uṭhānā* (سے) فائدہ اٹھانا
Prevalent (spread)	*phailā hū,a* پھیلا ہوا		

The next day the news came that the Sirkār's army which had gone round by Gorakhpur and Batea had been destroyed by Nepal army. The Sahibs began to look anxious; and though our General told us that only a few companies had been cut off and not the whole army, most believed the first news was true; my uncle was the only one who credited the General's account. The army was now in a sad state and not much fit for fighting. Most of the men who had been wounded died from a strange kind of fever prevalent in the district. We had some 580 men disabled. The people thought that the Company's fortune was waning and several Rajas and Nawabs began to take advantage of this feeling and collected forces against the Sirkār. Our army retired to Dera to rest a while. The enemy did not annoy us, for being hill men they were afraid to come into the open country. In a few weeks, news came that Loneyackty Sahib had beaten Amar Tippa, and that peace was made. Our force then marched to Saharanpur where there was a large fort.

XXV.

To join (to go and meet) *jā milnā* جاملنا

Called, named, *nāmī* [1] (or, *nām*) نامي

Herd (wild) *ghol* غول

European soldier *gorā* [2] گورا

To be trampled to death *pāoṅ ke niche dabkar mar jānā* پاؤں کے نیچے دبکر مرجانا

Commissariat *kamsaret* کمسریٹ

No one can tell *kaun jāne* کون جانے

Quiet, tranquillity *aman* امن

My regiment was ordered to join General Loneyackty's force by double [3] marches. One night, when we were near a place called Paithan, the alarm was sounded and a dreadful uproar took place in camp, which at first no one could account for. A herd of wild elephants came and attacked our elephants, which all broke loose and ran among the tents uttering dreadful screams and loud roars, upsetting (felling) a number of tents and trampling to death one European soldier and two Sahib's servants. The Europeans wanted to open fire on the elephants but it was impossible to distinguish wild ones from Commissariat ones. The officers [4] had great difficulty in preventing this. If they had fired no one can tell the damage which might have occurred, as it was dark and the balls would have killed a number of our own men, without doubt. After a while the wild elephants moved off and quiet was somewhat restored. I was then on sentry duty and never shall forget it.

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[1] Always follows the name itself.

[2] Lit. of fair color.

[3] By double marches = *ḍabal mārch* (or *kūch*) *karke* or *kūch par kūch karke*.

[4] i.e., prevented them with great difficulty.

XXVI.

A.-D.-C.	*muṣāḥib*	مصاحب	Refreshed	*tāza dam*	تازہ دم
Transparent	*shaffāf*	شفاف	Footprint	*pāoṅ kā nishān*	پاؤں کا نشان
To graze (intr.)	*charnā*	چرنا	To leap	*chhalāṅg mārnā*	چھلانگ مارنا
Pit	*gaṛhā*	گڑھا			
Track	*khoj*	کھوج			

Once the king went with his A.-D.-C. for hunting in a jungle; when they reached a very thick part of it a deer started (came out) from before him. The king galloped after him, as it was the custom of the country that whoever started an animal in front of him he alone pursued it. Although the king was riding his favourite (special), an exceedingly fleet, horse he could not overtake the deer, which ran like the wind. Having gone a long distance the king and his horse both became tired and felt hungry and thirsty. Luckily not far from where he was there was a stream of clear and transparent water. He watered his horse there and drank a little water himself, after which he let his horse loose to graze whilst he laid himself down under the shade of a tree for his A.-D.-C. to come up. This faithful official had been detained by the sudden fall of his horse while leaping across a pit but never lost the track of his master's horse and followed him up to where he was lying. He had in his haversack some food, out of which he gave to the king as much as he could eat and ate the rest himself. Having thus refreshed themselves the king again followed the footprints of the deer and caught him up in the evening. It was a splendid animal and worth the trouble taken to secure it.

XXVII.

Ganges (f.) *Gaṅgā* گنگا	Entire (not broken) *ṣābit* ثابت
Swelled, risen (river) *chaṛhā hū,ā* چڑھا ہوا	Mutiny { 1. *baghāwat*[1] بغاوت ; 2. *ghadar* غدر
Ordinarily *ma'mūlī ṭaur par* معمولي طور پر	Scattered *bikhrā hū,ā* بکھرا ہوا

The passage of the Ganges was a most difficult and hazardous undertaking. It was upwards of 1,600 yards wide and at this season swelled by the rains to a rapid and impetuous torrent. All the means and appliances which would ordinarily have been available for this operation at a large military station like Cawnpore, were now wanting. The bridge of boats established by our Government, which was entire on the 3rd June, was broken up by the rebels after the commencement of the mutiny and the materials were scattered. All the ferry boats had likewise been destroyed or removed. Fortunately the little steamer, the "Berhampooter," which had been sent up with a hundred of the Madras Fusiliers, under Captain Spurgin, to co-operate (to work jointly) with the land column, had reached the station, and was now employed up and down the river in endeavouring to collect the boats. Not more than twenty, however, could he obtained, where they were formerly counted by hundreds; and the boatmen who had been actively engaged in aiding the mutineers, were prompted to conceal themselves from the dread of punishment.

XXVIII.

To comfort *tasallī denā* تسلي دينا	To encourage *dilerī denā* دليري دينا

[1] "Baghāwat" = mutiny of one person or more, while "ghadar" means "mutiny" of a crowd.

To lose heart *himmat hārnā* همت هارنا

To put trust in God *khudā par tawakkul karnā* خدا پر توكل كرنا

Cradle *piṅgūṛā* پنگوڑا

Mishap, accident *ḥādiṣa* حادثه

Cat *billī* بلي

Mouse, Rat. *chūhā* چوها

To press against bosom *chhātī se lagānā* چهاتي سے لگانا

Certain death *yaqīnī maut* يقيني موت

Once a gentleman and his wife had to make a very long journey through a wild part of India; they had with them a little child about 2½ years old. There were no villages on the whole length of their journey nor any inns to put up in. So they had equipped themselves with tents to sleep in during the night. One night they came upon a very thick wood. The wife said to her husband, "I feel much frightened to-night and my heart is sinking down; there must be many tigers and other wild animals in this wood, what shall we do if they come out upon us?" The husband comforted and encouraged her saying, "Be of good cheer, don't lose heart, put your trust in God. We will light a big fire and the servants will keep watch by turns." The husband and the wife (miyāṅ bīwī) both kissed their child and put it into its cradle and after praying to God to protect them against any mishap retired to rest enjoining the servants to keep watch by turns. In the middle of the night they were roused by the screams of the child, rushed out of the tent and in the clear light of the moon saw that a great animal with the child in its mouth was making for the thickest part of the wood. The gentleman ran in for his rifle which was kept ready-loaded to meet just such an emergency (necessity). All then went after it and presently came to a place from

where they could see the brute lying down and playing with the child just as a cat does with a mouse before it kills it. The child was not now crying nor did it seem much hurt. The gentleman shouldered his gun, levelled it on the head of the tiger and fired. The brute made a loud howl, jumped up and then fell on the ground quite dead. The mother then ran to the child, pressed it against her bosom and thanked God for having thus saved the child from certain death.

XXIX.

Spirit	*josh*	جوش	
Victorious	*fatahyāb*	فتحیاب	
Depredation	*lūṭmār*	لوٹ مار	
Meritorious deed	*ṣawāb*	ثواب	
Massacre	*qatl-i-'ām*	قتلِ عام	
Fellow-countryman	*ham waṭan*	ہموطن	
Atrocity	*ẓulm*	ظلم	
To flare up	*bharaknā*	بھڑکنا	
Adroit	*chālāk*	چالاک	
Inveterate (habitual)	*'ādī*	عادی	

The General now found it necessary to adopt the most stringent measures to check the spirit of plundering. A victorious army can with difficulty be restrained from the license of depredation, but in the present instance the spoilation of the natives assumed a meritorious character in the eyes of the European troops. They were exasperated beyond bounds by the perfidious and brutal massacre of their fellow-countrymen and women and they considered the plunder of the town in which these atrocities had been perpetrated an act of righteous retribution ; but the General was determined to subdue this propensity, not only among his European troops but more especially among the Sikh soldiers, the most adroit and inveterate plunderers in India. He appointed Lieut. Morland of the 1st Fusiliers, Provost Marshall, with full powers to inflict the penalty of

death on any soldier, European or native, who might be detected in plundering.

XXX.

To entertain (*kī*) *khāṭir karnā*	(کي) خاطر کرنا	Elsewhere	1. *aur kahīṅ* اور کہیں
Guest *mihmān*	مہمان		2. *aur kisī jaga* اور کسي جگہ
Host *mīzbān*	میزبان	You are welcome *khush āmded*	خوش آمدید
Stranger *ajnibī*	اجنبي	Reception (f.) *ā,o bhagat*	آؤ بھگت [1]
To knock *khaṭkhaṭānā*	کھٹکھٹانا		
Corn *anāj*	اناج		

A traveller, who had walked a greater part of the day, saw night coming upon him before he had found shelter. At a distance of about a mile and a half he espied two houses standing opposite each other. One of them was very large and the other appeared miserably poor (bad). The former belonged to a rich man and the latter to a poor fellow. The traveller, thinking that it will be less troublesome to the rich man to entertain a guest knocked at the door of the beautiful mansion. The owner opened a window and shoving his head out asked who the stranger was and what he wanted. The traveller replied that he sought a night's lodging. The rich man scanned him from head to foot and as he wore ragged clothes he shook his head and said, "I am sorry I cannot take you in, as my rooms are all full of corn. Seek a shelter elsewhere. Saying this he shut his window and went in to sleep. The traveller next went to the little house. He had scarcely knocked when the door opened and the poor man bade the wanderer welcome, adding "Stop here to-night, it is quite dark now, you can go no further to-day." This reception

[1] Lit. Come, good man.

pleased him much. So he walked in and the poor man's wife after saluting him said, "Make yourself[1] at home." She then prepared for him some boiled rice, dal and potatoes and, having placed all on a table, invited him to eat with them. After they had finished the wife called her husband aside and said, "Let us sleep to-night on mats and let the guest rest on our bed, for he must be very tired."

XXXI.

To oppress *taṅg karnā* تنگ کرنا	To redress wrongs (of) (*kī*) *faryād-rasī karnā* (کي) فریاد رسي کرنا
Revenue *māliya* مالیه	
Disorder *bad āmnī* بد امني	To seize or take by force *zor se chhīn lenā* زور سے چھین لینا
Complaint (f.) *faryād* فریاد	

The state of the country was very bad. The nobles oppressed the cultivators and compelled them to pay (exacted by force) large sums of revenue. This state of things disturbed the country. The roads were not safe. Robbers would seize travellers and kill them or steal all their property. No one could travel after dark, nor singly. The Sultan never showed himself (came out) and was surrounded by a clique of tyrants and appeared unaware of the condition of the country and did not hear complaints from the poor, nor redress wrongs.

The result of this state of things was that the enemies of the Sultan increased in numbers and became active. There was (broke out) rebellion in many parts of the kingdom and the nobles were too weak or too slothful to put it down (to suppress it). Large tracts of territory were seized by other rulers, who built forts to guard the lands they had wrongfully acquired (usurped). The army, being badly

[1] *Ise apnā ghar samjho* = consider this as your own house.

armed, was not feared and was concentrated round the capital for the protection of the Sultan and the nobles.

XXXII.

To creep	*riṅgnā* رینگنا	To become furious	*jhillānā* جھلانا
On one's face	*auṅdhā* اوندھا		
Trunk of an elephant (f.)	*sūṅḍ* سونڈ	Skin (whole) (f.)	*kẖāl* کھال
		Peg	*meḵẖ* میخ

When they discover (see) a herd of elephants, they follow them at a distance, until they perceive one of them stray from the rest and come into such a position as to be fired at with advantage. The hunters approach (keep on coming nearer and nearer) with great caution, creeping among the long grass until they have got close enough to be sure of their aim. Then they discharge all their pieces at once and throw themselves (lie down) on their faces among the grass. The wounded elephant immediately applies his trunk to the different wounds, but being unable to extract the bullets and seeing nobody near him he becomes quite furious and runs about among the bushes screaming with rage and pain, until by fatigue and loss of blood he has exhausted himself and affords the hunters an opportunity of firing a second time at him by which he is generally brought to the ground. The skin is then taken off, and stretched on the ground with pegs to dry, and parts of flesh are cut into thick slices and dried in the sun to serve as provision on some future occasion.

XXXIII.

Chase	1. *pīchhā* پیچھا	Guarantee, security	*ẓamānat* ضمانت
	2. *ta'āqub* تعاقب		

When the morning broke out, we saw none of our pursuers, and began to indulge in the hope that they had

given up the chase. We had, however, only made four miles in eight hours, and our prospects of escape could scarcely be said to have improved. About 7 A.M. we saw some natives bathing and persuaded a cooly to talk to them and try to induce them to give us some food. The fellow took from us five rupees and procured from one of the bathers a promise to obtain food. This man left his lota[1] as a guarantee for his fidelity, but we saw no more of him. We afterwards came to know that orders had been sent down two miles farther to seize us, and that a powerful zamindar had engaged that he would not suffer one of us to escape.

XXXIV.

Forage	*chāra*	چارہ	Without cessation	1. *barābar*	برابر
Escort	*iskot*	اسکوٹ		2. *lagātār*	لگاتار
To mine	(*ke nīche*) *surañg lagānā*	سرنگ لگانا (کے نیچے)	Fortification	*qil'abañdī*	قلعبندي
Rampart (f.)	*faṣīl*	فصیل	Probable	*aghlab*	اغلب
			Recent	*ḥāl-kā*	حال کا

The subject (sawāl) of greatest importance in the garrison at this time was the subsistence of the cavalry and artillery horses. Foraging parties were sent out daily under an escort, and constantly attacked by the enemy. On the 10th of March the Afghans planted their advanced parties so near the wall, that it was suspected they intended to mine the fortress; it was resolved, therefore, to make a vigorous sally. Colonel Dennie took the command of a body of 800 men, and issuing from the gate, drove off the enemy, and ascertained beyond doubt that there had been no attempt to undermine them. Akbar Khan then drew out his whole army and advanced to the

[1] A jug of brass or some other metal.

attack. The guns from the ramparts poured a destructive fire on him, and our horse and foot attacked him with such impetuosity that he was obliged to fly, leaving more than a hundred dead on the field. The whole force had now been employed without cessation for three weeks in restoring the defences, and as it did not seem probable that the enemy would venture another attack after their recent defeat, it was determined to permit the wearied troops to enjoy the luxury of rest from their labours on the Sabbath of the 13th March,—an announcement most acceptable to the soldiers of the 13th, many of whom joined Havelock in devotional exercises (in saying prayers).

XXXV.

Miscellaneous *mutafarraq* متفرق	Zigzag *pechdār* پیچدار
Brewery *Bīr bhaṭṭī* بیر بھٹی	Headquarters *ṣadar maqām* صدر مقام

I became worse and worse every day and was obliged to take sick leave for one month for more efficient treatment in a hilly climate. I had a relative residing in Nainital and decided to go there. I left Sargodha in the afternoon of the 2nd June and reached Kathgodam, the last railway station to Nainital, at about 7 o'clock in the morning of the 4th June. I had already wired for a full Tonga as my Munshi and my bearer were accompanying me. Having a very brief luggage, which consisted of my bedding and a portmanteau containing half a dozen suits of clothes and a few miscellaneous articles, I was spared the inconvenience of leaving any luggage behind. It took us full two hours to reach the Brewery, which is 13 miles from Kathgodam and 9 from Nainital. From the Brewery upwards the ascent is more difficult and not open to wheeled traffic. There is, however, another road, very long and zigzag, which

takes you right up to Nainital in a motor-car or Tonga. But I preferred to take the shorter one, and hiring three ponies we rode on leisurely (slowly) up hill till we came up to my uncle's bungalow standing on a very high eminence. Nainital is a very beautiful place; it has a big tank surrounded by hills on which stand a host of bungalows with verdant trees all round. It is the summer resort of the Provincial Government.

XXXVI.

Court { 1. *kachahrī* کچہری
2. *'adālat* عدالت

Sad *afsosnāk* افسوسناک

Occurrence *waq'a* واقعہ

Mother-in-law *sās* ساس

Father-in-law *susar* سسر

To maltreat (*se* / *ke sāth*)
badsulūkī karnā
بد سلوکی کرنا (سے / کے ساتھ)

Ill-treatment *badsulūkī* بد سلوکی

Caste-people *birādrī ke log* برادری کے لوگ

False charge *jhūṭā ilzām* جھوٹا الزام

Malicious intention *bad nīyatī* بدنیتی

Headman *Chaudhrī* چودھری

On Tuesday last a pretty-looking Hindu widow aged about 25 years appeared in the District Magistrate's Court and stated that she was married at the tender age of nine to a 15-year-old boy of respectable family and lived happily till the death of her husband about five years ago. About three months after the sad occurrence she had to leave her husband's house partly because her mother-in-law was not on good terms with her and partly because her father-in-law refused to support her, and that since then till about a week before now she had lived with her parents, who were first kind to her but had lately taken to sub-

jecting her to all sorts of ill-treatment. That was why she had left them and now intended to remarry. Having come to know this intention of hers her caste-people were endeavouring to thwart her so much so that they intended to get her arrested on a false charge, and that it was against this malicious intention of theirs that she sought protection.

The Magistrate, agreeing to her request, gave her a note addressed to the head of City Panchayat, holding him responsible for any harm that might come to the woman.

XXXVII.

To put an end to, To finish off. } (*kā*) *k̲hātima karnā* (کا) خاتمہ کرنا

To burst into hearty laugh *khilkhilākar hañs paṛnā* کھلکھلا کر ہنس پڑنا

Bone *haḍḍī* ہڈی

To join (in) (*meṅ*) *sharīk honā* (میں) شریک ہونا

Satisfactory *tasallī bak̲h̲sh* تسلی بخش

Beginning *āgh̲āz* آغاز

The following day, my friend and I were up in good time and after dressing ourselves hastily mounted our ponies, which were ready at the door, and started for our twelve-mile ride to the river where we were going to fish. It was hardly light as it was barely 3 o'clock when we started; but the moon was just setting, which gave us light enough to see the road. Soon after starting I had a little mishap which might have put an end to my sport for that and many days to come. In the uncertain light my pony put his foot into a hole and came down with me and I got off with nothing worse than a shaking. My friend was, at first, alarmed a little, but when he saw that none of my

bones had broken, burst into a hearty laugh, in which I joined. We reached the halting place without any further adventure (occurrence) and just in time to get the best of the early morning. A few minutes later, I landed my first mahseer—a small one, it is true, but a satisfactory beginning.

XXXVIII.

Forehead { 1. *māthā* ماتها | 2. *peshān* پيشاني

Message (oral) *paiġham* پيغام

Safe *maḥfūẓ* محفوظ

We returned to the place towards evening and the Police Inspector arrived a little while later. On seeing another of our comrades beaten we were forced to conclude the same treatment to be in store for us. But before he could do us any harm, a message arrived from the Police Superintendent, summoning him to his office at once. It was dinner time before he returned. Meanwhile we had prepared ourselves to revenge on the cruel man. Quite close to the room we were seated in there was a small room, which served as a store-room for arms and ammunition. Without being seen we went into it, brought out a gun and 20 cartridges each and seated ourselves in our former places respectively. Just as the Police Inspector alighted from his carriage on his return from the Superintendent's office, about a dozen men, his subordinates and servants, ran to him to ask what it was that had detained him till so late in the night, and whether all was [1] well. He had hardly spoken a word when we all fired. A bullet hit him in the forehead and he fell down dead.[2] Some of those who had collected round him were also hit

[1] Is it all well? = *khairiyyat to hai?* [2] *Murdah hokar girpaṛā.*

but I cannot say how many were killed and wounded. We then lost no time in making for the shore and crossed the river on a boat. We were fully aware that we shall be pursued, and therefore expected nothing but death, should we fall into their hands again We ran on till we came to a tent when I said to my comrades, "Thank God we are safe now."

XXXIX.

To crush	*kuchalnā* کچلنا	God willing	1. *inshā allah* انشا اللہ
Despairing,	1. *nā umed* نا امید		2. *khudā ne chāhā to* خدا نے چاہا تو
Disappointed.	2. *māyūs* مایوس		

During the 14th and 15th the cholera continued to rage without cessation among the troops. The medical officer represented to the General that, at the present rate of casualties, the whole force will be annihilated in six weeks, and he urged some repose for the troops; but the General felt that there could be no repose while 4,000 of the insurgents were collected at Bithoor and threatened Cawnpore. Having disposed of the enemy on the left bank of the Ganges, and effectually divested them of all desire to meet him again in the field, he determined to crush the rebels on the right bank, and free the city of Cawnpore from annoyance. He telegraphed the medical report to Sir Patrick Grant, remarking that there had been ten fatal cases of cholera on that day, the 15th, in one regiment alone, and that of the British force with him, numbering 1,415, no fewer than 335 were disabled by sickness or wounds. "But," he added, "I do not despair. I march to-morrow against Bithoor, and, God willing, shall have captured it before the reinforcement arrive."

XL.

A ford { 1. *pāyāb* (m.) پایاب
2. *jhāg* (f.) جهاگ

To ford *jhāg kar pār jānā* جهاگ کر پار جانا

To be swept away *bah jānā* بہ جانا

To carry away (as in river) *bahā lejānā* بہا لیجانا

To stand up in a line *qaṭār bāndh kar k̲haṛā hojānā* قطار باندهکر کهڑا هو جانا

Resource (plan) *tadbīr* تدبیر

Pluck *dilerī* دلیري

Surface (f.) *saṭaḥ* سطح

Levy *levī kī fauj* لیوي کي فوج

The day[1] after the march was continued[2] to Lun, and the following[3] day to Barnas. This last was a short but very fatiguing march which took ten hours to do. The road was broken down in several places and so much delay was caused that the camp was not reached until past 9 o'clock, when it was quite dark. The river, which was in flood, had to be forded close to the camp. It was about four feet deep and very cold, and the men could only get over by going across in batches of 10 or 12 at a time and holding each other up. Many of the baggage coolies must have been swept away and drowned had it not been for the ready resource and pluck of the levies. They formed up in a line just below the ford, and whenever a coolie was washed off his feet they waited till the stream carried him down to them, and catching hold of his pack, which floated on the surface, swung him round by it on to his feet, and pulled him ashore.

XLI.

To succeed (to occupy the place of) (*kā*) *jā nishīn honā* (کا) جانشین هونا

Luxury (f.) *aish-o-'ashrat* عیش و عشرت

Foster-brother *koka* کوکه

[1] *Tīsre din.* [2] *Jārī rahā.* [3] *Chauthe din.*

Infant son	*ma'ṣūm beṭā* معصوم بیٹا
Premier	*wazīr-i-a'ẓam* وزیر اعظم
Well-wisher	*k̲hair k̲hwāh* خیر خواہ
Centre (m.)	*wasṭ* وسط
Capital	1. *pāya takh̲t* پایہ تخت 2. *dār-ul-k̲hilāfa* دارالخلافہ
Uncle (maternal)	*māmūṅ* مامون
Main support (greatest pillar)	*rukn-i-a'ẓam* رکن اعظم
Flourishing	*raunaq par* رونق پر
Traitor	*dagh̲ābāz* دغاباز
Treachery	*dagh̲ābāzī* دغابازی
Minor	*nābāligh̲* نابالغ
To intrigue (*ki*)	*sāzish karnā* (کی) سازش کرنا

After his death he was succeeded by his son, a notorious tyrant. He passed his time in luxuries and the affairs[1] of state drifted from bad to worse. One day when he was in a fit of intoxication he was assassinated by his foster-brother, whom he had wronged in more than one way. His infant son now ascended (sat on) the throne but the government was conducted by the Premier, who had been a well-wisher of the family ever[2] since he took his office. He, to a certain[3] extent, succeeded in correcting the evil effects of the last reign; but the neighbouring kings knowing that the throne was filled by a child prepared to take advantage of this occasion and marched against the capital. The boy-king was brought out and placed in a "howdah" on an elephant in the centre of his troops, and a pitched battle ensued, in which the Commander of the royal army bore down their opponents; but in the moment of victory the king's maternal uncle, who led the centre and was considered the main support of the kingdom, treacherously deserted with his troops to the enemy, and thus what would have been victory was changed by the uncle's treachery

[1] *Salṭanat kā kām.* [2] *Jab se.* [3] *Kisī qadar.*

into a crushing defeat. The enemy followed up his victory and took possession of the capital. The minor-king with a score of his faithful followers fled into the hills and was heard of no more. Thus the kingdom which had been flourishing during the reign of his able grandfather was torn into bits and divided by the ambitious (greedy) chiefs who had leagued to overthrow (to upset) it.

XLII.

Shower (f.) *būchhār*	بوچھار	To scold *ḍāṅṭnā*	ڈانٹنا
To put off to (*par*) *multawī karnā*	ملتوي (پر) کرنا	Tank *tālāb*	تالاب
		Outwardly *ẓāhiraṅ*	ظاهراً
To reproach *la'nat malāmat karnā*	لعنت ملامت کرنا	Departure *rawāngī*	روانگي
		Excuse *'uẕr*	عذر

The next day it rained heavily, the first time that rain had fallen for two years. This caused great rejoicing among the inhabitants who were running short of water. As the first shower fell, the people rushed out of their houses shouting[1] with joy; for now they knew that their tanks would be filled and a supply laid in them would last them till next rainy season. I had already arranged for eight donkeys to carry my baggage, but owing to the wet weather, I put off my departure till the following day. Even then I could not start, as the donkey driver did not turn up with the animals, and the same occurred on the day following. At length on the third day he put in an appearance late in the afternoon. I had given up all hopes of seeing him, and was rather vexed on account of the delay, which I had not anticipated. When I reproached him with having broken his agreement, his only reply was, "Master! I had a very bad headache." I pretended

[1] *Khushī ke na're marte hū,e.*

to be satisfied with this excuse;[1] for I was afraid that if I beat him he would run away.

XLIII.

Ardour *josh* (or *garm joshī*) جوش (or گرم جوشي)	To implore (*kī*) *minnat karnā* كي منت كرنا
Fertile *zarkẖez* زرخيز	

The country of Canara is in length, from north to south, 600 kos and its breadth, from west to east, 150. The people speak in some parts the Canarese and in some the Telinghi language, and are so brave that they advance to battle with songs and dances, but their ardour does not last (remain) long. The country is so full of fastnesses and woods that it is almost impenetrable to troops, but some parts of it are so fertile that those who have lands care for nothing. The Prince, when he arrived there, became acquainted with these facts. He grew so alarmed and hopeless of success that he felt it his duty to report the whole matter to his father the Emperor, imploring him to send reinforcements with as little delay as possible, otherwise he thought it next to impossible to attack the country with a force he had brought with him for the purpose.

XLIV.

Worth relating *qābil-i-ẓikr* قابل ذكر	Hindrance (f.) *rok ṭok* روک ٹوک
Entertainment (feast) *ẓiyāfat* ضيافت	Obstacle (f.) *rukāwaṭ* ركاوٹ

My mother and I returned to our village by the same road we had come, but not with quite so much speed; for the ass was laden with our purchases,[2] and, in addition to my

[1] *Maiṅ ne yih 'uẓr sunkar kuchh ghuṣṣa ẓāhir na kiyā.*

[2] *Saudā* = bargain, a thing sold or purchased.

arms, I also carried a considerable share of the burden. The Sirdar's camp was still in the same place, and we passed on without hindrance, or any occurrence worth relating, until we reached the high ground that overlooks [1] Gaomishlu. The sight of a tent first struck my mother, and she stopped. "What is that, Yusuf?" she cried out to me, "see there is a tent." I, who had no thoughts in my head but those that concerned my wedding, answered, "Yes, I see; perhaps they are making preparations for an entertainment for us." "Blast [2] your entertainment!" exclaimed she, "What has become [3] of your wits? Either Russians or Prussians are there, as sure as anything; and in either case [4] it is bad for us."

XLV.

Carpenter	*barha,ī* بڑھئي	Foot (of a hill), Skirt.	*dāman* دامن
Mason	*rāj* راج	Labourer, workman	*mazdūr* مزدور
Industrious	*miḥnatī* محنتي	Skilled workman	*kārīgar* کاریگر
Bright, shining	*chamkīlā* چمکیلا		

Twenty years ago in the city of Roorkie near the foot of the Himalaya mountains, there lived a Hindu of Kshatrya caste named Kesru Singh. He was a carpenter, and being very industrious, found plenty of work. Several children were born to him, among them a bright-eyed boy whom his parents named Ganesh Singh. After living some time at Roorkie the carpenter determined to change his residence; and having heard that he could probably find employment at Etawah, a large city, a hundred miles to the south, he

[1] *Jahāṅ se Gaomishlu nazar ātā hai.*

[2] *Bhāṛ* (kiln or furnace) *meṅ paṛī tumhārī ziyāfat.*

[3] *Tumhārī 'aql ko kyā hū,ā hai?*

[4] *Donoṅ ḥālatoṅ meṅ.*

removed thither with his family. Here a new prison was being constructed by the Government, giving employment to a large number of carpenters, masons and other workmen, and Keshru was soon engaged in making doors and windows for the new buildings. Being a skilled workman he soon earned the approbation of his superiors and was counting upon many pleasant years in his new home, when (ki) alas! all of a sudden his beautiful and darling wife became sick and died, leaving him wretched and miserable.

XLVI.

Innocuous *be ẓarar* بے ضرر | Accordingly *chunāńchi* چنانچہ

Under the [1] circumstances it was necessary to attack him wherever we could find him. Accordingly the following morning our troops moved out to an entrenched camp which had been thrown up some time before by the sappers and miners. We halted here for the night, during which the rebels kept up a heavy but innocuous fire on our bivouacs. At dawn on the following day an advance was made against the enemy's position. The rebels made furious attacks upon the troops and at one time succeeded in breaking the first line. But our men, rallying with extraordinary rapidity, again attacked the enemy, who were driven back over the ravine (nālā) with immense slaughter and their camp taken and burnt.

XLVII.

To rejoice *khushī manānā* خوشي منانا | To make idle promises *āj kal karnā* آجکل کرنا

An advance, in advance (of money, etc.) *peshgī* پیشگي | Hasty *jaldbāz* جلد باز

Hastiness *jaldbāzī* جلد بازي

[1] *Is ḥālat meṅ.*

A man was [1] blessed with a son, and there was consequently great rejoicing in his house. He wanted to buy a cradle for the child and went to a carpenter and ordered [2] one to be made as sōon as possible, giving him one rupee by way of advance. The carpenter promised to give it in a week's time. But when the week was over and the man called for it the carpenter said it was incomplete and put off till another week. In this way he kept on making idle promises until the boy walked, grew up, got married, and had a son himself. He said to his father, "I want a cradle for my son." His father said to him, "Go to such and such a carpenter; I ordered a cradle from him about twenty-five years ago, take it from him." Accordingly he went to the carpenter and asked for the cradle. The carpenter replied, "You seem to be very hasty people; take away your rupee; I do not wish to hurry myself over the work."

XLVIII.

Graveyard *Qabristān* قبرستان

Miser 1. *kanjūs* کنجوس
2. *bakẖīl* بخیل

To borrow (anything but money). 1. *māṅgnā* مانگنا
2. *māṅgā* [3] *lenā* مانگا لینا

Confidence, trust. 1. *bharosa* بھروسہ
2. *i'atibar* اعتبار

To confide in, to rely on. (*par*) *bharosa i'atibār karnā* (پر) بھروسہ اعتبار کرنا

Secret (adj.) *ẖufya* خفیہ

Secret (noun) 1. *rāz* راز
2. *bhed* بھید

To confess *mānnā* ماننا

Out of greed for *ke lālach se* کے لالچ سے

It happened only a month ago that a miser went to a friend to borrow his donkey to carry a heavy load of

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[1] *Ek ādmī ke hāṅ laṛkā paidā hū,ā.* [2] *Kahā* (said).

[3] "*Māṅgā*" agrees with the object borrowed.

money to bury it in a secret place in the graveyard outside the city. He had a great confidence in (on) his friend, and confiding to him his intention invited him to accompany him there. In short they went out of the city and buried the money under a tree. Some days afterwards the miser went to the tree alone to see if his money was safe. But to his horror [1] he found it missing. He reasoned [2] with himself thus: "Besides us two no one else knows the secret, and it is my friend who has taken it away; but if I question him he will never confess." He therefore thought out a plan to recover his money, and went to his friend's house and said, "A great deal of money has come into my hands, which I want to bury in the same place, and I should be much [3] obliged if you would accompany me to-morrow as well for the purpose. Out of greed for this additional money he replaced the former money, and when the miser went there alone the next day he found it all right. He was much pleased with his contrivance and did not place any trust in friends after that.

XLIX.

Dream *kẖwāb* خواب Horoscope *janampatrī* جنم پتري

Priest
1. *pirohat* (Hindu) پروهت
2. *mullā* (Mohdn.) ملا
3. *pādrī* (Christian) پادري

Original (f.) *aṣl* اصل

Present
1. *naẕar* (offering) نذر
2. *tuḥfa* (keepsake) تحفه
3. *in'ām* (reward) انعام

[1] *Lekin jab na pāyā to hakkā bakkā rahgayā.*

[2] *Dil meṅ sochne lagā ki.*

[3] *Maiṅ bahut mashkūr hūṅgā* or *āpkī baṛī mihrbānī hogī.*

I slept for nearly five hours and dreamed (saw) all sorts of dreams. One of the dreams was rather ominous (bad) and woke me suddenly. Feeling much puzzled with it I sat down with my head in my [1] hands to think it over, but could make nothing of it. Whilst I was thus plunged (sunk) in deep reflection my wife awoke and asked me what the matter was. I told her my dream. She too was puzzled and advised me to consult the priest about it saying, "He is a very learned man and might be able to interpret to your satisfaction." It was a sound advice, and I lost no time in repairing to the priest's house and told him the particulars (ḥāl) of my dream. With the aid of a book, my horoscope, the original of which he had with him, he explained the meaning of the dream to my satisfaction, and I having presented him a 'muhr' took leave [2] and returned home.

L.

Uneasy, restless	*be-chain* بے چین	Missing	*gumshudah* [3] گم شدہ
Courtier	*darbārī* درباري	Shepherd	*gaḍaryā* گڈریا
To restrain (anger), / To confiscate (property).	*ẓabṭ karnā* ضبط کرنا	Flock	*rewaṛ* ریوڑ
		Magician	*jādūgar* جادو گر

The king grew very uneasy and his anxiety increased still more when the princes did not return the next day. All sorts of apprehensions haunted (passed in) his mind and he would not be appeased by the explanations of his courtiers. Being unable to restrain his anger he burst into

[1] *Hathoṅ meṅ sir thāmkar* (or *pakaṛ kar*).

[2] *Aur rukhṣat hokar ghar chalā āyā.*

[3] Used attributively only.

invectives against the A.D.C. who had accompanied them, adding (and said this also) that he would put him to death if he (the A.D.C.) would not bring the princes back within the next 24 hours. At these words the unfortunate but innocent A.D.C. was chilled with fear (blood froze in the body of, etc.). He instantly armed himself, mounted his horse, and departed in search of the missing boys. Wandering from place to place, like a shepherd, who had lost his flock, he at last came to his friend, the magician, and asked for his help.

LI.

Ear-ring *bālī* بالي

Evidence { 1. *shahādat* شہادت
2. *gawāhī* گواهي

Prosecution evidence *shahādat-i-istighāṣa* شہادت استغاثہ

Ruins (of a building) *khaṅḍar* کھنڈر

Statement { 1. *biyān* بیان
2. *iẓhār* اظہار

To gag *muṅh meṅ kapṛā ṭhosnā* منہہ میں کپڑا ٹھوسنا

Boundary *ḥad* حد

Goldsmith *sunār* سونار

Suspicion *shub-ha* شُبہ

To suspect (a person) (*par*) *shub ha karnā* (پر) شبہ کرنا

Accused *mulzam* ملزم

Guilty *mujarim* مجرم

Arrest *giriftārī* گرفتاري

To arrest *giriftār karnā* گرفتار کرنا

The other [1] day a lad of about ten years of age was murdered for the sake of gold ear-rings he was wearing. The Police have arrested a notorious bad character who has made [2] a full confession of his crime. It appears from the statement of the accused himself and the evidence adduced by the prosecution that the boy, whilst returning from the school within the limits of the Cantonment, was induced by the accused to accompany him on a ramble (sair) into

[1] *Agle din.* [2] *Sab kuchh mān liyā hai* or *pūrā iqbāl kar liyā hai.*

the neighbouring ruins of an old fort. Arrived there, the accused seized hold of the boy, threw him on the ground, gagged his mouth, so that it was impossible for the poor lad to cry for help, and snatching off the ear-rings ran back to the city where he sold them to a goldsmith for fifteen rupees. Except for a chance happening the crime would never have been detected. As the accused was selling the ear-ring to (ke hāth) the goldsmith, a person called (musammī مسمي) Ram Lal happened to pass by, and recognising the rings, immediately ran to the Police station to inform the Police of what he suspected, which resulted in the prompt arrest of the accused and his consequent confession.

To be translated from Hindustani into English.

I.

ایک روز ایک بادشاہ جنگل میں شکار کھیلتا پھرتا تھا - راستے میں ایک فقیر ملگیا - بادشاہ نے کہا " بابا سلام - کہیئے میں آپکي کچھہ خدمت کر سکتا ہوں " - فقیر نے جواب دیا - " نہیں مہرباني - آپ کہیئے میں آپ کے لیئے کچھہ کر سکتا ہوں - بادشاہ بولا " ہاں مجھے ایک ایسي عورت چاہیئے جو شکل صورت میں ٹھیک مجھہ جیسي[1] ہو " - فقیر نے کہا " افسوس - آپ نے سخت مشکل سوال کیا ہے - خیر تاہم میں آپکي خاطر یہ بھي کردونگا لیکن خبردار رہئیگا کیونکہ وہ عورت بیوفا نکلیگي " - بادشاہ نے جواب دیا - " کچھہ مضائقہ[2] نہیں اگر آپ میري درخواست منظور کر سکتے ہیں تو کر دیجیئے " - اسپر فقیر اٹّھا اور کلہاڑي سے

[1] *Mujh jaisī* = like me.

[2] *Kuchh muẓā,iqa* (or, *fikar*) *nahīṅ* = it does not matter.

بادشاہ کے سر کے دو ٹکڑے کردئے اور لاش کو دفن کردیا - تھوڑی دیر کے بعد فقیر پکارا " اے خدا میری دعا قبول کر - بادشاہ کو دوبارہ زندہ کردے اور اسکے ساتھہ ایک عورت بھی ہو جسکی شکل صورت ہو بہو [1] بادشاہ کی سی ہو " دعا قبول ہوئی - بادشاہ جی اٹھا اور اسکے پیچھے عین [1] اسکی شکل کی ایک عورت بھی تھی - چند ہی دنوں میں بادشاہ نے اِس نئی بیوی کے لیئے ایک خاص [2] محل بنوایا اور وہاں دونوں جا رہے لیکن افسوس وہ عورت بیوفا ثابت ہوئی جیسا کہ فقیر نے کہا تھا *

II.

ایک دفعہ کا ذکر ہے کہ دو مسلمان اکٹھے بیٹھے کھانا کھا رہے تھے - ایک کے پاس پانچ روٹیاں تھیں اور دوسرے کے پاس تین - اتفاق سے ایک جوان راہ چلتا مسافر وہاں آنکلا [3] - جب پاس پہنچا تو کہا " سلام علیکم [4] " - انہوں نے جواب دیا " و علیکم السلام " [5] اور کہا " آؤ بھائی بیٹھو کھانا کھاتے جاؤ " - غرض اُسنے انکے ساتھہ ملکر کھانا کھایا - جب کھانے سے فارغ [6] ہوئے تو مسافر نے آٹھہ روپے دیکر اپنی راہ لی اور کہگیا کہ " یہ تمہاری روٹیوں کی قیمت ہے اِسے بانٹ لینا " - وہ دونوں جھگڑنے لگ پڑے - پانچ روٹیوں کا مالک کہتا تھا کہ " پانچ روپے میرے ہیں اور تین تمہارے کیونکہ میری پانچ روٹیاں تھیں اور تمہاری تین - مگر تین روٹیوں والا کہتا تھا

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[1] "*'Ain*" (or *hū-ba-hū*) = exactly. [2] *Mahall* = palace.

[3] *Ā-nikalnā* = to happen to come.

[4] *Salām alaikum* = peace be on you (Mohamadan greeting).

[5] *Wa 'alaikum-us-salām* = and on you be peace (answer to the above greeting).

[6] (*Se*) *fārigh honā* = to have finished a thing (*fārigh* = free, at leisure).

کہ " نہیں - آدھے روپے تمہارے ہیں اور آدھے میرے " - غرض کچھہ فیصلہ نہوا اور وہ جھگڑتے جھگڑتے ایک " مجسٹریٹ " کے پاس پہنچے - یہ " مجسٹریٹ " بڑا مُنصف اور راست [1] باز حاکم تھا - دونوں کے بیان سنکر تین روٹیوں والے سے کہا " نیک بخت [2] - جب یہ شخص [3] خوشي سے تمہیں تین روپے دیتا ھے تو تم کیوں نہیں لیتے ؟ " جواب دیا - " حضور - تین روپے کم ھیں میں اپنا حق مانگتا ھوں " حاکم نے کہا " جو حق مانگتے ھو تو تمہارا حصہ صرف ایک روپیہ ھوتا ھے اور دوسرے کا سات روپے " - یہ سنکر وہ واویلا [4] مچانے لگا کہ " جناب [5] کسطرح میرا حق ایک روپیہ ھوتا ھے - میں تین روپے نہیں لیتا اور آپ صرف ایک روپیہ دلواتے ھیں " - حاکم نے کہا " سنو - تم تین آدمي تھے اور آٹھہ روٹیاں تھیں - اگر ھر ایک روٹي کے تین تین ٹکڑے کئے جائیں تو کل [6] چوبیس ٹکڑے ھوئے - اگر تم سب نے برابر برابر کھایا ھے تو ھر ایک نے آٹھہ ٹکڑے کھائے - اب تمہاري تین روٹیوں کے نو ٹکڑے ھوتے ھیں جن میں سے آٹھہ تم نے خود کھائے اور ایک باقي رھا - اُسکي پانچ روٹیوں کے پندرہ ٹکڑے ھوتے ھیں جن میں سے آٹھہ اُسنے آپ کھائے اور سات فالتو بچے - چونکہ اُس آدمي نے بھي آٹھہ ھي ٹکڑے کھائے ھیں - ایک ٹکڑا تمہارا کھایا اور سات اُسکے کھائے - خود بھي اچھي طرح سوچ سمجھہ لو - یہي حساب ٹھیک

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[1] *Rāstbāz* = upright, straightforward.

[2] *Nek bakht* = my good man or woman (lit. fortunate-one).

[3] *Shakhs* = person.

[4] *Wāwailā machānā* = to cry loudly, to raise hue and cry.

[5] *Janāb* or *Ḥuzūr* = Sir, Your Honor, etc.

[6] *Kul* = all, whole.

ھے " اُس آدمي نے کہا - " حضور اب میں سمجھہ گیا بیشک میرا حق[1] ایک روپیہ ھوتا ھے - اب مجھے تسلي ھوئي *

III.

کسي جنگل میں ایک شیر رھا کرتا تھا اور وھاں کے جانوروں کو مار مار کر کھا جایا کرتا تھا - ایک دن اس نے جنگلي بھینسا[2] شکار کیا - اُسے کھاتے کھاتے ایک ھڈي اسکے دانتوں میں پھنس گئي - ھزار کوشش کي مگر نہ نکلي - غرض وھاں پیپ[3] جمع ھو گئي جس سے شیر کو بہت درد ھونے لگا - ایک دن ایک درخت کے نیچے لمبا پڑگیا اور درد کے مارے چلا چلا کر کہنے لگا " ھاے اب میں یہ کیسے نکالوں ؟ کیا کروں ؟ کسطرح جان بچے ؟ " اسطرح چلا رھا تھا کہ اس نے درخت پر ایک کوّا بیٹھا دیکھا - اُس سے کہنے لگا " میاں کوے دیکھہ تو مجھے کیسي تکلیف ھو رھي ھے - اگر تو اتني مہرباني کرے کہ یہ ھڈي نکالدے تو میري جان بچ جائیگي - میں تجھہ سے اقرار کرتا ھوں کہ اسکے بدلے ھر روز تجھے اپنے شکار سے پیٹ[4] بھر گوشت دیدیا کرونگا " - کوے کو شیر کي عاجزي[5] پر رحم آیا اور اسکے منھہ میں جاکر ھڈي نکال لایا - باھر آکر شیر سے کہا - " اب تم اپنا اقرار پورا کرو اور مجھے گوشت دو " - شیر نے جواب دیا - " سن - شکر کر کہ جب تو میرے منھہ میں گیا تھا تو میں نے تجھے چبا[6] نہ ڈالا

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[1] *Haq* = due, right, title, privilege.
[2] *Bhaiṅsā* = male buffalo.
[3] *Pīp* = pus.
[4] *Pet bhar* = belly-full.
[5] *'Ājizī* = humbleness.
[6] *Chabānā* = to chew.

بلکہ صحیح و سلامت[1] باھر آنے دیا - نا شکر گذار[2] - . اب تو گوشت مانگتا ھے - جا اپنا کام کر - چلتا پھرتا نظر[3] آ *

IV.

ایک دن ایک مالک نے اپنے نوکر کو کسي دور کے گاؤں میں کچھہ روپیہ وصول کرنے[4] بھیجا - چلتے چلتے رات پڑ گئي - بادل گھر آئے[5] اور برف زور سے پڑنے لگي - بچارا جنگل بیابان[6] میں راستہ بھول گیا - حیران تھا کہ کیا کروں ؟ - اتنے میں کہیں دائیں طرف سے بھڑ[7] کے بھنبھنانے[8] کي آواز سنائي دي - وہ آواز پر چلا - بہت دور نہ گیا تھا کہ ڈھول کي آواز آئي - چند قدم اور آگے چلکر ایک قلعہ سا دور دکھائي دیا - برف کي شدت[9] بڑھتي گئي اور اُسے ذرا بھي معلوم نہ تھا کہ میں کہاں ھوں - دروازے پر پہنچا - گھوڑے کي لگام پکڑکر اُسے اندر کیا تو کیا دیکھتا ھے کہ میں ایک کوچے میں ھوں - پچاس گز آگے جاکر ایک بڑے دروازے پر پہونچا - اُسے دھکیلکر کھولا اور گھوڑے کو اندر کیا - جیب سے " پائیپ " اور تمباکو نکالا - تیلي جلائي تو دیکھا کہ ایک بڑا سا طویلہ[10] ھے اور بالکل خالي پڑا ھے - خوش قسمتي سے ایک کونے میں کچھہ گھاس پڑي تھي - دیکھہ کر بہت خوش ھوا اور خدا کا شکر کیا کہ گھوڑا تو بھوکا نہیں مریگا -

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1 *Ṣaḥīḥ-o-salāmat* = safe and sound. 2 *Nāshukar guzār* = Ungrateful.
3 *Chaltā phirtā nazar ā* = let me see thee moving (i.e., go away).
4 *Waṣūl karnā* = to recover (what is due).
5 *Ghir-ānā* = to collect together (as clouds).
6 *Bayābān* = desolate wilderness.
7 *Bhir* (f.) = wasp. 8 *Bhin bhinānā* = to buzz.
9 *Shiddat* = intensity. 10 *Ṭawela* (or *aṣṭabal*) = stables.

گھوڑے کو وھاں باندھکر اپنے لئے کھانے کي تلاش میں چلا - پیچھے سے کوئي چور آیا اور گھوڑے کو چرا لے گیا - جب وہ نوکر واپس آیا تو گھوڑے کو گم پاکر بہت پچتایا [1] کہ میں گھوڑے کو اکیلا چھوڑ کر کیوں چلا گیا - لیکن اب کیا ھو سکتا تھا - رات بھر وھیں پڑا رھا - دوسرے دن واپس آکر تمام حال اپنے مالک کو سنایا - چونکہ وہ اس گھر کا پرانا نوکر تھا - مالک نے کچھہ نہ کہا صرف اتنا کہا کہ آیندہ خبردار رھنا *

V.

ایک دفعہ چار مسافر ملکر سفر کر رھے تھے - راستے میں روپیوں سے بھري ھوئي تھیلي پڑي دیکھي اور اٹھالي - تقسیم [2] کرنے لگے تو جھگڑا ھو پڑا - بہت دیر تک تکرار [3] رھي مگر کچھہ فیصلہ نہوا - اتنے میں ایک دوکاندار آیا اور اپني دوکان کھولنے لگا - اُسے دیکھکر انھوں نے کہا - بھئي [4] دوکان والے - ھم اِس پاس کے تالاب کو جا رھے ھیں - وھاں نہائیں [5] دھوئینگے اور کچھہ چاول ھمارے پاس ھیں انھیں پکاکر کھائینگے اور پھر واپس چلے آئینگے تب تک یہ تھیلي اپنے پاس امانت [6] رکھلو - اگر ھم چاروں ملکر واپس آئیں اور مانگیں تو لوٹا [7] دینا - غرض تھیلي پر مہر [8] لگاکر اسکے حوالے کي اور تالاب کو چلے گئے - وھاں خوب نہا دھو کر کھانا کھایا - تالاب کے کنارے ایک درخت تھا - کھانے سے فارغ ھوکر اسکے نیچے

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[1] *Pachtānā* = to regret, to repent.

[2] *Taqsīm karnā* = to divide. [3] *Takrār* (f.) = dispute.

[4] *Bha,ī* (contraction of 'bhā,ī') = brother, Mr. (colloquial).

[5] *Nahānā dhonā* = to bathe and wash oneself.

[6] *Amānat* = trust, deposit. [7] *Lauṭā denā* = to give back.

[8] (*Par*) *muhr lagānā* = to seal.

آرام کرنے کیلئے جا بیٹھے - تھوڑي دیر کے بعد اپنے میں سے ایک آدمي کو اُس دوکاندار کے پاس تمباکو لانے کیلئے بھیجا - دوکان پر پہنچکر اُس آدمي نے تھیلي مانگي - دوکاندار نے انکار کیا کہ " میں اُنکے بغیر نہیں دے سکتا " - اس آدمي نے کہا - " لیکن میں انکي هي طرف [1] سے مانگ رہا هوں " - یہ کہکر ساتھیوں کیطرف دیکھا اور وهیں سے پکارا - یہ کہتا هے کہ " میں انکي مرضي [2] کے بغیر نہیں دیسکتا - تم کیا کہتے هو ؟ دے یا ندے ؟ " وہ پکارے - " دیدو دیدو " اور کچھہ اعتراض [3] نہ کیا - اسطرح وہ اکیلاهي ساري کي ساري [4] تھیلي لیکر چلتا بنا *

VI.

ایک مسلمان کو ایک برهمن کے کچھہ روپے دینے تھے - اسکي نیت [5] کچھہ پھر گئي - جب برهمن مانگتا تو آجکل [6] کر چھوڑتا اور دینے کا نام [7] نہ لیتا - آخر یہ مقدمہ حاکم کے روبرو پیش هوا انکے بیان سنکر حاکم نے اُن دونوں کو الگ الگ کمرے میں بند کروادیا - تھوڑي دیر کے بعد برهمن کو بلوایا اور پوچھا کہ " سچ سچ کہو تمہارا دعوی [8] سچا هے یا جھوٹا " - برهمن نے عرض کي " حضور جو کچھہ میں عرض کرچکا هوں حرف حرف [9] صحیح

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[1] *Kī ṭaraf se* = on behalf of. [2] *Marẓī* = consent.

[3] *I'atirāẓ* = objection; (*par*) *i'atirāẓ karnā* = to object to.

[4] *Sārā* = whole; *sāre* (i) = all; *sārī kī sārī* = the whole (emphatic). It agrees with 'thailī' (bag) here.

[5] *Niyat* = intention; (*kī*) *niyat phirnā* = to become evil-intentioned.

[6] *Ājkal karnā* = to make idle promises.

[7] (*Kā*) *nām na lenā* = to make no mention of, to show no signs of.

[8] *Da'wā* = claim. [9] *Ḥarf ḥarf ṣaḥīḥ* = literally true.

ھے " - حاکم نے کہا - " تو یہ چاقو اٹھالو اور اُس بے ایمان[1] مسلمان کي ناک[2] کاٹ ڈالو " - لیکن برھمن نے کہا " حضور مجھے معاف کیجئے - مجھے روپیہ اتنا پیارا نہیں کہ اسکے بدلے ایک ھمجنس[3] بھائي کي ناک کاٹ ڈالوں " - یہ سنکر حاکم نے حکم دیا کہ " اچھا تم اپني کوٹھڑي[4] میں واپس چلے جاؤ " - پھر مسلمان کو طلب کیا[5] اور پوچھا کہ تم ایمان[6] سے کہو کہ " برھمن کا بیان درست ھے یا غلط " - اُسنے جواب دیا - " حضور - سراسر[7] غلط ھے " - حاکم نے کہا " اچھا تو یہ چاقو اٹھالو اور اُس جھوٹے برھمن کا ایک کان کاٹ ڈالو " - مسلمان جھٹ چاقو اٹھا برھمن کا کان[8] کاٹنے چلدیا - لیکن حاکم نے اُسے واپس بلالیا اور کہا - " ھمارے خیال میں تمکو برھمن کا روپیہ دینا پڑیگا نہ صرف اسکا روپیہ بلکہ جرمانہ بھي - بس اب چپ رھو - زیادہ جھوٹ مت بولو - جو شخص تھوڑي سي بات کیلئے اپنے انسان بھائي کا کان کاٹنے سے نہیں ڈرتا اسکي بات کا کیا اعتبار[9] ھو سکتا ھے ؟ " *

VII.

کسي شہر میں ایک مسلمان کے ھاں چوري ھوگئي - بڑي تلاش اور تحقیقات کے بعد کچھہ چوري کا مال ایک آدمي سے ملگیا (or کچھہ مال مسروقہ[10] ایک آدمي کے پاس سے برآمد[11]

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1 *Be-īmān* = faithless, dishonest. 2 *Nāk* (f.) = nose.
3 *Ham-jins* = fellow-being. 4 *Kothṛī* = small room, cell.
5 *Ṭalab karnā* = to summon, to demand.
6 *Imān se* = solemnly, honestly.
7 *Sarā sar* = utterly, from one end to the other.
8 *Kān* = ear. 9 *Insān* = human being. *I'atibār* = trust.
10 *Māl-i-masrūqa* = stolen property.
11 *Barāmad honā* = to be recovered.

ھوا) جسپر اسکو شروع سے شبہ تھا - مُسلمان اس چور کو پکڑ کر
" مجسٹریٹ " کے روبرو لیگیا - " مجسٹریٹ " نے پوچھا -
" تمھارے پاس کیا ثبوت ھے کہ اِسي نے چوري کي ھے " -
مسلمان نے جواب دیا کہ " میرے پاس کوئي ثبوت نہیں " -
حاکم نے کہا " اِس صورت[1] میں مجھے یہ مقدمہ خارج[2] کرنا
پڑیگا کیونکہ جس مقدمے میں چشم دید[3] شہادت نہو - اسکا سننا
قانون[4] کے رو سے سخت منع ھے " - اسپر مسلمان نے جوتي اتارلي
اور چور کو دھڑادھڑ[5] مارنے لگا - حاکم نے غصہ میں آکر پوچھا
" تم اِسے کیوں مارتے ھو ؟ " اُسنے جواب دیا " اِسلئے کہ اسنے چوري
کرنے سے پہلے مجھے اپنے ارادے کي اطلاع[6] ندي - اگر پیشتر[7]
خبر دیتا - تو میں چند آدمیوں کو بطور[8] گواہ بلاکر حاضر رکھتا
اور وہ اب آکر شہادت دیتے " - یہ سنکر " مجسٹریٹ " شرمندہ[9]
ھوگیا مگر لاچار[10] چپکا ھو رھا ؟ *

VIII.

دشمن رات کو ھمارے " کمپو " پر اکثر چھاپے[11] مارا کرتے تھے
اور ھمکو بہت تنگ[12] کر رکھا تھا - آس پاس کي ریاستیں[13] بھي

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1 *Is sūrat meṅ* = then, in this case.
2 *Khārij karnā* = to dismiss (a case)
3 *Chashm dīd shahādat* = eye witness.
4 *Qānūn* = law.
5 *Dharā dhar* = in quick succession (onomatopœic).
6 *Iṭṭilā'* = information, report.
7 *Peshtar* = before, previously, beforehand.
8 *Baṭaur-i-* = by way of, as (Persian Prepositional phrase).
9 *Sharmiṅdah* = ashamed.
10 *Lāchār* = perforce, (being) helpless.
11 *Chhāpa* = raid : (*par*) *chhāpa marnā* = to raid.
12 (*Ko*) *taṅg karnā* = to harass.
13 *Riyāsat* = State (country).

تاک [1] میں لگي هوئي تهیں که دیکهیئے سرکار کي جیت هوتي هے یا هار - اگر خدا نخواسته [2] شکست هو جاتي تو میرا خیال هے که وه بهي پیچهے سے هم پر [3] آپڑتیں اور همکو گهیر لیتیں - بڑي مشکل یه تهي که همارے پیچهے ایک گهنا جنگل تها اور اُسپر پهره لگانا آسان نه تها *

" سفر مینا " والے اپنے کام پر لگ گئے یعنے [4] قلعے کي دیواروں کے نیچے سرنگیں [5] لگانے لگے - مدعا [6] یه تها که دیواروں کو اڑا کر جهت هلا کرکے [7] اندر گهس [8] جائیں - باقي کام آسان تها - ایک رات میں ایک نالے کے سرے پر پهره دے رها تها - آدهي رات کو جب جمعدار صاحب گشت پر آئے تو خبر دي که "دشمن نے بڑي خندق میں سے پاني چهوڑ دیا هے - اور پاني کهیتوں میں بڑها چلا آرها هے " - اگر وه وقت پر خبر ندیتے تو سرنگ لگانے والے بچارے بري طرح مرجاتے - انهوں نے جلدي جلدي ایک بند [9] سا بنا کر پاني کا رخ [10] پهیر دیا - یه بڑے دن کي [11] بات هے *

IX.

جب بچنے کا راسته ندیکها تو هم نے سفید جهنڈي دکهائي مگر دشمن نے کچهه لحاظ [12] نکیا اور همپر گوله باري جاري [13] رکهي -

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1 *Tāk meṅ lagā hūṛā* = waiting one's opportunity.
2 *Khudā na khwāstah* = God forbid.
3 (*Par*) *ā-paṛnā* = to fall on, to attack.
4 *Ya'nī* = i.e., that is to say.
5 *Surang* (f.) = a mine ; (*ke nīche*) *surang lagānā* = to mine.
6 *Mudda'ā* = object, intention. 7 *Hallā karnā* = to storm.
8 *Ghusnā* = to force in. 9 *Band* = bund, dam.
10 *Rukh* = direction, face. 11 This happened on Christmas Day.
12 (*kā*) *liḥāz karnā* = to pay regard to. 13 *Jārī rakhnā* = to continue.

ہمارے سیکڑوں سپاہي مارے گئے اور زخمي ہوئے - اِس سے "برگیڈیر" صاحب سخت ناراض ہوئے اور اسبات کو دل میں رکھا - بعد میں جب مدد پہونچي اور محاصرہ[1] اٹھہ گیا تو انہوں نے اِس دغابازي[2] کا خوب بدلہ[3] لیا *

مردوں[4] کو دفن[5] کرنیکے لئے دو دن لڑائي بند کي گئي - اتنے میں پیچھے سے اور کمک[6] آپہنچي - اب ہمارے دل بڑھہ گئے - اِس موقع کو غنیمت[7] سمجھکر ہم نے ایک زور کا حملہ کیا - دشمن جان بچاکر قلعے میں جا چھپے - ہم نے آگے بڑھکر قلعے کو چاروں طرف سے گھیرلیا اور آنے جانے کے راستے بند کردئے - لیکن حاکم قلعہ ایک جوانمرد[8] آدمي تھا - جرنیل صاحب نے بارہا کہلا[9] بھیجا کہ اب آپ کا لڑنا بے فایدہ ہے - ناحق[10] بندگان[11] خدا کا خون[12] ہوگا لیکن اُسنے ایک نہ سني[13] - آخر دم[14] تک لڑتا رہا - قلعہ جبھي ہمارے ہاتھہ آیا کہ اسکا ایک سپاہي بھي جیتا نہ بچا - گو وہ ہمارا دشمن تھا تاہم داد[15]

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[1] *Muḥāṣira* = siege ; (*kā*) *muḥāṣira karnā* = to lay siege to.

[2] *Daghābāzī* = treachery. [3] $\left(\frac{se}{kā}\right)$ *badla lenā* = to take vengeance $\left(\frac{\text{from}}{\text{for}}\right)$

[4] *Murda* = dead. [5] *Dafn karnā* = to bury.

[6] *Kumak* (f.) = reinforcement.

[7] (*Ko*) *ghanīmat samajhnā* = to take advantage of (*ghanīmat* = boon, gift).

[8] *Jawānmard* = brave.

[9] (*Ko*) *kahlā bhejnā* = to send an oral message to.

[10] *Nāhaq* = for nothing, for no fault, for no rhyme or reason.

[11] *Bandgān-i-khudā* = God's creatures (men).

[12] *Khūn* = blood, murder.

[13] *Us ne ek* (*bāt*) *na sunī* = he would not listen to a word.

[14] *Akhir dam tak* = up to the last breath.

[15] (*Kī*) *dād denā* = to praise (a deed) out of sheer justice.

دیني پڑتي ہے - جرنیل صاحب نے بڑي عزت کے ساتھہ اسکي لاش کو دفن کروایا - بہادر کا فرض[1] ہے کہ اپنے بادشاہ اور ملک کي خدمت میں جان تک لڑا دے نہ کہ بزدلوں[2] کي طرح اپني جان بچانے کیلئے ہتھیار ڈالدے اور بدنامي[3] کا ٹیکا لے *

X.

ایک تیز طبع[4] آدمي ایک بنیے کي دوکان پر سودا لینے گیا - بہت گاہک[5] کھڑے تھے - بنیا اُسے جلدي سودا نہ دے سکا - دوسروں کے ساتھہ نبڑتے نبڑتے[6] دیر لگ گئي - وہ تند خو آدمي غصے میں آکر بنیے کو گالیاں دینے لگا - بنیے نے بھي ترکي بہ ترکي[7] جواب دیا - اسپر وہ آگ بگولا[8] ہو گیا - غصے کي آگ ایسي بھڑکي[9] کہ جوتي اتار بنیے کے دھڑا دھڑ مارنے لگا - بنیا روتا پیٹتا حاکم کي عدالت میں جا پیش ہوا اور نالش[10] کر دي مستغاث[11] علیہ کے نام سمن جاري[12] کیا گیا - روز مقررہ[13] پر مستغیث[14] اور مستغاث علیہ دونوں حاضر ہوئے - حاکم نے مستغاث علیہ سے پوچھا "تونے بنیے کو کیوں مارا؟" - جواب دیا "کیونکہ اسنے مجھے گالیاں دیں" - حاکم نے کہا "تم نے بہت برا[15] کیا -

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1 *Farz* = duty. 2 *Buzdil* = coward.

3 *Badnāmī kā ṭikā* = stigma of disgrace.

4 *Tez ṭaba'*, *Tuṅdkẖū*, or *Tunak mizāj* = quick-tempered, irascible.

5 *Gāhak* = customer. 6 *Nibaṛnā* = to be finished.

7 *Turkī ba turkī jawāb denā* = to return tit for tat, to pay one in one's own coin.

8 *Āg bagola honā* = to fly into rage. 9 *Bhaṛaknā* = to flare up.

10 *Nālish* = complaint in a Court. 11 *Mustagẖās' alaihi* = defendant.

12 *Jārī karnā* = to issue (as an order).

13 *Roz-i-muqarrarah* = fixed day. 14 *Mustagẖīṡ* = complainant.

15 *Burā* = bad (*kām*, deed, understood after 'bura').

لیکن چونکہ یہ تمہارا پہلا قصور ہے اسلئے صرف اتنہ اُنے تم پر جرمانہ کرتا ہوں" - تنک مزاج آدمي نے جیب سے روپیہ نکال حاکم کي میز پر پھینک دیا اور اُسے بھي ایک جوتي دے ماري اور کہا "اگر یہي انصاف[1] ہے تو باقي کے آٹھہ آنے تم لیلو" *

XI.

نوشیرواں بادشاہ اول بڑا سست - آرام طلب[2] اور عیش پسند[3] تھا - ایک دن شکار کھیل رہا تھا اور اسکا خیر خواہ[4] وزیر اعظم[5] بزرجمہر ہمراہ تھا ایک جگہ الوؤں[6] کي دو ڈاریں[7] دیکھیں - دونوں طرف کے اُلو بڑا شور کر رہے تھے جیسے[8] کسي بات پر جھگڑ رہے ہیں - بادشاہ نے وزیر سے پوچھا - "بھلا وزیر صاحب بتلائیئے تو یہ کیا بول رہے ہیں" - دانا وزیر نے عرض کي "حضور ایک مادہ[9] الو کي ایک نر[10] اُلو سے شادي ہونیوالي ہے" - نر الو کا باپ چالیس خرابے[11] زمیں جہیز[12] مانگتا ہے - مگر مادہ الو کا باپ کہہ رہا ہے کہ میں فی الحال[13] دس دے سکتا ہوں اور اگر بادشاہ سلامت[14] کي یہي حالت رہي یعني رعایا[15] کیطرف سے اسي طرح غافل[16] و لا پرواہ[17] رہا جیسا کہ اب ہے تو چالیس کیا اگر سو کہو گے تو ایک سال کے اندر اندر پورے کر دونگا" - یہ سنکر

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1 *Inṣāf* = justice.
2 *'Ārām ṭalab* = ease-loving.
3 *'Aish pasand* = luxurious.
4 *Khair khwāh* = well-wisher.
5 *Wazīr a'azam* = Prime Minister.
6 *Ullū* = owl.
7 *Dār* (f.) = flock (of birds).
8 *Jaise* (or '*goyā*') = as if.
9 *Mādah* = female.
10 *Nar* = male.
11 *Kharāba* = barren land, ruins.
12 *Jahez* = dowry.
13 *Filḥāl* = at present.
14 *Salāmat* = safe (here "may he live long").
15 *Ri'āyā* (f.s.) = subjects.
16 *Ghāfil* = neglectful.
17 *Lā-parwāh* = careless, indifferent.

بادشاہ کو عقل آگئي - گھوڑے کي باگيں[1] موڑ[2] سيدھا محل کو واپس آگيا - دوسرے دن دربار کر کے اعلان[3] کيا کہ آيندہ تمام مقدمات[4] ہم خود سنا کرينگے - غرض ايسا منصف[5] ہوا کہ آجتک اسکا نام نوشيرواں عادل[6] مشہور ہے *

XII.

ايک غلام اپنے مالک کے پاس سے بھاگ گيا - کچھہ مدت کے بعد آقا ايک دوسرے شہر ميں گيا تو ديکھا کہ غلام فوجي وردي پہنے اتراتا[6] پھرتا ہے - پکڑليا اور کہنے لگا کہ "تو ميرا غلام ہے تو کيوں يہاں بھاگ آيا؟" غلام نے نہ ايک کي[7] نہ دو مالک کو زمين پر گرا گھونسے[8] مکے[9] چلانے لگا اور زور زور سے کہتا رہا - "يہ ميرا غلام ہے - بہت سا مال اور نقد چرا کر يہاں بھاگ آيا ہے - ميں اب اِسے سزا دے رہا ہوں" - آخر دونوں عدالت ميں پيش ہوئے - ايک کہتا تھا "يہ ميرا غلام ہے" - دوسرا کہتا تھا - "نہيں يہ جھوٹ بکتا ہے يہ خود ميرا غلام ہے" حاکم حيران ہوا کہ کيا کروں - آخر سوچ سوچکر ايک تدبير نکالي - دونوں کو حکم ديا کہ "کھڑکي کے پاس کھڑے ہو جاؤ اور اپنا اپنا سر کھڑکي سے باہر نکال کر رکھو" - پھر ايک ملازم[10] کي طرف مخاطب[11] ہو کر حکم ديا کہ "غلام کي گردن تلوار سے اڑا دو" - اصلي غلام نے يہ سنتے ہي

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1 *Bāg* (f.) = rein.
2 *Moṛnā* = to turn (trans.).
3 *I'alān* = proclamation.
4 *Muqaddamāt* = cases.
5 *Munṣif* (or *'ādil*) = just.
6 *Itrānā* = to swagger.
7 *Na ek kī na do* = without saying a word, quite unexpectedly.
8 *Ghūṅsā* = a poking blow with the fist
9 *Mukkā* = a downward blow with the fist.
10 *Mulāzim* = servant.
11 (*kī ṭaraf*) *mukhaṭib honā* = to address.

اپنا سر پیچھے کھینچ لیا . مگر آقا ذرا بھی نہ ہلا - اسطرح حاکم کو معلوم ہو گیا کہ غلام کون ہے - اُسے کوڑے[1] لگوا کر مالک کے حوالے کر دیا *

XIII.

ایک شخص ہر روز چھ روٹیاں خریدا کرتا تھا - ایک دن ایک دوست نے اُس سے پوچھا " کیا وجہ[2] ہے کہ تم ہر روز چھ ہی روٹیاں مول لیا کرتے ہو؟" اُسنے جواب دیا - " ایک میں اپنے پاس رکھتا ہوں - ایک پھینک دیتا ہوں - دو لوٹا دیتا ہوں اور دو قرض دیا کرتا ہوں " - دوست بولا - " بھئی کھولکے[3] کہو میں تو کچھ بھی نہیں سمجھا " - جواب دیا - " جو روٹی میں اپنے پاس رکھتا ہوں اُسے خود کھاتا ہوں اور ایک جو میں ساس[4] کو دیتا ہوں گویا[5] پھینک دیتا ہوں - دو ماں باپ کو دیتا ہوں کیونکہ انہوں نے بھی مجھے بچپن میں کھلایا پلایا ہے گویا یہ میں اپنا قرض ادا[6] کرتا ہوں اور دو بچوں کو دیتا ہوں تاکہ وہ بھی مجھے بڑھاپے[7] میں کھلائیں پلائیں گویا یہ اُن پر قرض ہے *

XIV.

دوسرے دن شام کے تین بجے ہمارے تین دستے[8] بنائے گئے - جس " ڈویژن " میں مَیں تھا وہ ایک گاؤں کیطرف بڑھا - خیال تھا کہ اسمیں دشمن ہونگے مگر بالکل خالی پڑا تھا - ہم نے

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[1] *Koṛā* = a whip, a lash ; *koṛe marnā* (or *lagānā*) = to whip, to lash.
[2] *Waja* (f.) = cause, reason.
[3] *Kholke* = clearly, openly (i.e., not in parables).
[4] *Sās* = mother-in-law. [5] *Goyā* = in other words.
[6] *Adā karnā* = to pay (what is due), to perform (as prayer).
[7] *Buṛhāpā* = old age.
[8] *Dasta* = party, detachment, also handle.

جرنیل صاحب کے حکم سے اُسے آگ لگادي - آن کي آن میں [1] سارا گاؤں جلکر راکھہ [2] ہو گیا - ہم واپس آرہے تھے کہ ایک شریف [3] آدمي نے آکر خبر دي کہ "یہاں سے دو میل پر ایک گاؤں میں بے شمار باغي جمع ہو رہے ہیں اور لڑائي کي تیاریاں کر رہے ہیں" - ہم دَبل کر کے گئے - ابھي تین سو گز اُنسے دور تھے کہ وہ دم دبا کر [4] بھاگ گئے - ہم نے انکے پیچھے گولیاں چلائیں - آٹھہ کھیت [5] رہے - ہم اُس گاؤں کیطرف جا رہے تھے - کہ ایک آدمي دوڑتا ہوا آیا اور جبہ ماتھہ [6] پر رکھہ ہمارے افسر کو سلام کیا - ہم پکارے کہ "یہ جاسوس ہے - لینا - پکڑنا - جانے نہ دینا" - وہ اور بارہ آدمي اور گرفتار [7] کئے گئے - ہم سڑک پر گاڑیوں کیطرف واپس آئے تو ایک بوڑھا آدمي آیا اور گاؤں کو جلانے کا معاوضہ [8] مانگنے لگا - دوسرے دن ہم تڑکے اُٹھے اور کھیتوں میں سے کوچ کرتے ہوئے چند میل تک گئے - بارش موسلا [9] دھار پڑ رہي تھي - ہم ایک اور گاؤں میں پہنچے - اُسے بھي آگ دکھائي اور سڑک پر واپس آگئے - رات کو اُسي سڑک پر پڑ رہے - پانچ بجے صبح کوچ کا بگل بجا - اُسوقت بھي زور کي بارش ہو رہي تھي - پاني ہمارے گھٹنوں گھٹنوں [10] تھا - بارے [11] جیسے [12] بنا کیچڑ

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1 *Ān kī ān meṅ* = in the twinkling of an eye.
2 *Rākh* (f.) = ashes. 3 *Sharīf ādmī* = gentleman.
4 *Dum dabākar bhāg gaye* = turned tail and fled.
5 *Khet rahnā* = to fall in the battlefield. 6 *Māthā* = forehead.
7 *Giriftār karnā* = to arrest.
8 *Mu'āwiza* = recompense, compensation (Tāwān = indemnity).
9 *Mūslādhār bārish* = torrential rain.
10 *Ghuṭnā* = knee; *ghutnoṅ ghutnoṅ* (*tak*) = knee deep.
11 *Bāre* = at last, however.
12 *Jaise banā* = as best we could manage.

پاني جهاگتے جهاگتے شام کے سات بجے کے قریب اگلي منزل پر جا پہنچے *

XV.

۱۳ جون جمعرات کي صبح کو جرنیل صاحب نے مجھے بلوایا اور کہا کہ "کپتان ایندریو نے مدد مانگ بھیجي ہے - اسلئے فوج کل اورنگ آباد کي طرف کوچ کریگي" - انہوں نے یہ بھي کہا کہ "ایک اور افسر ساتھہ لیکر آج ہي شام کو جونپور چلے جاؤ اور وہاں پڑاؤ کیواسطے جگہ پسند کرو اور رسد [1] وغیرہ [2] کا بندوبست کرو" - شام کے چار بجے ہم روانہ ہوئے اور وہاں پہنچکر کمپو کیلئے جگہ پسند کي - گھوڑوں کو پاني پلانے کیواسطے نالیاں [3] کھدوائیں [4] اور رسد لانے کیلئے آدمي اِدھر اُدھر بھیجدئے - جرنیل صاحب نے ہم سے کہدیا تھا کہ "ہم فوج سمیت رات کے تین بجے کوچ کرینگے" - اسلئے ہم ساڑھے چھہ بجے کے قریب انکي راہ دیکھنے [5] لگے - صبح کے دس بجے ہمیں جرنیل صاحب کا پیغام [6] آیا کہ "نیا حکم آگیا ہے اور ہمیں اب اور طرف جانا ہوگا یعنے والاگون کیطرف" - چنانچہ ہم جلد جلد واپس چلے آئے - کپتان میلول گھوڑے پر سوار ہمارے ساتھہ ساتھہ آیا - پہونچتے ہي وہ جرنیل صاحب کے پاس گیا اور صلاح دي کہ "آپ فوراً کوچ کر کے جونپور چلے جائیں اور باغیوں پر حملہ کریں - کیونکہ مجھے یقین ہے کہ اگر آپ جلدي سے [7] کام لینگے تو ضرور کامیاب ہونگے" اُسنے یہ بھي کہا کہ "میرا خیال ہے

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[1] *Rasad* (f.s.) = provisions. [2] *Waghaira* = et cetera. [3] *Nālī* = drain.
[4] *Khudwānā* = to get dug (causative).
[5] (*kī*) *rāh dekhnā* = to wait for. [6] *paighām* = verbal message.
[7] (*se*) *kām lenā* = to make use of.

کہ باغي جمالپور کیطرف ہت جانے کي[1] سوچ رہے ہیں کیونکہ انکو خوف ہے کہ جونپور پر عنقریب[2] حملہ ہوگا" - جمالپور میں ایک بڑا قلعہ تھا اور انھیں امید تھي کہ "ہم یہاں سے انگریزوں کے حملے کا جواب دے سکینگے *

XVI.

تمام رات ہم پہاڑي نالوں میں چلتے رہے - صبح کو خوش قسمتي سے آگرہ کي سڑک پر پہونچے - چمبل دریا کے گھاٹ[3] پر گئے تو معلوم ہوا کہ آگے باغي سپاہي ہیں - لاچار الٹے[4] پاؤں ایک قلعے کیطرف چلے جو وہاں سے بیس میل کے فاصلے پر تھا - رات کے دس بجے سے لیکر دوسرے دن شام کے چار بجے تک ہم بے آب[5] و دانہ گھوڑوں پر سوار چلا کئے - بارے کچھہ دور ملگیا - اُسے پیا اور گھوڑوں کو بھي دانہ وانہ[6] کھلایا - لوگ کہتے تھے کہ "دوسرے کنارے پر باغي تاک لگائے بیٹھے ہیں جو پار گیا[7] وہ مرا" - چنانچہ آپ خیال کر سکتے ہیں کہ ہماري حالت کیسي ہوگي اور کیا کیا خیال ہمارے دل میں گذر رہے ہونگے - چونکہ کوئي آدمي ہمارے ساتھہ نہ آتا تھا میں نے کچھہ گفتگو کے بعد اُن سے کہا کہ "تم میں سے جو آدمي آگرہ تک جو یہاں سے چالیس میل دور ہے ہمارے ساتھہ آئینگے ہم وہاں صحیح سلامت پہونچنے

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1 "*Bāt*" understood after '*kī*'. 2 '*Anqarīb* = in the near future

3 *Ghāṭ* (m.) = ferry, coast.

4 *Ulṭe pā,oṅ* = without stopping (lit. on turned feet).

5 *Be āb o-dāna* = without food and drink.

6 '*Wāna*' is a meaningless appositive.

7 Preterite used for future.

پر انہیں پانسو[1] روپے انعام دینگے" تب سات آدمي تیار ہوئے - اور ہم دریا سے پار ہو کر وہاں سے پانچ میل کے فاصلے پر ایک بنگلے میں پہونچے - راستے میں ہم ایک قلعہ کے پاس سے گذرے تھے اور ہمیں کچھہ ہتھیار[2] بند (or مسلح) آدمي بھي ملے تھے لیکن انہوں نے ہمیں کچھ بھي نہ کہا - بغیر روک[3] ٹوک کے جانیدیا - یہاں ہم نے ایک مرغا[4] پکا کر کھایا اور چل پڑے - اُسي رات کو یا دوسرے دن صبح کو سترہ تاریخ ہم آگرہ پہنچے - لاٹ صاحب نے مجھے اُن لوگوں کیلئے پانسو روپے پیشگي دئے - اسمیں سے اڑھائي سو سرکار نے خود اپني طرف سے دئے - میں نے یہ روپیہ انہیں خوشي خوشي دیا کیونکہ میرا خیال تھا کہ اِس سے انکي دلیري بڑھہ جائیگي اور وہ پھر بھي بھولے[5] بھٹکے انگریزوں کي مدد کرینگے اور شاید اسطرح کچھہ بچھاري میموں اور بچوں کي جانیں بچ جائیں *

XVII.

ایک قافلہ[6] کابل کے طرف سے ہندوستان کو آرہا تھا - اُسمیں چھپن اونٹ تھے جن پر چاول خشک میوے اور اوني اسباب لدا ہوا تھا - جب ایک درے[7] میں پہنچے تو یکایک[8] لٹیروں کي ایک جماعت نے اُن پر حملہ کیا - یہ ڈاکو پہلے سے ایک ایسي جگہ اِس قافلے کي تاک[9] میں بیٹھے ہوئے تھے جہاں

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[1] *Pān sau* (contraction of *pāñch sau*) = 500.
[2] *Hathyār-bañd* (or *musallaḥ*) = armed.
[3] *Rok tok* = hindrance, obstacle.
[4] *Murghā* = cock.
[5] *Bhūlā bhaṭkā* = stray.
[6] *Qāfila* (or, *kārwān*) = caravan.
[7] *Darra* = Mountain pass, defile.
[8] *Yakā yak* (or *achānak*) = suddenly.
[9] *Kī tāk meṅ* = in ambuscade for, on the look-out for.

راستہ بہت تنگ ہے - قافلے میں چالیس آدمي تھے وہ خوب ڈٹکر لڑے اور کئي لٹیروں کو مار ڈالا - مگر چونکہ اِن پر اچانک حملہ ہوا تھا آخر بچارے ہار گئے - اِنکے بھي دس آدمي مارے گئے - باقي ناچار مال اسباب چھوڑ جان بچا کر بھاگ گئے - لٹیرے تینتالیس اونٹوں کو مال سمیت ہانک[1] لیگئے - باقي اونٹ کچھہ تو حملے میں زخمي ہو کر نکمے ہوگئے تھے اور کچھہ بوجھہ پھینک پہاڑوں میں بھاگ گئے اور کسي نے انکا پیچھا نکیا - جب ڈاکو نظر سے چھپ گئے تو قافلے والے انکا سراغ[2] لگانے لگے - آخر راستے سے چار میل دور ایک گاؤں میں انکا پتہ ملا - کچھہ آدمي وھاں چھوڑ کر باقي ھمارے علاقے میں آئے اور "کمشنر" صاحب سے تمام حال کہا اور اپنا مال وصول کرنیکے لئے مدد مانگي - لیکن چونکہ وہ ڈاکو غیر[3] علاقے (or یاغستان) کے تھے - کمشنر صاحب نے اس معاملے میں دخل[4] دینے سے انکار کیا *

XVIII.

چاروں طرف سنتریوں کا پہرہ لگا کر ہم کھلے میدان میں سو رہے - دوسرے دن سویرے ھي خیرہ گاؤں سے دو آدمي آئے اور خبر دي کہ " کل شام سترہ ڈاکو ھمارے گاؤں میں آئے ھیں اور حسب معمول[5] صبح گاؤں کو لوٹینگے - آپ چلکر انھیں گرفتار کرلیں " - ھمارا دوسرا پڑاؤ خیرآباد میں ھونا تھا - اور یہ گاؤں یہاں سے چھہ

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[1] *Hāṅknā* = to drive.

[2] *Surāgh* = clue, trace ; (*kā*) *surāgh* (or *pata*) *lagānā* = to trace.

[3] *Ghair 'ilāqa* (or *yāghistān*) = independent territory.

[4] (*Meṅ*) *dakhl denā* = to interfere.

[5] *Ḥasb-i-ma'mūl* = as usual.

میل دور دریا کے دوسرے کنارے پر ہماری راہ میں پڑتا تھا - میرے والد[1] نے مجھے بیس آدمی دیکر کہا کہ "تم فوراً چلے جاؤ اور ہم سب باقی آدمی "کمپو" سمیت پیچھے پیچھے آتے ہیں" - ہم صبح کے کوئی سات بجے اُس گاؤں کے پاس پہنچے - نمبردار سخت گھبرایا ہوا ہمارے پاس دوڑا آیا اور خراشوں[2] کے نشان دکھا کر کہا کہ "مجھے ڈاکوؤں نے سخت مارا ہے اور وہ ابھی ابھی[3] چلے گئے ہیں آپ مہربانی کرکے انکا پیچھا کریں اور اُنھیں گرفتار کر لیں" - ہم نے جہٹ گھوڑوں کو سرپٹ[4] ڈال لیا اور آدھے ہی گھنٹے کے اندر اندر ڈاکوؤں کو جا لیا - دونوں طرف سے بندوقیں اور پستول چلے - چار ڈاکو مارے گئے تین زخمی ہوئے اور باقیوں کو ہم نے گرفتار کر لیا - ہمارا صرف ایک ہی آدمی سخت زخمی ہوا *

XIX.

کونکن کے مرہٹے اور پہاڑی قوموں[5] کیطرح سمجھدار اور محنتی ہوتے تھے مگر اُجڈ[6] اور گنوار تھے - انکا دعوی تھا کہ "ہم راجپوتوں کی اولاد ہیں" - مگر انکے قد راجپوتوں سے چھوٹے ہوتے تھے - بازو لمبے اور راجپوتوں جیسے خلیق[7] اور ملنسار[8] بھی نہ تھے - وہ دیوتاؤں - گائیوں اور برھمنوں کی پوجا[9] کرتے تھے - اسکے

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1 *Wālid* = father. 2 *Kharūsh* (f.) = scratch, bruise.
3 *Abhī abhī* = just now, quite lately, a minute ago.
4 *Sarpaṭ ḍālnā* (or *dauṛānā*) = to gallop (trans.).
5 *Qaum* (f.) = tribe, race, nation.
6 *Ujad* (or *ganwār*) = rustic, vulgar.
7 *Khaliq* = polite.
8 *Milansār* = sociable.
9 *Pūjā* (f.) = worship; (*ki*) *pūjā karnā* = to worship.

علاوہ اور کوئي طریقہ[1] انکي مذھبي[2] عبادت[3] کا نہ تھا - وہ گوشت نہیں کھاتے تھے - صرف اناج[4] اور سبزي[5] ترکاریوں پر گذارہ کرتے تھے - دود مکھن اور میووں کو سب سے اچھي خوراک[6] سمجھتے تھے - زیور[7] اور جواھرات[8] پہننے کا انکو بڑا شوق[9] تھا اور بتوں[10] پر بھینٹیں[11] چڑھایا کرتے تھے *

XX.

طاعون[12] - ھیضہ[13] اور چیچک[14] تینوں بہت سخت بیماریاں ھیں اور چھوت[15] سے لگ جاتي ھیں - طاعون اول چوھوں میں ھوتي ھے اور چھوٹے چھوٹے پسوؤں[16] کے ذریعہ جو چوھوں کے بدن پر لگے رھتے ھیں آدمیوں میں پھیل جاتي ھے - ھیضے میں قیئیں[17] یعنے الٹیاں[17] آتي رھتي ھیں - دست[18] لگ جاتے ھیں اور بیمار نہایت ھي کمزور ھو جاتا ھے - چیچک ایک قسم کا شدید[19] بخار ھے - تمام بدن پر چھوٹے چھوٹے بے شمار دانے[20] نکل آتے

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1 *Ṭarīqa* = way, method, system. 2 *Maẓhabī* = religious.
3 *'ibādat* = prayer, devotion to God. 4 *Anāj* = corn.
5 *Sabzī* (or *tarkārī*) = vegetable.
6 *Khurāk* (f) = food, also dose of medicine.
7 *Zewar* = ornament. 8 *Jawāhirāt* = jewels, gems.
9 *Shauq* = fondness, liking. 10 *Buṭ* = idol (m.)
11 *Bheṅṭ* = an offering; (*par*) *bheṅt chaṛhānā* = to offer as an act of worship or devotion.
12 *Ṭa'ūn* = plague. 13 *Haiẓa* = cholera. 14 *Chīchak* = small-pox.
15 *Chhūt* = touch; *chhut se lagjāti hai* = is contagious (lit. is contracted by touch).
16 *Pissū* = flea.
17 *Qai* (f.) or *ulṭī* (f) = vomit; (*ko*) *qai* (or *ulṭī ānā*) = to vomit (intr.); *qai* (or *ulṭī*) *karnā* = to vomit (trans).
18 *Dast* = thin motions; (*ko*) *dast lagnā* = to suffer from diarrhoea.
19 *Shadīd* = intense, strong. 20 *Dāna* = pimple.

هیں - یہ بڑا مہلک [1] مرض [2] ہے اور زیادہ [3] تر چھوٹے بچوں میں ہوتا ہے - پرانے خیال کے ہندو اِسے ماتا [4] یعنی دیوي [5] کا پرویش [6] سمجھتے ہیں - دوران [7] مرض میں عورتیں بھجن [8] گاتي ہیں اور مریض [9] کي صحتیابي [10] کي دعائیں [11] مانگتي رہتي ہیں - جب بیمار تندرست ہو جاتا ہے تو خوشیاں [12] مناتے ہیں اور مندروں [13] میں جاکر پوجا کرتے اور بھینٹیں چڑھاتے ہیں *

XXI.

دیوسنگھ کا بیان ہے کہ " میں ڈیرہ دون کا زمیندار ہوں اور سنولیا کو جانتا ہوں جسدن سنولیا کے گولي لگي میں شبراتي کا کواں کھود رہا تھا - سنولیا اور دو اور آدمي میرے ساتھہ کام کر رہے تھے - چار گورے وہاں سے گذرے انکے ہاتھوں میں مرے ہوے مور [14] تھے - یہ انہوں نے شکار کئے تھے - سنولیا نے پکار کر کہا کہ " تم نے سرکاري حکم کے [15] برخلاف موروں کا شکار کیا ہے - اسکي بابت تمہاري " رپورٹ " کیجائیگي " یہ سنکر ایک گورا مڑا اور ہم پر گولي چلائي - گولي سن [16] سے میرے پاس سے نکل گئي - ہم سب انکے پیچھے دوڑ پڑے - دوڑتے دوڑتے ایک گورا رکا - پھر کر بندوق کندھے سے لگائي - شست لي اور ہماری طرف گولي چلائي -

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1 *Muhlik* = deadly, fatal. 2 *Marz* = disease.
3 *Ziyādah tar* = mostly, to a greater extent. 4 *Mātā* = mother.
5 *Devi* = goddess. 6 *Parvesh* = manifestation.
7 *Daurān-i-marz* = duration of the disease. 8 *Bhajan* = hymn.
9 *Marīz* = patient. 10 *Ṣiḥtyābī* = recovery.
11 (*Kī*) *du'ā māngnā* = to pray for.
12 *Khushī manānā* = to rejoice. 13 *Mandar* = Hindu temple.
14 *Mor* = peacock. 15 *Ke barkhilāf* = against.
16 *San se* = whizzing.

بندوق کے چھوٹتے ھي سنولیا گر پڑا - گولي اسکے سر میں بیٹھي تھي - خون جاري ھوگیا - ھم نے اسکي پگڑي اتار جھٹ زخم کو باندھه لیا اور اٹھاکر کوئیں پر لے آئے - وہ بالکل بیھوش تھا - یہاں ھمنے اُسے چار پائي پر لٹا دیا اور اٹھا کر ھسپتال میں لیگئے - ڈاکٹر صاحب نے دیکھکر کہا کہ " یہ تو مرچکا ھے " - چنانچہ ھم اُسے تھانے میں لیگئے اور تھانہ دار صاحب کو سارا قصہ[1] کہہ سنایا " *

XXII.

اِن پہاڑیوں میں چاء کثرت سے بوتے ھیں - جب پک کر تیار ھو جاتی ھے تو پیٹیوں[2] میں بند کر کے مال[3] گاڑي میں کلکتے بھیجدیتے ھیں اور اگر تھوڑي مقدار میں بھیجني ھو تو مسافر[4] گاڑي میں بھي بھیجدیتے ھیں - کہتے تھے کہ " یہ پیٹیاں یہیں بنتي ھیں مگر لکڑي جاپان سے آتي ھے " - ریل کي پٹڑي[5] بہت چھوٹي اور سڑک کے کنارے کنارے جاتي ھے - گاڑي دس بارہ میل في[6] گھنٹہ کي رفتار[7] سے چلتي ھے - یہاں کے باشندے گورے ھوتے ھیں مگر انکي ناکیں کسیقدر[8] چپٹي[9] اور قد چھوٹے ھوتے ھیں - یہ لوگ بڑے محنتي اور جفاکش[10] ھیں خاصکر عورتیں - زیادہ تر کام کاج[11] عورتیں ھي کرتي ھیں - اتنے بھاري بھاري بوجھہ اٹھاتي ھیں کہ دیکھکر تعجب[12] آتا ھے - یہاں ایک " ھوٹل " بھي

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1 *Qiṣṣa* = story.
2 *Peṭī* = big box or chest.
3 *Mālgāṛī* = goods train.
4 *Musāfir gāṛī* = passenger train.
5 *Paṭṛī* = railway line.
6 *Fī* = in, per ; *fī ghaṇṭa* = per hour.
7 *Raftār* = speed, gait.
8 *Kisī qadar* = to some extent, rather.
9 *Chapṭa* = flat.
10 *Jifā kash* = hardy.
11 *Kām kāj* = work, business.
12 *Ta'ajjub* = wonderment ; (*ko*) *ta'ajjub ānā* = to wonder.

ہے اور ڈاک بنگلہ بھی - ایک گرجا بھی ابھی ابھی بنا ہے - آب و ہوا اچھی ہے - مگر اس موسم میں بارش زیادہ ہوتی ہے اور ریل کی سڑک اکثر ٹوٹ ٹوٹ جاتی ہے - شکر کی بات یہ ہے کہ سرکار نے اُسے فوراً مرمت کرنیکا بندوبست کر رکھا ہے ۔

XXIII.

جونہیں کہ مجلس[1] (or کمیٹی) برخاست[2] ہوئی افسروں نے اپنی اپنی کمپنی میں جاکر حکم دیا کہ "کھانا وانا کھالو اور تیار ہوجاؤ" - کمان افسر صاحب حاضری کھا رہے تھے کہ دو جوان انکے پاس دوڑے آئے - صاحب کے پاس آنیکی کسی کو ممانعت[3] نہ تھی - جسوقت کوئی چاہتا آسکتا تھا - بلکہ اگر کسی کو کسی فوجی معاملے کی نسبت کچھہ کہنا ہوتا تو وہ صاحب کو سوتے سے بھی جگا لیتا تھا - اِن دونوں آدمیوں نے آکر خبر دی کہ "جب ہم آگ جلانیکے لئے لکڑیاں چن[4] رہے تھے تو دریا کے دوسرے کنارے پر ہم نے ایک بڈھا اور اوسکی بڑھیا عورت اور انکے بچے دیکھے ہیں - معلوم ہوتا ہے کہ وہ وہاں ڈرکے مارے چھپے ہوئے ہیں - چٹانیں عین دریا کے کنارے تک پہنچی ہوئی ہیں یعنی دریا اُن سے لگ کر بہتا ہے - اسلئے ہم نے سوچا کہ دشمن کا رسالہ تو یہاں آ نہیں سکتا اگر ہم پار چلے جائیں تو کچھہ خطرہ نہیں - حال دریافت کر کے کھڑے کھڑے[5] واپس چلے آئینگے غرض کپڑے اتار

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[1] *Majlis* (f.) = meeting ; *kumeṭi* (f.) = committee.

[2] *Barkhāst honā* = to rise up, i.e. to be dismissed or dissolved.

[3] *Mumāni'at* = prohibition.

[4] *Chunnā* = to pick up, to pick out, to pluck (as flowers and fruits).

[5] *Khaṛe khaṛe* = without delay or stopping (lit. standing all the time).

اور صرف خنجر[1] ہاتھہ میں لے جھاگنے لگے - کپڑے اسلئے اتار لیئے تھے کہ اگر کہیں پانی گہرا ہوگا تو تیر جائینگے - مگر پانی کسی جگہہ گھٹنوں سے زیادہ گہرا نہ نکلا " *

XXIV.

چند روز ہوئے ایک درزی مسمی نوردین کے گھر میں چوری ہوگئی ایک اور درزی حمید علی نامی پر الزام[2] لگا - واقعہ یوں ہوا کہ مستغیث اور اسکی گھر والی[3] اندھیرا ہوتے ہی کہیں گئے تھے - لوٹ کر[4] آئے تو دیکھا کہ صندوق کا تالا ٹوٹا پڑا ہے اور نقد - زیور اور کپڑے کل قریباً ڈیڑھہ سو روپے کا مال گم ہے - جب پولیس تحقیقات کرنے لگی تو معلوم ہوا کہ ایک ہمسائے[5] کے کچھہ کپڑے بھی غائب[6] ہیں جو اُسنے چند روز پیشتر ملزم سے سلوائے[7] تھے - تب تو پولیس نے حمید علی کو گرفتار کر کے ہتھکڑی[8] لگالی - اسکی تلاشی[9] لیگئی تو کچھہ مال برآمد ہوا اور کچھہ زیور ایک پاس کے جنگل میں دفن کئے ہوئے ملے - حمید علی نے حوالات[10] سے بھاگنے کی کوشش کی مگر کامیاب نہوا - اب اُسکے بیڑیاں[11]

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[1] *Khanjar* = dagger.

[2] *Ilzām* = accusation, blame ; (*par*) *ilzām lagānā* = to accuse, to blame ; (*par*) *ilzām lagnā* = to be accused or blamed.

[3] *Gharwālī* = wife.

[4] *Laulkar* = back (adv.).

[5] *Hamsāya* = neighbour.

[6] *Ghā,ib* = missing. [7] *Silwānā* = to get sewn (causative).

[8] *Hathkarī* = handcuff.

[9] *Talāshī* = searching (a place or person) ; (*kī*) *talāshī lenā* = to search (a place or person.)

[10] *Hawālāt* = police custody, the cell in which a prisoner is locked while in police custody or under trial.

[11] *Berī* = fetters (one or one pair).

بھي لگ گئيں - غرض اسکا عدالت ميں چالان[1] هوا اور اسکو چھه مہينے سخت[2] قيد اور تيس روپے جرمانے کي سزا هوئي اور اگر جرمانه نده تو تين مہينے اور محض[3] قيد بهگتے[4] *

XXV.

جب ميں اکيلا رہ گيا تو ميرے نوکر حاضري اور کچھه خشک ميوے لائے - ميں کهانے لگا - اتنے ميں خدمتگار آيا اور 'رپوٹ' کي که "برآمدے[5] ميں ايک اجنبي[6] صاحب آئے هيں اور آپ سے ملنا چاهتے هيں" - ميں نے اُسے کهانے کے کمرے ميں بلانا مناسب[7] نه سمجها - اسلئے خود اٹهکر باهر گيا که ديکهو کون هے - جونهيں که برآمدے ميں آيا کيا ديکهتا هوں که هينري صاحب هيں جنهيں ميں پچهلے سال پهاڑوں ميں ملا تها جبکه ميں رخصت ليکر شکار کو گيا هوا تها - يه وهي هينري صاحب تهے جو جاتے هوئے اپنا عربي گهوڑا ميرے پاس چهوڑ گئے تهے - ميں نے ديکهتے هي کها "آها آپ هيں؟ اندر آجائيئے - حاضري تيار هے آئيئے ملکر کهائيں" - ليکن انهوں نے انکار کيا که ميں هوٹل سے ساڑهے نو بجے کها آيا هوں اور اب کچھه دل نهيں چاهتا - پوچهنے سے معلوم هوا که وه تهامسن صاحب کے بنگلے پر اترے[8] هوئے هيں - يه بنگله ميرے بنگلے سے دو ميل کے فاصلے پر گرجے کے پاس تها -

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1 *Chālān* = despatch, sending up for trial, also invoice of goods sent.
2 *Sakht qaid* = rigorous imprisonment.
3 *Maḥz qaid* = simple imprisonment.
4 *Bhugatnā* = to undergo, to suffer.
5 *Barāmda* = verandah.
6 *Ajnabī* = stranger.
7 *Munāsib* = proper.
8 *Utrā hū,ā* = staying.

جب میں حاضري کہا چکا تو انہوں نے مجھے اپني گاڑي میں بٹھا کر اُس بنگلے پر لیجانا چاہا - مگر چونکہ وہ ولایتي[1] ڈاک کا دن تہا اور مجھے دوستوں اور رشتہ داروں کو بہت سي چٹھیاں لکھني تھیں میں کچھہ سوچ[2] میں پڑ گیا - اسکے علاوہ میرے تامل[3] کي وجہ یہ بھي تھي کہ دھوپ سخت تیز تھي بنگلہ بہت دور تہا اور رات کو مجھے ہپسلي صاحب کے ہاں کہانا کہانا تہا *

XXVI.

ایک دفعہ کا ذکر ہے کہ کچھہ عرب کے سوداگر کسي بادشاہ کے پاس کچھہ گھوڑے لائے - گھوڑے نہایت ہي خوبصورت اور تیزرو[4] تھے - بادشاہ نے انہیں بہت پسند کیا اور خرید لیا - قیمت کے علاوہ ایک لاکھہ روپیہ انہیں پیشگي بھي دیا اور کہا کہ جب پھر آؤگے تو اور گھوڑے ہمارے واسطے لانا - سوداگر روپے لیکر اپنے اپنے گھر کو چلے گئے - چند روز بعد جب بادشاہ کچھہ نشے[5] کیحالت میں تہا - وزیر کو حکم دیا کہ "ہمارے ملک میں جتنے احمق[6] ہیں اُن سب کي ایک فہرست[7] بناؤ" - وزیر نے ہاتھہ جوڑ کر[8] عرض کي "جہان[9] پناہ یہ فہرست میرے پاس تیار ہے اور حضور کا نام سب سے اوپر درج[10] ہے" - بادشاہ نے پوچھا - "یہ کیوں؟" وزیر نے جواب دیا - "حضور - اگلے دن آپ نے

1 *Walāyatī ḍāk* = English mail.
2 I fell to thinking, i.e., I hesitated.
3 *Ta,ammul* = hesitation.
4 *Tezrau* = swift, fleet.
5 *Nasha* = intoxication.
6 *Ahmaq* = fool, idiot.
7 *Fahrist* = list.
8 *Hāth joṛkar* = clasping hands.
9 *Jahāṅ panāh* = refuge of the world, Your Majesty.
10 *Darj* = entered, registered.

چند نا واقف[1] سوداگروں کو بلا ضمانت[2] ایک لاکھ روپیہ پیشگي دیدیا - نہ همیں انکے نام معلوم هیں اور نہ رهنے کي جگہ - یہ بیوقوفي کي نشاني[3] نہیں تو کیا هے ؟" بادشاہ نے کہا - " اگر وہ گھوڑے لے آئے تو پھر کیا ؟" وزیر نے کہا - " جناب اگر وہ ایسے احمق نکلیں کہ گھوڑے لے آئیں تو حضور کے نام کي جگہ انکے نام لکھدونگا اور آپکا نام دوسرے " درجے[4] پر رهیگا " *

XXVII.

لندن جیسے شہر میں اگر آدمي راستہ بھول جائے تو تعجب کي بات نہیں - یہاں کے لوگ بڑے خلق[5] والے هیں بھولے بھٹکے کو خوشي سے راستہ بتاتے هیں بلکہ بعض[6] اوقات خود ساتھہ هوکر جہاں کوئي جانا چاهے وهاں چھوڑ آتے هیں - ایک روز میرا ایک دوست راستہ بھولگیا - بازار میں ایک مزدور پیشہ[7] انگریز میلے کچیلے کپڑے پہنے کھڑا تھا - میرے دوست کو حیران سا دیکھکر پاس آیا اور کہنے لگا " معلوم هوتا هے کہ آپ یہاں کے گلي کوچوں سے واقف نہیں - اگر آپ کو اعتراض نہو تو میں ساتھہ چلکر جہاں آپ جانا چاهتے هیں وهاں چھوڑ آوں " - میرا دوست تو یہ چاهتا هي تھا - فوراً شکریہ کے[8] ساتھہ قبول کرلیا - غرض وہ انگریز ساتھہ هوکر میرے دوست کو اسکے مکان پر چھوڑ گیا -

[1] *Nāwāqif* = stranger, unacquainted.
[2] *Bilā ẓamānat* = without security.
[3] *Nishānī* = sign. [4] *Darja* = rank, class, degree.
[5] *Khulq* = courtesy, politeness.
[6] *Ba'z auqāt* = sometimes ('auqāt is Arabic plural of 'waqt').
[7] *Pesha* = profession.
[8] *Shukriya ke sāth* = thankfully.

گو میرے دوست نے اُسے ایک "شلنگ" دینا چاہا مگر اسنے انکار کیا کہ "میں غریب تو ہوں مگر لالچی نہیں - ہر انسان کا فرض ہے کے دوسرے انسان کی جہاں تک ہو سکے مدد کرے - میں آپکے ساتھہ روپے کے لالچ سے نہیں آیا - میں تو اپنا فرض ادا کرنے آیا ہوں" - یہ کہکر سلام کیا اور چلا گیا *

XXVIII.

ایک گدریا[1] ہر روز صبح کیوقت بھیڑوں کے ریوڑ[2] کو جنگل میں چرانے لیجایا کرتا تہا اور شام کو واپس لاکر باڑے[3] میں بند کر دیا کرتا - گلے[2] کے ساتھہ ساتھہ دو بڑے بڑے کتے بھی ہروقت رہا کرتے تہے جو درندوں[4] سے بھیڑوں کی حفاظت کرتے تہے اور بھولی بھٹکی بھیڑوں کو ریوڑ میں پھیر لاتے - ایک دن اتفاق سے ایک بھیڑ کا بچہ اچھلتا[5] کودتا ریوڑ سے الگ ہو کر دور جنگل میں چلا گیا - سامنے سے ایک بھیڑیا آرہا تہا دیکھتے ہی ہوش اُڑگئے - بھیڑیے نے لپک[6] کر اُسے دبالیا اور چاہتا تہا کہ چیر[7] پھاڑ کر کہا جائے کہ یکایک ایک بڑے کتے نے پیچھے سے آکر اسکی گردن پکڑلی اور دو چار ایسے[8] جھٹکے دئے کہ بچارے کو لینے کے[9] دینے پڑ گئے - اِس وفادار کتے نے بھیڑ کے بچے کو ریوڑ سے جدا ہوتے دیکھا تہا مگر اِس خیال سے کہ ابھی واپس آجائیگا چپکا ہو رہا تہا - جب

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[1] *Gaḍarya* = shepherd, herdsman.

[2] *Rewaṛ* (or, *gallā*) = flock.

[3] *Bāṛā* = fence, enclosure.

[4] *Darinda* = ravenous beast.

[5] *Uchhalnā* = to skip.

[6] *Lapaknā* = to bound forward.

[7] *Chīrnā* = to split, to rip open.

[8] *Jhaṭkā* = jerk.

[9] (*Ko*) *lene ke dene paṛ jānā* = to have to suffer loss where one expected gain (i.e., for the tables to be turned).

بہت دیر ہوگئي اور نظر نہ آیا تو یہ سوچکر کہ کہیں ایسا نہو کوئي درندہ اُسے پکڑ لے - اسکي تلاش میں چلا - ڈھونڈتے ڈھونڈتے[1] عین وقت پر وہاں آپہنچا جہاں بھیڑیا اُس بچارے کو پکڑے بیٹھا تھا - سچ ہے جسے خدا بچانا چاہے اُسے کوئي مار نہیں سکتا *

XXIX.

ہم وہاں ڈیرے ڈالے پڑے تھے کہ دوسرے دن خبر ملي کہ ڈاکوؤں کي ایک جماعت نزدیک ہے - گارڈن صاحب نے چار آدمي ساتھہ لئے اور دھاوا[2] کرکے تڑکے ہي انکے چھپنے کي جگہ پر جا پڑے - دروازے پر پہونچکر خود پاس ہي چھپ رہے اور ایک آدمي کو کہا کہ " آواز دیکر آگ مانگ " - ایک آدمي لاٹھي[3] لیئے باہر آیا - گارڈن صاحب نے جھٹ اُسے پکڑ لیا - کچھہ دیر تک کوئي ایسي بات نہوئي جس سے یہ ظاہر ہو کہ اور آدمي بھي اندر ہیں - آخر کسي نے گھر والي بڑھیا کا نام لیکر پکارا کہ " ہتھیار دینا " - بڑھیا سمجھي کہ میرا بیٹا ہے - اندر کا دروازہ کھولا - گارڈن صاحب جھپٹکر اندر گھس گئے اور چار مشہور بدمعاشوں کو گرفتار کر لیا - اُن میں سے ایک سرکاري گواہ[4] بن گیا اور سب حال بتلا دیا - اسکي نشان[5] دھي سے اس گھر کي اور پاس کے ایک کھیت کي تلاشي لي گئي تو پانچ بندوقیں سات تلواریں اور کئي نقب[6] زني کے ہتھیار برآمد ہوئے - ایک پستول بھي ٹٹي[7] کي نالي سے ملا اور دو " بم "

1 *Dhūṇḍnā* = to look for, to search.
2 *Dhāwa karnā* = to make forced marches, to storm.
3 *Lāṭhī* = thick club.
4 *Sarkārī gawāh* = crown witness.
5 *Nishāndihī* = pointing out.
6 *Naqabzanī* = house-breaking, burglary.
7 *Ṭaṭṭī* = latrine.

کے گولے مکان کي چھت میں چھپے ہوئے پائے گئے - بہت سا مال مسروقہ بھي ملا مثلاً[1] سونے چاندي کے زیور اور ریشمي کپڑے وغیرہ - غرض گارڈن صاحب کي اِس صبح کي کار گذاري[2] بڑي خوبي[3] کے ساتھہ سرانجام[4] ہوئي *

XXX.

ڈاکو نے جھٹ تلوار میان[5] سے کھینچ مجھہ پر چلائي مگر وار[6] خالي[7] گیا اُسنے دوسرا وار کیا مگر اس دفعہ خوش قسمتي سے تلوار کا پھل[8] ٹوٹ گیا ورنہ میں ضرور مارا جاتا - تب تو ڈاکو بھاگا اور میں نے گھوڑا اسکے پیچھے ڈالا - راستے میں ایک نالہ تھا - اُسپر سے پھاندتے[9] ہوئے اسکے گھوڑے نے ٹھوکر[10] کھائي اور سوار سمیت گر پڑا - گرتے ھي اُسنے مجھہ پر بندوق چلائي - گولي میري ٹوپي میں سے پار ہوکر دور جا پڑي - اتنے میں میں نے بہت سے گاؤں والے اپنے پیچھے آتے دیکھے - چونکہ وھاں کوئي آڑ[11] کي جگہ نہ تھي میں نے گھوڑے کو ایک درخت کے ساتھہ باندھہ دیا اور جان بچانے کے لیئے ایک گنوں[12] کے کھیت میں گھس گیا اور چھپا چھپا آگے چلا - خوش قسمتي کي بات یہ ہوئي کہ میرے نوکر چاکر مجھے تلاش کرتے ہوئے وقت پر آپہنچے - گھوڑے کو بندھا دیکھکر تاڑ[13] گئے کہ ضرور

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1 *Maṣlan* = for instance.
2 *Kārguzārī* = work, doing.
3 *Khūbī* = beauty, good point; *khubī ke sāth* = beautifully, well, satisfactorily.
4 *Sar-anjām honā* = to be finished or accomplished.
5 *Miyān* = sheath, scabbard.
6 *Wār* = blow.
7 *Khālī jānā* = to miss.
8 *Phal* = blade.
9 (*Par se*) *phāndnā* = to jump over.
10 (*Se*) *ṭhokar khānā* = to knock one's foot against, to stumble.
11 *Āṛ* (f.) = cover, shelter.
12 *Gannā* = sugar-cane.
13 *Ṭāṛjānā* = to guess or infer from circumstances.

دال[1] میں کچھہ کالا ہے - جب تک میں بالکل انکے پاس نہ پہونچگیا انہوں نے مجھے نہ دیکھا - گاؤں والونکے پاس توڑیدار[2] بندوقیں تھیں لیکن انہوں نے لڑنا نہ چاہا - اتنے میں گرمي زیادہ ہوگئي اور لو[3] چلنے لگي - میں نے گھوڑا منگوایا اور سوار ہو کر فیروزپور کي راہ لي *

XXXI.

اجمیر سے ساڑھے سات میل کے فاصلے پر پشکار نامي ایک پرانا شہر ہے - یہاں سال کے سال اکتوبر یا نومبر میں میلا[4] لگتا ہے - دور دور سے لوگ گھوڑے - مویشي[5] اونٹ وغیرہ فروخت[6] کیلئے لاتے ہیں - جو جانور خوب مضبوط اور تیار[7] ہوتے ہیں انکے مالکوں کو سرکار سے انعام ملتا ہے - آجکل گھوڑے تٹو تو ایسے اچھے نہیں مگر سانڈنیاں[8] عجیب عجیب ہیں - پاس ہي ایک تالاب ہے جہاں ہزاروں ہندو اشنان[9] کرنیکے لئے آتے ہیں - تمام نظارہ[10] دیکھنے کے لایق ہے - جانوروں کو چوري سے بچانے کیلئے بڑا چوکس[11] رہنا پڑتا ہے خاصکر اونٹوں کو - کیونکہ انکا چرانا بڑا آسان ہے - چور چپکے سے انہیں کھول لیتے ہیں اور سوار ہوکر صبح ہوتے ہوتے کوسوں دور نکل جاتے ہیں - خوش قسمتي سے جہاں میلا ہوتا ہے اسکے چاروں طرف پہاڑیاں ہیں اور

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[1] *Dāl meṅ kuchh kālā* = something wrong (fly in the ointment).
[2] *Toṛedār baṅdūq* = matchlock.
[3] *Lū* (f.) = hot wind.
[4] *Melā* = a fair ; (*melā*) *lagnā* = to be held (as fair).
[5] *Maweshī* = cattle. [6] *Farokht* = sale.
[7] *Tayyūr* = fat, well-fed. [8] *Sāṅḍnī* (f.) = riding camel.
[9] *Ishnān karnā* = to bathe (Hindu word).
[10] *Niẓāra* = scene. [11] *Chaukas* = on the alert, circumspect.

چونکہ گنتي[1] کے راستے ہیں اُن پر پہرہ لگانا آسان ہے - پولیس کے علاوہ پلٹن کي دو کمپنیاں اس کام پر لگائي جاتي ہیں *

XXXII.

اس بڑي سڑک (or شاہراہ) پر ہم مشکل سے ڈیڑھ ہي میل چلے ہونگے کہ شمال کیطرف آموں کے درختوں کا ایک جھنڈ[2] دکھائي دیا - اسکے پاس ہي ذرا مشرق کي طرف جھیل کے کنارے پر پیپل کے درخت کے نیچے ایک چھوٹا سا مندر تھا - اِسکے سامنے کئي بندر زمین پر بیٹھے ہوئے تھے - ایک بوڑھا ہندو جسکے سر پر نہ پگڑي تھي نہ گلے[3] میں کرتہ[4] صرف ایک دھوتي[5] پہنے تھا - بغل[6] میں ٹوکري[7] لئے کھڑا تھا اور اُس سے دانے نکال نکالکر بندروں کو پھینک رہا تھا اور وہ خوب مزے[8] سے کھائے جاتے تھے - اُس سے ذرا بھي ڈرتے معلوم نہ ہوتے تھے - لیکن ہمارے پہنچتے ہي شور مچاتے اِدھر اُدھر بھاگ کر درختوں پر چڑھ گئے - ہم بڈھے سے باتیں کرنے لگ گئے - اُس نے ہمیں بتلایا کہ "میں اب قریباً ستر سال کا ہوں اور بالکل جوان تھا یعنے میرے ڈاڑھي مونچھہ نکل رہي تھي جب یہاں آیا تھا تب سے یہیں رہتا ہوں" - ہم نے اسکو ایک روپیہ دیا - وہ بہت خوش

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1 *Giṅtī ke (kī)* = a few, easily countable number of.

2 *Jhuṅḍ* = clump, grove. 3 *Galā* = neck, throat.

4 *Kurta* = shirt without collar and cuffs.

5 *Dhotī* = a sheet-like cloth tied by Hindus round their waists to cover the lower parts of their bodies.

6 *Bagḥl* (f.) = armpit, side ; *bagḥl meṅ* = under the arm or by the side (of).

7 *Ṭokrī* = basket 8 *Maze se* = with relish.

هوا اور دعائیں[1] دینے لگا یہاں تک کہ جب ہم وہاں سے چل پڑے تو بھی دعائیں دے رہا تھا *

XXXIII.

ایک امیر کے ہاں کوئی چور چوری کرنے گیا - اُسے معلوم تھا کہ دروازے پر ایک بڑا سا کتا بیٹھا رہتا ہے اور کسی اجنبی کو اندر گھسنا تو در کنار[2] پاس پھٹکنے[3] تک نہیں دیتا - کتے کا منہہ بند کرنے کیلئے گوشت کی بڑی بڑی بوٹیاں[4] کٹوا کر ساتھہ لیتا گیا - اُس کا خیال تھا کہ وہاں پہنچکر یہ بوٹیاں اسکے آگے پھینک دونگا اور جب وہ انہیں کھانے لگیگا میں اندر جاکر اپنا کام کرلونگا - دروازے پر پہنچا تو دیکھا کہ کتا حسب معمول بیٹھا چوکیداری کر رہا ہے - کتا چور کو دیکھتے ہی اسکی طرف لپکا اور زور سے بھوکنے لگا - چور نے جہت وہ گوشت اسکے آگے پھینکدیا اِس امید سے کہ کتا اِسے کھانے لگ جائیگا اور میں آنکھہ[5] بچا کر اندر چلا جاؤنگا - مگر کتا بڑا ہوشیار تھا - صرف ہوشیار ہی نہیں بلکہ اعلیٰ[6] درجے کا دیانت[7] دار اور وفادار بھی تھا - رشوت لینا حرام[8] سمجھتا تھا - چور کی نیت کو تاڑ گیا اور گردن اٹھا کر کہا حضرت[9] - آپ اِس گوشت سے میرا منہہ بند کرنا اور میرے آقا کا تمام مال و دولت لیکر

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[1] (*Ko*) *du'ā,eṅ denā* = to bless, to invoke blessings on.

[2] *To dar kināŕ* (or *to ek ṭaraf*) = leave alone, to say nothing of, set aside.

[3] *Phaṭaknā* = to flutter. [4] *Boṭi* = piece of flesh.

[5] *Āṅkh bachākar* = avoiding detection, surreptitiously, sneakishly.

[6] *A'lā* = highest. [7] *Diyānatdar* = honest.

[8] *Ḥarām* = religiously forbidden, against religious laws.

[9] *Haẓrat* = My dear Sir.

رفو چکر[1] هونا چاهتے هیں - میں نه تو ایسا بیوقوف هوں که آپکي چال[2] میں آجاؤں اور نه ایسا نمک حرام[3] که اِس گوشت کے بدلے اپنے مہربان آقا کے احسان[4] بهول جاؤں - انسان کتے کو پلید[5] اور ناپاک[6] جانور سمجهتے هیں مگر اُس میں ایک خوبي هے جس سے وه خود محروم[7] هیں یعني وفاداري و نمک[8] حلالي - غرض آپکي یه چال مجهه پر نهیں چلیگي[9] - اسلئے اگر آپ اپنا بهلا[10] (or اپني بهتري[10]) چاهتے هیں تو اُلٹے پاؤں چلے جائیئے - ورنه خدا کي قسم آپ هونگے اور میرے دانت - ذري کي ذري[11] میں بوٹیاں نکردوں تو سهي[12] - چور شرمنده هوکر واپس چلا آیا *

XXXIV.

اور مقاموں[13] پر کوئي قابِل ذکر[14] تبدیلي[15] نهیں هوئي - هماري فوجیں لگاتار[16] آگے بڑهه رهي هیں مگر آهسته آهسته - اسکي وجه یه هے که ایک تو بڑي بڑي بهاري توپیں پیچهے سے لاني

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1 *Rafū chakkar honā* = to run away, to make oneself scarce.

2 *Chāl* (f.) = dodge, trick ; (*kī*) *chāl meṅ ānā* = to be entrapped (by).

3 *Namak ḥarām* = faithless, disloyal, false to one's salt (used of those only who eat one's salt).

4 *Iḥsān* = favor, kindness.

5 *Palīd* = unclean.

6 *Nāpāk* = impure.

7 (*Se*) *maḥrūm* = deprived (of).

8 *Namak ḥalāl* = faithful, loyal, true to one's salt ; *namak halālī* = loyalty.

9 (*Par*) *chalnā* = to succeed (with).

10 *Bhalā* (or *bihtarī*) *chāhnā* = to wish well.

11 *Ẓarī kī ẓarī meṅ* = in the sixtieth part of a second, in no time.

12 *To sahī* = well then I shall confess I am not what I am, well then you can call me mud, well then I shall eat my hat.

13 *Maqām* = place, station, position.

14 *Qābil-i-ẓikar* = worth mentioning, mentionable.

15 *Tabdilī* = change.

16 *Lagātār* = ceaselessly.

هوتي هيں دوسرے موسم بهي خراب هے - همیں معتبر[1] ذریعه[2] سے خبر ملي هے که جرمن کیمبرے کے بچاؤ کے لئے بڑي بڑي تیاریاں کر رهے هیں - هم بهي اسي جگه لڑائي کرنے کیلئے هر طرف سے فوجیں جمع کر رهے هیں - اس مقام پر همارا پهلا مورچه بورس هے جو ایرے اور کیمبرے کي سڑک پر اُس اونچي زمین کي ایک طرف واقع هے جهاں سے کیمبرے کے میدان پر مار هو سکتي هے جنوب میں بهي هم نے کچهه پیشقدمي[3] کي هے اور ایک گاؤں پر قبضه کر لیا هے - یه گاؤں جنگي نگاه[4] سے ایک ضروري مقام سمجها جاتا هے - شمال اور جنوب دونوں طرف سے همارے فوجیں رفته رفته[5] سینٹ کونٹن کیطرف بڑهه رهي هیں - لیٹون کو باقي فوج سے الگ کرنیکے لئے دوهري[6] چال چلي جا رهي هے - سرکاري خبر هے که جرمن لینس کو خالي کرنے کي تیاریاں کر رهے هیں - لیکن ایسي پیشین گوئیاں[7] چندان قابل[8] اعتبار نهیں هوتیں - عرصه هوا که سینٹ کونٹن کے خالي هونے کي خبر بهي نکلي تهي مگر آجتک سینٹ کونٹن خالي تو نهوا *

XXXV.

جب سے فیروزپور کي چهاؤني انگریزي عملداري[9] میں شامل هوئي سرکار کو اسکي نسبت همیشه خطره لگا رها - کیونکه ایک

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1 *Mu'atabar* = trustworthy, reliable.
2 *Zarī'a* = source. 3 *Peshqadmī* = advance.
4 *Jangī nigāh se* = from military point of view.
5 *Rafta rafta* = gradually. 6 *Dohrī chāl* = double movement.
7 *Peshingo,ī* = prophesy : *Peshingo,ī karnā* = to foretell.
8 *Qābil-i-ī'atibar* = reliable. 9 *'Amaldārī* = rule, territory.

تو یہ جگہ الگ تھلگ[1] ایک کونے پر تھي دوسرے چندان[2] محفوظ نہ تھي - جو ذرا بھي علم جنگ سے واقفیت[3] رکھتا ہو وہ بآساني[4] دیکھہ سکتا تھا کہ سکھہ جب چاھیں دریا سے پار ہو کر مدد کے پہونچنے سے پہلے پہلے اِسے گھیر سکتے ھیں - لاٹ ایلنبرو صاحب کي یہ تجویز تھي کہ مورچہ بندي[5] کر کے اِسے مستحکم[6] بنا دیا جائے - لیکن انکو خود بخود یہ کام کرنیکا اختیار نہ تھا - سر ھینري ھارڈنگ صاحب نے ھندوستان میں پہنچتے ھي فیصلہ کر دیا تھا کہ کوئي ایسا کام نہ کیا جائے جس سے یہ ظاھر ہو کہ ھم سکھوں کے دشمن ھیں اور انہیں فساد کا موقع ملجائے - چنانچہ وہ بھي اِس نقص کو دور نہ کر سکتے تھے - سکھہ سپاھي فیروزپور سے پچاس میل کے اندر اندر مقیم[7] تھے اسلئے ھر وقت ڈر رھتا تھا کہ وہ جب چاھیں آکر اس پر قبضہ کر سکتے ھیں - جس وقت کا میں ذکر کرتا ھوں اسوقت سرجان لٹلر صاحب وھاں کمان کرتے تھے - اُنکے پاس پانچ ھزار سے زیادہ فوج نہ تھي - چھاؤني کي چھاؤني افسروں اور گوروں کي میموں اور بچوں سے بھري پڑي تھي - ایک دن اچانک سکھوں کي کثیر[8] فوج دریا سے پار اُتر آئي - اُسمیں قریباً ساٹھہ ھزار جوان تھے اور ایک نہایت عمدہ توپخانہ بھی ساتھہ تھا - یہ فوج اسقدر زبردست[9] تھي کہ سرجان لٹلر صاحب کي فوج کو

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1 *Alag thalag* = quite apart (' thalag ' is a meaningless appositive).
2 *Chaṅdāṅ* = very, much (used only in negative sentences).
3 *Wāqifīyat* = acquaintance, knowledge.
4 *Ba āsānī* = easily.
5 *Morchabaṅdī* = fortification, entrenchment.
6 *Mustaḥkam* = strong, fortified.
7 *Muqīm* = stationed.
8 *Kaṡīr* = large (in number or quantity).
9 *Zabardast* = powerful.

بالکل نیست[1] و نابود کر دیتي - بہرحال[2] ایسا نکما کر دیتي - کہ سرکار ہاتھہ ملتي رہ جاتي - ہماري فوج ایسے حملے کي مخالفت[3] کے لئے تیار نہ تھي اور اگر وہ فرانسیسي جرنیل جو یکے[4] بعد دیگرے سکھوں کي ملازمت چھوڑ کر الگ ہو گئے تھے اسوقت اِس مہم[5] کے منتظم[6] ہوتے تو بیشک یہ فوج دھلي تک پامال[7] کرتي ہوئي چلي جاتي *

XXXVI.

سرحد[8] کي خبروں سے معلوم ہوا ہے کہ یاغستان کے خود سر[9] مفسدوں[10] نے آجکل پھر بہت کچھہ سر[11] اٹھایا ہے - آئے دن[12] انگریزي عملداري میں آکر ڈاکے ڈالتے رہتے ہیں - ایسے دلیر اور بے خوف ہو گئے ہیں کہ اگلے دن چلتي ہوئي ریل گاڑي کو روک لیا " اور گارڈ" اور "ڈرائیور" کو مار کر کئي مسافروں کو لوٹ لیا اور زخمي کر کے ڈال گئے - سرکار ہمیشہ[13] انکے ساتھہ نرمي اور بردباري[13] سے سلوک کرتي رہي ہے مگر اب انکي ڈھٹھائي[14] اور سینہ[15] زوري حد سے بڑھگئي ہے سوا اسکے چارہ

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1 *Nest-o-nābūd karnā* = to destroy totally, to annihilate. (*Nest* = is not, *nabūd* = was not).

2 *Ba har ḥāl* = any way. 3 *Mukhāli/at* = opposition.

4 *Yake ba'd dīgre* = one after another. 5 *Muhim* = expedition.

6 *Muntazim* = manager, organiser, administrator.

7 *Pāmāl karnā* = to crush, to sweep (in military sense).

8 *Sarḥad* (f.) = frontier; *Sarḥaddī* (adj.) = of frontier.

9 *Khudsar* = wilful, arrogant. 10 *Mu/sid* = mischief-monger.

11 *Sir uthānā* = to rebel, to become uppish.

12 *Ā,e din* = every day. 13 *Burdbārī* = forbearance, indulgence.

14 *Ḍhiṭhā,ī* = obstinacy, arrogance.

15 *Sīna-zorī* = headiness, intractibility, obstinate self-will, overbearing character.

نہیں کہ انکو قرار واقعي[1] سزا دیجائے - یہ معاملہ ابھي گورنمنٹ ھند کے زیر غور[2] ھے اور امید ھے کہ عنقریب اُن پر فوج کشي[3] کیجائیگي - یہ لوگ ایسے سنگدل[4] اور ظالم ھیں کہ خدا کي پناہ - اِن کي بے رحمیاں اور بے جگریاں[5] سن سن کر رونگٹے کھڑے[6] ھو جاتے ھیں - جو قسمت کے مارے انکے پنجوں[7] میں پھنس[8] جاتے ھیں انکو قسم قسم کا عذاب[9] دیتے ھیں اور اذیتیں[10] پھونچاتے ھیں - اسکے صرف دو ھي علاج ھیں یا یہ کہ انکو بالکل نیست و نابود کر دیا جائے اور یا سرکار اپني سرحدي رعایا کے ھر فرد[11] بشر کو مسلح کر دے تاکہ وہ اِن موذیوں[12] کا کامیابي کے ساتھہ مقابلہ کر سکیں *

XXXVII.

ھندوستان میں ایک بڑا خراب دستور ھے کہ والدین[13] اپنے کم عمر[14] بچوں کو زیور پہنا دیتے ھیں - پچھلے اتوار کي بات ھے کہ ایک خردسال[14] بچہ گلے میں سونے کا ھار[15] اور ھاتھوں میں کڑے[16] پہنے گلي میں کھیل رھا تھا - ایک بدمعاش جواري[17] کي

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1 *Qarār wāqa'ī sazā* = condign punishment.
2 (*Ke*) *zer-i-ghaur* = under consideration (of).
3 *Faujkashī* = marching against, invasion.
4 *Saṅgdil* = stony-hearted. 5 *Bejigrī* = heartlessness.
6 *Roṅgṭe khaṛe honā* = one's hair to stand on end or bristle up.
7 *Paṅja* = paw, claw, clutch.
8 *Phaṅsjānā* = to be entangled.
9 *'Aẕāb* = torment. 10 *Aẕīyat* = torture.
11 *Har fard-i-bashar* = every individual being.
12 *Mūẕī* = pernicious, troublesome. 13 *Wālidain* = parents.
14 *Kam 'umar* (or *khurd sāl*) = young, small.
15 *Hār* = necklace, garland.
16 *Kaṛā* = bangle. 17 *Juārī* (or *jū,ā bāz*) = gambler.

نظر اُسپر پڑگئي - منهہ[1] میں پاني بھر آیا - دوڑا هوا بازار گیا اور وهاں سے تھوڑي سي مٹھائي لے آیا - بچے کو مٹھائي دکھا کر اپنے پاس بلایا اور پیار کرنے لگا - آنکھہ بچا کر اُسے گود میں اٹھا لیا اور شهر کے باهر ایک قبرستان[2] میں لیگیا - اِس اِرادے سے کہ زیور اتار کر اسکا گلا گھونٹ[3] دونگا اور وهیں دفن کر دونگا - مگر مارنیوالے سے بچانے والا زبردست هے - گورستان[2] میں داخل هوتے هي بچہ کچھہ ڈر گیا اور رونے چلانے لگا - گٹھہ کٹے[4] نے جهٹ اسکے منهہ میں کپڑا ٹھوس دیا کہ آواز نہ نکلے - مگر اِس سے پہلے ایک راہ چلتا مسافر اسکے رونے کي آواز سن چکا تها - اسکو شبہہ پیدا هوا - تھوڑي دور ایک پولیس کا سپاهي سڑک پر کہڑا پہرا دے رها تها - اُسے ساتهہ لے گٹھہ کٹے کے پیچھے چلا - وہ بدذات[5] زیور اتار چکا تها اور بچے کو مارا هي چاهتا تها کہ یہ جا پہنچے - انهیں دیکھتے هي بچے کو زمین پر تڑپتا[6] چهوڑ هوا هوگیا - مسافر بچے کي خبر لینے لگا اور "کنسٹیبل" گٹھہ کٹے کے پیچھے دوڑا مگر وہ پکڑائي ندیا (or اُسنے پکڑائي ندي) غرض بچے کو اٹھا کر تھانے میں لے آئے اور ڈھنڈھورا[7] پٹوا دیا (or منادي کروا دي) کہ اِس اِس حلیے[8] کا بچہ اس صورت سے ملا هے - جسکا هو آکر لے جائے - ماں باپ بچارے بچے کي تلاش میں

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[1] (*Ke*) *munh meṅ pānī bhar ānā* = for one's teeth (lit. mouth) to water.

[2] *Qabristān* (or *goristān*) = graveyard.

[3] (*Kā*) *galā ghoṅṭnā* = to strangle. [4] *Gaṭh-kaṭā* = pick-pocket.

[5] *Badzāt* = base, rascal. [6] *Taṛapnā* = to writhe in pain.

[7] *Ḍhaṅḍhorā* (or *munādī*) = proclamation by the beat of drum. *Ḍhaṅḍhorā phirwānā* (or *munādī karwānā*) = to cause to be proclaimed.

[8] *Hulya* = personal description.

حیران و سر گردان[1] هو رهے تهے - منادي[2] سنکر جان میں جان آگئي دوڑے گئے بچے کو پیار کیا گلے سے[3] لگایا اور بہت کچھہ خیرات[4] دي کہ شکر هے بچے کي جان بچي *

XXXVIII.

وہ حد سے زیادہ موٹا تها یہاں تک کہ گهوڑے پر سواري کرنا یا کچھہ دیر تک پیدل چلنا اسکے واسطے وبال[5] تها - اس کي نظر کمزور تهي اور عینک[6] لگایا کرتا تها - اُسے نیند[7] نہ آتي تهي - رات بهر کروٹیں[8] بدلتے کاٹتا تها - عمر سینتیس برس سے زیادہ نہ تهي مگر غیر معمولي[9] مٹاپے سے خیال هوتا تها کہ اسکي موت قبل از[10] وقت اور اچانک هوگي - بہرحال امید نہ تهي کہ وہ زیادہ عرصے تک زندہ رهیگا - با ایں[11] همہ اُسے اِصرار[12] تها کہ مجهے والد کا وارث قرار دیا جائے گویا اسکا خیال تها کہ بہت مدت تک زندہ رهونگا - مگر بچارا چار مہینے کے اندر هي اندر چل بسا[13] - ایک دن صبح کیوقت ایک نوکر جو سونیوالے کمرے میں گیا تو کیا دیکهتا هے کہ آقا چت[14] پڑے هیں اور سانس[15] وانس

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1 *Sargardāṅ* = perplexed, distressed.

2 *Ḍhaṅḍhorā* (or *munādī*) = proclamation by the beat of drum; *Ḍhaṅḍhorā phirwānā* (or *munādi karwānā*) = to cause to be proclaimed.

3 (*Ko*) *gale se lagānā* = to press one against one's bosom, to embrace.

4 *Khairāt* = charity, alms.

5 *Wabāl* = burden, vexation. 6 *'Ainak* (f.) = glasses.

7 *Niṅd* (f) = sleep; (*ko*) *niṅd ānā* = to sleep or feel sleepy.

8 *Karwaṭ badalnā* = to change side (in sleep).

9 *Ghair ma'mūlī* = extraordinary, uncommon.

10 *Qabl-az-waqt* (or *waqt se pahle*) = before time, premature.

11 *Bā īṅ hama* = in spite of all this (*bā* = with, *īṅ* = this, *hama* = all).

12 *Iṣrār* = persistence, insistence. 13 *Chal basnā* = to die.

14 *Chit* = flat on one's back.

15 *Sāṅs* = breath ('*wāṅs*' is meaningless appositive).

کچھہ بھي نہيں - اِس شخص کي تمام زندگي مصيبتوں ميں گذري - بڑي بُري بات يہ تھي کہ نہايت ھي مقروض[1] تھا اور قرض ادا کرنيکي ذرا بھي کوشش نکرتا تھا - مرنے کے چندھي روز بعد اسکي رھائشي[2] حويلي[3] چند دوکانيں اور باقي مال و اسباب سب کچھہ نيلام[4] کيا گيا - سامان ميں چند چيزيں کمياب[5] اور قيمتي[6] تھيں - انکي اچھي قيمت وصول ھوئي - کل بائيس ھزار روپے کي رقم[7] وصول ھوئي جس سے ھر ايک قرض[8] خواہ کو روپے کے آٹھہ آٹھہ آنے[9] ملے *

XXXIX.

۸ ستمبر کو جنرل پولک صاحب کا پہلا 'ڈويژن' اُن پہاڑيوں کے نزديک پہونچگيا جہاں سے درہ جگدلک نظر آتا ھے - يہاں آٹھہ مہينے پيشتر افغانوں نے بے شمار گوروں کا خون بہايا[10] تھا اور پھولے[11] نہ سماتے تھے - اب پھر کثير تعداد ميں وھاں جمع ھو گئے انکو اميد تھي کہ "ھم پھر اُنھيں سخت کشت[12] و خون کے بعد پسپا[13] کر دينگے - بہر حال درے ميں داخل نہ ھونے دينگے" - ليکن اب کے انکا مقابلہ ايک اور ھي جنرل سے تھا اور جس فوج سے لڑنا تھا وہ پست ھمت[14] نہ تھي بلکہ فتحياب[15] ھو کر آئي تھي

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1 *Maqrūẓ* (or *Qarẓdār*) = in debt.
2 *Rihā,ishī* = residential.
3 *Ḥaweli* = mansion.
4 *Nilām karnā* = to auction.
5 *Kamyāb* = rare.
6 *Qīmtī* = precious, costly, valuable.
7 *Raqm* = item, amount.
8 *Qarẓkẖwāh* = creditor.
9 *Rupai ke āṭh āṭh āne* = eight annas in a rupee.
10 (*Kā*) *kẖūn bahānā* = to shed the blood of, to kill.
11 *Phūlā na samānā* = to be bursting with delight or pride.
12 *Kusht-o-kẖūn* = slaughter.
13 *Paspā karnā* = to repulse, to drive back.
14 *Past himmat* = down-hearted.
15 *Fatahyāb* = victorious.

اور اُنکے حوصلے بڑھے ہوئے تھے - غرض افغانوں کو لگاتار شکستیں ہوئیں اور بار بار پیچھے ہٹنا پڑا - ایک مورچے سے ہٹ کر دوسرے مورچے پر جاتے کہ یہ جگہ مضبوط ہے یہاں ڈٹکر لڑینگے - ابھی پہنچنے نہ پاتے کہ ہمارے بہادر سپاہی انہیں پھر جا دباتے - بھیڑوں کیطرح بھاگے جا رہے تھے اور سخت بری حالت میں تھے - شاید اِس فتح میں کوئی اور بیڑا[1] بھی شامل ہو لیکن سچ تو یہ ہے کہ یہ فتح خاصکر تیرہ نمبر پلٹن کے جوانوں کا کام تھا - طرفہ[2] یہ ہے کہ ان میں سے بہت ابھی کچے رنگروٹ تھے جنہیں پچھلے ہی سال ہیولاک صاحب کلکتے سے لائے تھے - جلال آباد میں انہیں پانچ مہینے سخت مشکل اور محنت طلب[3] نوکری دینی پڑی تھی جسکا نتیجہ یہ ہوا کہ وہ جنگ آزمودہ[4] اور تجربہ کار سپاہی ہو گئے *

XL.

A.

اس شکست سے اکبر خاں اور اسکے رفیقوں[5] اور صلاح[6] کاروں کے دل بیٹھگئے - ہماری فوج کے میجر ٹرووپ صاحب اسکے ہاں اسیروں[7] میں تھے - اُسنے انہیں جنرل پولاک صاحب کے پاس بھیجا کہ جا کر کوئی ایسی تجویز[8] لڑاؤ کہ جنرل صاحب پایہ تخت پر چڑھائی نکریں - لیکن اب وہ وقت گذر چکا تھا - دو سپاہ

1 *Beṛā* = regiment, fleet, raft. 2 *Ṭurfa* = funny thing.
3 *Miḥnat ṭalab* = toilsome, laborious.
4 *Jaṅg āzmūdah* = tried in war, veteran.
5 *Rafīq* = friend, companion, comrade. 6 *Ṣalāḥ kār* = adviser.
7 *Asīr* = prisoner (specially of war). 8 *Tajwīz* (f.) = plan, proposal.

سالار ایک جلال آباد کیطرف سے اور دوسرا قندهار کیطرف سے گویا گھوڑے اڑائے کابل کي طرف چلے آ رهے تهے - هر ایک یهي چاهتا تها که میں اول پهنچوں اور کابل کي فتح میرے نام هو - ایسي حالت میں اِن خوف زده سرداروں کي تجویزیں خواه وه کچهه هي کیوں نهوں - کیونکر انکي پیشقدمي کو روک سکتي تهیں *

B.

ضلع شاه پور میں بهک نامي ایک چهوٹا سا گاؤں هے - نهروں [1] کے نکلنے سے اب اسکے چاروں طرف چک [2] آباد هو گئے هیں - پیشتر یهاں ایک بڑا بهاري جنگل تها جسے بار [3] کهتے تهے - جهاڑیوں کے سوا کچهه نظر نه آتا تها - زمینیں اکثر بارانی [4] تهیں اور فصل بمشکل [5] تمام باشندوں کي ضروریات کیلیئے کافي هوتے تهے - اب جب سے نهریں جاري هوئي هیں تمام علاقه آباد هو گیا هے - جنگل کٹ کر ایسا صاف هو گیا هے که جهاڑي کا کهیں نشان نهیں ملتا - جن فوجي پنشن [6] خواروں کو سرکار نے مربعے [7] دئے هیں وه آکر یهاں بسے [8] هیں اور بنجر [9] زمینوں کو سبزه [10] زار و زرخیز [11] کر دیا هے *

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[1] *Nahr* (f.) = irrigation canal. [2] *Chak* = village (Panjabi).

[3] *Bār* (f.) = a wild uncultivated tract of ground covered with trees, brambles and underwood (Panjabi).

[4] *Bārānī* = dependent on rain.

[5] *Ba mushkil tamām* = hardly, with great difficulty.

[6] *Pinshan khwār* = pensioner.

[7] *Murabba'* = square (adj.), a square of land.

[8] *Basnā* = to live. [9] *Bañjar* = barren.

[10] *Sabza zār* = verdant, green. [11] *Zarkhez* = fertile.

XLI.

غور سے جو دیکھا تو معلوم ہوا کہ میرے ہی بھائي ہیں - برادرانہ[1] محبت نے گوارا[2] نکیا کہ انہیں اسطرح غلامي کیحالت میں دیکھوں - ملازموں کو حکم دیا کہ اِن دونوں شخصوں کو ہمراہ لیتے آؤ - گھر میں لا کر نہلایا دھلایا - نئي پوشاکیں[3] پہننے کو دیں اور اپنے ساتھہ بٹھا کر کھانا کھلایا - جب کھانے سے فارغ ہوئے تو خلوت[4] میں لیجا کر سمجھایا کہ خدا کیواسطے اب شیطانیوں[5] سے باز آجاؤ - ظاہرا[6] تو خدا اور رسول[7] کي قسمیں کھائیں کہ آیندہ ہرگز ایسا نہوگا مگر باطناً[8] دل کینے[9] سے صاف نہوا - جب کچھہ عرصہ یونہیں گذر گیا تو ایک دن اِن بدذاتوں نے پھر میرے مارنے کا منصوبہ[10] کیا - آدھي رات کو جب سب بے خبر سو رہے تھے چوٹّوں[11] کي طرح میرے سرھانے[12] آئے کہ تلوار سے کام[13] تمام کردیں - حضور یہ وفادار کتا حسب معمول میري چارپائي کے نیچے سویا ہوا تھا - جونہیں کہ انہوں نے تلواریں میان سے کھینچیں اِسنے بھونک کر اُن پر حملہ کیا - اسکي آواز سے سب لوگ جاگ پڑے - میں بھي ہڑ بڑا[14] کر چونکا - پھر کیا

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1 *Birādrāna* = brotherly. 2 *Gawāra karnā* = to tolerate.

3 *Poshāk* (f.) = dress, suit of clothes.

4 *Khilwat* = privacy ; *khilwat meṅ* = in private.

5 *Shaiṭān* = devil ; *shaiṭānī* = devilry. 6 *Ẓāhiran* = outwardly.

7 *Rasūl* = prophet (Mohammad). 8 *Baṭinan* = inwardly.

9 *Kīna* = malice, grudge.

10 *Manṣūba* = plot ; (*kā*) *manṣūba karnā* = to plot for.

11 *Choṭṭā* = pilferer, thief.

12 *Sirhāna* = head side of the bed ; *ke sirhāne* = at the head side of the bed of. 13 (*Kā*) *kām tamām karnā* = to finish off, to kill.

14 *Haṛbaṛānā* = to be confused, excited or alarmed ; *haṛbaṛākar* = confusedly, in confusion.

تها - دم کے دم میں پکڑ لیا اور خوب مار دي سب نے اُنہیں لعنت[1] کي کہ یہ کیا آدمیت[2] ہے کہ تمہارا بھائي تو محض[3] لہو[4] کے جوش سے تمہاري اسقدر خاطرداري اور دلجوئي[5] کرے اور تم اُسکي جان لینے کي کوشش کرو *

XLII.

میں نے سوچا کہ یہ محل بادشاہوں کے لایق ہے - جسوقت بنا ہوگا تو کیا ہي خوشنما[6] ہوگا - کروڑہا روپے لاگت[7] آئي ہوگي اور اب اسکي یہ حالت ہے کہ اُلّو بول رہے ہیں معلوم نہیں ہوتا کہ کیوں اسطرح ویران[8] ہو گیا اور یہ نابینا[9] یہاں کیوں رہتا ہے - میں اس خیال میں غرق[10] تها کہ اتنے میں ایک نہایت ہي حسین[11] عورت سامنے سے فقیر کي طرف آئي اور کہنے لگي "پیارے باپ - خیر تو ہے؟ آج اتنا سویرے کیوں اوٹھ آئے" - اندھے نے کہا - "بیٹي ایک سخي[12] جوان ملگیا تها - اُسنے ایک اشرفي دیدي - خوب پیٹ بھر کر کھایا - خدا کا شکر کیا - تیرے لئے بھي کھانا اور کپڑا لے آیا ہوں" - میری جو نظر اُس حسینہ[11] پر پڑي تو کیا دیکھتا ہوں کہ اسکي صورت شکل بالکل اُس تصویر سے

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1 *La'anat karnā* = to curse, to reproach.

2 *Ādmīyat* = manliness. 3 *Maḥẓ* = mere, merely.

4 *Lahū ke josh se* = from fervent and affectionate promptings of consanguinity or fellowship of blood.

5 *Diljo,ī* = humouring, trying to please, to encourage; (*kī*) *diljo,ī karnā* = to humour.

6 *Khushnumā* = beautiful, pretty. 7 *Lāgat* = cost.

8 *Wirān* = ruined, desolate, deserted.

9 *Nābīnā* = blind (indeclinable). 10 *Ghaṛq* = sunk.

11 *Ḥasīn* = beautiful (Arabic nouns and adjectives add 'ة' for feminine gender; as *Ḥasīna* = a beautiful woman.

12 *Sakhī* = generous.

ملتي[1] ہے - بال بھر[2] فرق نہیں - دل سے ایک زور کي چیخ نکلي اور بیہوش ہوگیا - مبارک پنکھا[3] جھلنے لگا - جب ذرا ہوش آیا تو مبارک نے دل بڑھایا کہ "حوصلہ رکھیئے - اب آپکا مدعا حاصل[4] ہوا چاہتا ہے - گھبرائیئے نہیں جلدي نہ کیجیئے - عقل سے کام لیجیئے - خدا کے فضل سے اب هماري تکلیفوں کے دن پورے ہو چکے ہیں - جس چیز کیلئے هم نے گھر[5] بار چھوڑا - اسقدر حیران و پریشان[6] ہوئے وہ اب جلد ہي آپکو ملا چاہتي ہے صبر سے کام لیجیئے اور خدا کا شکر کیجیئے *

XLIII.

کچھہ مکان گذر کر میں ایک نانبائي[7] کي دوکان پر ٹھیر گیا - یہ شخص خوش[8] مزاج تھا جب میں پہونچا تو کھانا کھا رہا تھا - اگرچہ میں نے کوئي ایسي بات نکي جس سے ظاهر ہو کہ میں کچھہ مانگتا ہوں اُسنے ایک ٹکڑا میرے آگے پھینک دیا - دوسرے کتوں کیطرح میں نے جھپٹ کر اٹھا نہ لیا بلکہ نانبائي کیطرف دیکھکر دم هلانے ·اور اسطرح اپنے شکریہ کا اظہار[9] کرنے لگا - اِس پر وہ خوش ہو کر مسکرایا[10] - گو مجھے چنداں بھوک نہ تھي تاهم آهستہ آهستہ کھانے لگا یہ ظاهر کرنے کیلئے کہ میں

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[1] *Milnā* = to meet, to resemble etc.

[2] *Bāl bhar farq* = hair's breadth of difference.

[3] *Paṅkhā jhalnā* = to fan.

[4] *Hāṣil* = acquired, gained; *ḥāṣil karnā* = to acquire, to gain; *ḥāṣil honā* = to be acquired etc.

[5] *Ghar bār* = house (or home) and everything pertaining to it.

[6] *Pareshān* = perplexed, bewildered.

[7] *Nānbā,ī* = baker. [8] *Khush mizāj* = of cheerful disposition.

[9] (*Kā*) *izhār karnā* = to express. [10] *Muskarānā* = to smile.

یہ محض آپکي خاطر کہا رہا ہوں - وہ دیکھتا رہا اور مجھے دوکان پر رہنے کي اجازت دیدي - کچھہ مدت اسیطرح میں وہاں ٹھیرا رہا - ایک دن ایک عورت کباب[1] لینے آئي اور ریزگاري[2] میں ایک کھوٹّي[3] چوني[4] دیدي - نانبائي نے دیکھکر لوٹا دي مگر اُس عورت نے لینے سے انکار کیا اور اِصرار[5] کرنے لگي کہ یہ بالکل کھري[6] ہے - اِس پر اُن دونوں میں بول[7] چال ہو پڑي - دوران تنازعہ[7] میں نانبائي کہہ بیٹھا کہ یہ چوني اسقدر کھوٹّي ہے کہ میرا کتا بھي پہچان سکتا ہے - تب تو میں بلایا گیا - نانبائي نے وہ چوني خوردے[2] میں ملا کر میرے آگے رکھدي اور کہا جونسا سکہ[8] انمیں کھوٹا ہو اُسے الگ کر دے - میں نے ایک ایک کو غور[9] سے دیکھا اور کھوٹّي چوني پر پنجہ رکھدیا - عورت یہ دیکھکر حیران رہ گئي اور وہ چوني بدل دي *

XLIV.

دیسي شراب کے ٹھیکہ[10] دار نے آج صبح تھانہ میں آکر 'رپوٹ' کي کہ میرے ہاں کل رات کو چوري ہوگئي ہے اور اڑتیس روپے نقد ایک سونے کي انگوٹھي[11] اور کچھہ کپڑے گم ہیں - تھانہ دار نے حسب ضابطہ[12] تفتیش شروع کي - جس مکان میں چوري

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1 *Kabāb* = roast-meat. 2 *Rezgārī* (or *khurda*) = small change.
3 *Khoṭā* = not good, bad, counterfeit.
4 *Chawannī* = four-anna bit. 5 *Iṣrār karnā* = to persist, to insist.
6 *Kharā* = good, genuine, clean-hearted.
7 *Bolchāl* (f.) = hot words, quarrel = *tanāz'a* = quarrel, dispute.
8 *Sikka* = coin. 9 *Ghaur se* = carefully.
10 *Ṭheka* = contract; *ṭheka-dār* = contractor.
11 *Aṅgūṭhī* = ring with a stone set in it.
12 *Ẓabiṭa* = rule, regulation, law.

هوئي تهي وهاں سے قريب هي ايک پلٹن کي 'لائين' هے جس ميں ايک کمپني پٹھانوں کي هے - يه لوگ نامي[1] چور هيں اور انکي وجه سے ساري پلٹن بدنام هے - تهانه دار کو اُن پر شبه هوا اور پلٹن کے اجيٹن صاحب کے پاس جا کر مدد کي درخواست کي - صاحب بهادر نے فوراً پلٹن کي گنتي لي اور سب کچهه ٹهيک ٹهاک پايا - ايک بگلچي چند دن پهلے اِس پلٹن سے موقوف هو چکا تها اُسنے دوسرے دن آکر خبر دي که فلاں فلاں سپاهيوں نے چوري کي هے - اول مشتبه[2] سپاهيوں کي جامه[3] تلاشي لي گئي اور بعد ميں انکے گهروں کي تلاشي هوئي سارے کا سارا مال مسروقه انکے هاں سے برآمد هو گيا - ٹهيکه دار نے اپنے مال کي شناخت[4] کي - چنانچه مقدمه عدالت ميں چالان کيا گيا - بگلچي مخبر[5] نے بيان کيا که ميں ملزموں کو عرصه چهه ماه سے جانتا هوں - واردات[6] کي رات کو پلٹن ميں ناچ تها اور هم سب وهاں ناچ ديکهنے گئے هوئے تهے - چونکه ملزموں سے ميرا دوستانه[7] تعلق[8] هے انهوں نے مجهے اپنے ارادے سے مطلع[9] کيا اور کها که اگر تم شريک هو تو هم تمهيں حصه دينگے - ميں نے انکار کيا بلکه يه بهي کها که اگر تم اس نيتِ بد سے باز نه آؤ گے تو ميں پوليس کو اطلاع کر دونگا - عدالت

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1 *Nāmī* = famous, notorious.
2 *Mushtabah* = suspected.
3 *Jāma talāshī* = personal search (*jāma* = dress).
4 *Shanākht* = recognition, identification.
5 *Mukhbir* = reporter, informer.
6 *Wārdāt* = occurrence.
7 *Dostāna* = friendly.
8 *Ta'alluq* = connection, relation.
9 *Muṭṭala'* = informed; *muṭṭala' karnā* = to inform.

نے مزید [1] ثبوت کیواسطے مقدمہ کی تاریخ بڑھا دي ہے - جب شہادت استغاثہ ہوچکیگي تو فرد [2] جرم لگایا جائیگا اور اگر جرم ثابت ہو گیا تو ہرسہ [3] ملزمان سزایاب [4] ہو جائینگے *

XLV.

ایک دفعہ کا ذکر ہے کہ ایک مسافر دن بھر کا تھکا [5] ہارا ایک شہر کے دروازے پر پہونچا - دربان [6] نے اندر جانے ندیا - مسافر نے بہت منت [7] سماجت کي لیکن دربان نے ایک نہ سني - ناچار پیچھے ہٹ کر ایک درخت کے نیچے بیٹھہ گیا - دو دن سے کچھہ کھایا نہ تھا بھوک کے مارے جان [8] لبوں پر آ رہي تھي - اِسپر سفر کي تکان [9] بچارا سوچنے لگا کہ دیکھیئے کیا حال ہو - جب آفتاب [10] غروب [11] ہو گیا اور تھوڑا تھوڑا اندھیرا ہو گیا تو ایک حسین عورت پاس سے گذري - مسافر کي حالت دیکھکر اسکو رحم آیا اور اشارہ کیا کہ میرے پیچھے پیچھے چلے آؤ - خدا جانے کیا وجہ تھي اسدفعہ دربان نے کچھہ اعتراض نہ کیا - چلتے چلتے ہم ایک جھونپڑي کے پاس پہنچے - گو یہ کچھہ زیادہ فراخ [12] یا سامان آرائش [13] سے آراستہ [14] نہ تھي تاہم نہایت ہي پاکیزہ [15] اور صاف

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1 *Mazid* = additional.
2 *Fard-i-jurm* = charge sheet.
3 *Har sih* = all the three.
4 *Sazāyāb honā* = to be punished.
5 *Thakā hārā* = tired and exhausted.
6 *Darbān* = door-keeper.
7 (*Ki*) *minnat simājat karnā* = to entreat, to implore.
8 (*Ki*) *jān labon par ānā* = to be dying.
9 *Takān* (f.) = fatigue.
10 *Āftāb* = sun (Persian).
11 *Ghurūb honā* = to set (as sun, moon etc.).
12 *Farākh* = open, spacious, roomy.
13 *Arā,ish* = furnishing, decoration.
14 *Ārāstah* = furnished, equipped.
15 *Pākiza* = clean.

سنّھري تھي - عورت نے چراغ روشن کیا - چٹائي بچھائي اور مسافر سے کہا کہ بیٹھیئے کھانا کھائیئے اور رات بھر یہیں قیام[1] کیجیئے - غرض اِس جھونپڑي کي مالکہ تھي تو غریب مگر خوب تواضع[2] کي - جب مسافر کھانے سے فارغ ھوا تو خدا اور اپني مہربان میزبانہ کا شکریہ ادا کیا اور دل ھي دل میں کہنے لگا - "کاش میں دولت مند ھوتا اور اِس نیک عورت کو اِس خاطرداري کے عوض میں مالا[3] مال کر سکتا" *

XLVI.

ایک دن ایک بادشاہ اپنے محل کے دریچے[4] کے پاس بیٹھا ھوا تھا - ایک شخص مرغا ھاتھہ میں لئے ھوئے نیچے دیوار کے پاس آکر کھڑا ھو گیا اور اشارے کرنے لگا گویا وہ مرغا بادشاہ کي نذر کرنا چاھتا ھے بادشاہ نے اُسے آواز دیکر پوچھا "تیرا مطلب کیا ھے" - اُس نے عرض کي جہان پناہ بندہ آج بازي[5] لگا کر کھیل رھا تھا - کھیلتے کھیلتے آپکے نام سے بازي لگائي تو یہ مرغا جیتا اب اِسے حضور کے پاس لایا ھوں - قبول فرمائیئے - بادشاہ نے خوش ھو کر ایک ملازم کو حکم دیا کہ اِس سے مرغا لیلو اور باورچي خانے میں پکانے کیلیئے بھیجدو - دوسري دفعہ یہي شخص ایک دنبہ[6] لے آیا - اُسے بھي بادشاہ نے قبول کر لیا - تیسري دفعہ جو آیا تو اُسکے ھمراہ ایک اور آدمي تھا اور وہ خود اُداس[7] سا نظر آتا تھا -

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[1] *Qiyām karnā* = to stay, to halt.

[2] *(Kī) tawāzu' karnā* = to entertain (as guest).

[3] *Mālāmāl karnā* = to enrich.

[4] *Darīcha* = window.

[5] *Bāzī lagānā* = to bet, to wager.

[6] *Ḍumba* = lamb.

[7] *Udās* = dejected, sad.

بادشاہ نے اُسے خالي هاتهہ دیکهکر پوچها "آج کچهہ کیوں نہیں لایا ؟" هاتهہ باندهکر عرض کي - قبلۂ[1] عالم - آج غلام نے اِس شخص کے ساتهہ هزار روپے کي بازي لگائي - بدقسمتي سے هار بیٹها - یہ اپنا روپیہ مانگتا هے اِسلئے اِسے حضور کي خدمت میں لے آیا هوں - بادشاہ سنکر مسکرایا اور خزانچي کو حکم دیا کہ اِسے هزار روپیہ دیدو مگر ساتهہ هي منع کر دیا کہ آیندہ همارے نام سے هرگز جوا نہ کهیلنا *

XLVII.

ایک دن کا ذکر هے کہ سلطان ابراهیم اپنے محل میں بیٹها هوا تها اور دروازے پر پهرے[2] دار کهڑے پهرا دے رهے تهے ایک فقیر کچکول[3] اور عصا[4] هاتهہ میں لئے آیا اور اندر جانا چاها - سنتري نے پوچها "بابا - کهاں جانا چاهتے هو" - فقیر بولا - "اِس سرائے میں رات گذارنا چاهتا هوں" - پهرے والے نے کہا - "سائیں[5] جي یہ سرائے نہیں یہ تو بادشاهي محل هے" - درویش نے کہا "نہیں سرائے هي هے" - بادشاہ نے سن لیا - اپنے روبرو طلب کیا اور کہا کہ "بڑے[6] میاں یہ تو همارا محل هے تم کسطرح اِسے سرائے کہتے هو" - فقیر نے جواب دیا "بادشاہ سلامت یہ سرائے هي هے - اگر آپ صاف صاف پوچهنا چاهتے هیں تو پہلے میرے چند سوالوں کا جواب دیجیئے - اول یہ بتلائیئے کہ پہلے پہل اسمیں کون رهتا تها - بادشاہ نے جواب دیا میرے دادا صاحب - پهر فقیر نے سوال کیا

[1] *Qibla-i-'ālam* = revered one of the world (Your Majesty).
[2] *Pahredār* = sentry.
[3] *Kachkol* = begging bowl.
[4] *'Aṣā* (f.) = staff, stick.
[5] *Sā,in jī* = holy man.
[6] *Baṛe miyān* = old man.

"جب آپکے دادا صاحب وفات[1] پا گئے تو کسکا ہوا" - بادشاہ نے کہا میرے والد[2] بزرگوار کا - فقیر بولا - "جب آپکے والد صاحب کا انتقال[3] ہو گیا تو یہ کسے ملا" - جواب دیا - "مجھے" - "اچھا خدا نخواستہ جب آپ گذر جائینگے تو یہ کسکا ہوجائیگا" - جواب دیا - "ولیعہد[4] کا جو میرا سب سے بڑا بیٹا ہے" - درویش نے کہا - حضور غور کا[5] مقام ہے کہ ایک ایسي جگہ جہاں ایک آئے اور دوسرا چلا جائے کیسے گھر کہلا سکتي ہے؟ یہ بلا شک و شبہ سرائے ہي ہے *

XLVIII.

قدیم[6] زمانے میں ایک بادشاہ پر دشمن چڑھ آیا - بڑے گھمسان[7] کی لڑائي ہوئي - آخر اِس بادشاہ نے شکست کھائي اور جان بچا کر بھاگا - شام کیوقت ایک سنسان[8] جنگل میں پہنچا - ایک چشمہ نظر آیا - پیاس اور سفر کي تکان سے دم نکلا جا رہا تھا - گھوڑے سے اتر کر خود پاني پیا اور گھوڑے کو بھي پلایا پھر ایک درخت کے نیچے آرام کرنے کیلئے لیٹ گیا اور لیٹے لیٹے سو گیا - اتنے میں ایک رھزن[9] آیا - بادشاہ کو اِس حالت میں دیکھکر چاھا کہ اُسے مار دے اور جو کچھہ اُسکے پاس ہو لیکر رفو چکر ہو جائے - چنانچہ تلوار میان سے کھینچي

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1 *Wafāt pānā* = to die (lit. to obtain salvation).
2 *Wālid-i-bazurgwār* = revered father.
3 *Intiqāl* = death (lit. change of place).
4 *Walī'ahd* = crown prince.
5 *Ghaur kā maqām* (or *sochne kī bāt*) = point requiring consideration.
6 *Qadīm* = ancient; *qadīm zamāne meṅ* = in ancient times.
7 *Ghamsān* = crowd, carnage; *ghamsān kī laṛā,ī* = sanguinary battle.
8 *Ṣunsān* = desolate, lonely. 9 *Rahzan* = highway man.

اور وار کرناهي چاهتا تها که ایک مکهي[1] نے بادشاه کے ایسا کاٹا که وه جاگ پڑا - لٹیرا بادشاه کو مسلح دیکهکر ڈرا که ایسا نهو میں مارا جاؤں اور بهاگ گیا - رات کو بادشاه ایک غار[2] میں جا چهپا - اُسي رات ایک مکڑي[3] نے غار کے منهه پر جالا[4] تن[5] دیا دوسرے دن صبح کے وقت دشمن کے دو سپاهي وهاں آ پهونچے اور غار کے باهر کهڑے هوکر باتیں کرنے لگے - ایک کهتا تها که چلو دیکهیں شاید بادشاه اسمیں چهپا هوا هو - دوسرا کهتا تها نهیں یه ممکن نهیں کیونکه جالا کهیں سے ٹوٹا هوا نهیں - جب سپاهي چلے گئے تو بادشاه اٹها اور ته[6] دل سے خدا کا شکر ادا کیا که اے خدا تیرا لاکهه لاکهه شکر هے تو بڑا کریم[7] و کارساز[8] هے کل ایک مکهي کي[9] طفیل سے میري جان بچائي اور آج ایک مکڑي کے وسیلے[9] سے مجهے دشمنوں کے پنجے سے بچایا *

XLIX.

غرض چالیسوں دروازوں سے فقیر اور حاجت مند[10] آتے اور جو چاهتے لیجاتے - ایک دن ایسا اتفاق هوا که ایک فقیر سامنے کے دروازے سے آیا اور سوال[11] کیا- میں نے اُسے ایک اشرفي دیدي پهر وهي فقیر دوسرے دروازے سے هو کر آیا اور دو اشرفیاں مانگیں

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1 *Makkhī* = fly. 2 *Ghār* (f.) = cave.
3 *Makṛī* = spider. 4 *Jālā* = web.
5 *Tannā* = to stretch.
6 *Tah* (f.) = bottom ; *tah-i-dil se* = from the bottom of heart.
7 *Karīm* = Merciful, Bounteous.
8 *Kārsāz* = Providence.
9 *Kī ṭufail* (or *ke wasīle se*) = through the intervention of.
10 *Ḥājatmand* = needy. 11 *Sawāl karnā* = to question, to beg for alms.

میں نے پہچان کر در گذرا کیا اور دیدیں - اسیطرح وہ ہریک دروازے سے آیا اور ایک ایک اشرفي بڑھاکر سوال کیا - میں جان بوجھکر انجان[2] بنا رہا اور جو کچھہ اُسنے مانگا دیا کیا - وہ بے شرم چالیسویں دروازے سے چالیس اشرفیاں لیکر پھر پہلے دروازے پر آگیا اور نئے[3] سر سے مانگنے لگا - مجھے برا معلوم ہوا اور غصہ آیا - میں نے کہا " سن او لالچي ! تو کیسا فقیر ہے ؟ اتنا کچھہ لیکر بھي صبر نہ آیا کہ پھر پہلے دروازے پر آیا - یہ خیرات ضرورت رفع[4] کرنے کے واسطے ہے نہ کہ جمع کرنیکے لیئے - اتنا مال جمع کر کے کیا کریگا - یہ سنکر وہ خفا ہوا اور جتنا کچھہ لیا تھا زمین پر ڈالدیا اور کہا " بس بابا ! اتنے گرم مت ہو - سخي[5] ہونا بہت مشکل ہے - تم سخاوت[6] کا بوجھہ نہیں اٹھا سکتے وہ منزل ابھي تمہارے لئے بہت دور ہے " - یہ کہا اور چلا گیا *

L.

جب شاھزادي[7] اپني داستان[8] بیان کر چکي تو منتیں کرنے لگي کہ خدا کیواسطے مجھے اِس شہر سے نکال لیجاؤ - میں تو یہ چاھتا ھي تھا فوراً راضي ہو گیا - گھوڑے کسے کسائے[9] تیار کھڑے تھے سوار ہوئے اور چلدئے - شاھزادي مرد بني ہوئي تھي یعني مردوں کا بھیس[10] کر لیا تھا - چلتے چلتے ایک بڑے دریا کے پاس پہنچے - چاروں طرف کوسوں تک کہیں آبادي کا نام نہ تھا -

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1 *Darguzr karnā* = to overlook.
2 *Anjān bannā* = to feign ignorance.
3 *Na.e sir se* = anew.
4 *Rafa' karnā* = to remove.
5 *Sakhī* = generous.
6 *Sakhāwat* = generosity.
7 *Shāhzādī* = princess.
8 *Dāstan* (f.) = story.
9 *Kasā kasāyā* = ready saddled or tied (*kasnā* = to fasten tightly).
10 (*Kā*) *bhes badalnā* (or *karnā*) = to disguise as.

حیران هوا که کیونکر پار اترینگے - شاهزادي کو ایک درخت کے سائے میں بٹھا خود کشتي کي تلاش میں چلا - بہت پھرا مگر کوئي پار جانیکا وسیلہ[1] هاتھہ نہ آیا - مایوس[2] هو کر درخت کیطرف واپس آیا تو کیا دیکھتا هوں که شاهزادي گم هے - هکا بکا رہ گیا - کاٹو تو خون نہیں بدن میں - پھر خیال آیا که شاید اسکے رشتہ دار آئے هوں اور کہہ سن کر لوٹا لیگئے هوں - چنانچہ پھر اُسي شہر کو واپس آیا مگر اسکا کہیں پتہ نہ پایا - غرض هر جگہ تلاش کیا - بہت کچھہ زور[3] مارا مگر کامیابي نہوئي - آخر جان سے تنگ آکر ایک پہاڑ پر چڑھہ گیا که گر کر مر جاتا هوں - میں کھڈ[4] میں کودنے هي کو تھا که ایک سفید ریش سوار ظاهر هوا اور کہا! نیک بخت " خدا کے دروازے سے نا امید[2] مت هو- روم کے ملک میں چلا جا - وهاں تجھے اپني طرح کے تین اور مصیبت[5] زدہ آدمي ملینگے اُنسے اپنا ماجرا[6] کہنا - خدا نے چاها تو کامیابي کي صورت نکل آئیگي " *

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[1] *Wasīla* = means.

[2] *Māyūs* (or *nāummīd*) = disappointed, despairing.

[3] *Zor mārnā* = to try hard.

[4] *Khaḍ* (f.) = ravine, down the precipice.

[5] *Muṣibat zadah* = unfortunate, affliction-stricken.

[6] *Mājrā* = story, experiences, adventures, facts (lit. what passed)

PART III—IDIOMATIC SENTENCES.

Our cause is just and we shall win.	*ham haq par haiṅ aur jīteṅge.*
It is a crime both to take and give bribe.	*rishwat lenā aur denā donoṅ jurm haiṅ.*
I do not believe a word he says.	*mujhe uskī bāt kā ẓarā bhī i'atibār nahīṅ.*
Why did you threaten him to shoot with your pistol ?	*tum ne kyoṅ usko pistaul dikhā kar ḍarāyā thā ?*
Why did you deceive me ?	*tum ne mujhe kyoṅ dhokā dıyā ?*
Don't judge him by (go by) his outward appearance.	*uskī ẓāhirī shakl par mat jā,o.*
He is a very lazy individual and sleeps whole day long.	*wuh baṛā sust ādmī hai aur din bhar soyā rahtā hai.*
He could not answer this and remained silent.	*usko chup ke siwā kuchh ban na āyā.*
He is a man of the old school and very superstitious.[1]	*wuh purāne khiyālāt kā ādmī hai aur baṛā wahmī hai.*
He knocked his motor-bike against the gateway and broke it.	*uskā 'motor-bike' phāṭak se lag kar* (or *ṭakrā kar*) *ṭūṭ gayā.*
There is a respectable-looking gentleman standing at the doorway, wanting to see you.	*koi mu'azzaz sā ādmī bāhir khaṛā hai aur āp se milnā chāhtā hai.*
He is a regular skin-flint.	*wuh pakkā makkhī*[2] *chūs hai.*
They are regular swindlers.	*wuh pakke guṅḍe haiṅ.*
The whole house needs repairs.	*tamām ghar maramṃat-ṭalab ho rahā hai.*
Give me any bicycle you like.	*ko,ī sā 'bicycle' dedo.*
I beg your pardon, I mistook you for my Munshi.	*mu'āf farmā,ī,egā, maiṅ āp ko apnā Munshi samjhā thā.*
These peaches[3] are not yet ripe enough.	*yih āṛū abhī ṭhīk pakke nahīṅ.*
He has rather a sharp temper.	*uskī ṭabī'at kuchh tez sī hai.*

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[1] Superstitous = *wahmī.* [2] Lit. fly-sucker. [3] Peaches = *ā-ṛū.*

We occasionally visit each other.	*ham kabhī kabhī ek dūsre se milte rahte haiṅ.*
That is nothing, I want a better quality, show me the first quality.	*yih kuchh nahīṅ, is se achchhā chāhīye, awwal darja dikhā,o.*
When the sun rises it will scatter the fog.[1]	*jab sūraj chaṛhegā to kuhrā jātā rahegā.*
First shave me and then cut my hair.	*pahle hajāmat kar lo* (or *khaṭ banā lo*), *pīchhe bāl kāṭnā.*
I detest such conduct.	*mujhe aisī bātoṅ se nafrat*[2] *hai*
He was alarmed and retraced his steps.	*wuh khauf khākar ulṭe pā,oṅ phir gayā.*
The more he reads the more stupid he becomes.	*jitnā paṛhtā hai utnā hī bewaqūf hotā jātā hai.*
Hold your tongue, you ass.	*chup raho, gadhe.*
Let him speak first.	*pahle use kahne do.*
He is devil of a sleeper.	*wuh balā*[3] *kā sonewālā hai.*
You should not interfere in other people's business.	*tumheṅ dūsroṅ ke kām meṅ dakhl nahīṅ denā chāhīye.*
You will never get such a chance again.	*tumheṅ aisā mauqa' phir-kabhī nahīṅ milegā.*
There is a great difference between saying and doing.	*kahne aur karne meṅ baṛā farq hai.*
I just missed passing (my examination).	*maiṅ pās hote hote rahgayā.*[4]
The hockey will begin the same time to-morrow.	*'hockey' kal phir usī waqt shurū' hogī.*
Send some one to find out, please.	*kisī ko daryāft karne ke lī,e bhejdījīye.*
It was raining heavily.	*zor kī bārish ho rahī thī.*
It is very cloudy to-day.	*āj bahut bādal haiṅ.*
It is very fine to-day.	*āj āsmān bilkul ṣāf hai.*
How long have you been here?	*tum kab se yahāṅ ho?*

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[1] Fog = *kuhrā*. [2] *Nafrat* = hatred.

[3] *Balā kā* (*ghaẓab kā*) = Devil of a, terrible, also marvellous.

[4] 'Bachgayā 'i f an escape from something unpleasant is implied otherwise *rahgayā*.

I stumbled and fell down.	*maiṅ ṭhokar khā kar gir paṛā.*
How long did you take to do this ?	*is par kitnī der lagī thī ?*
It takes one hour and a half to reach that place by train.	1. *gāṛī wahāṅ deṛh ghaṇṭe meṅ pahuṅchtī hai.* 2. *gāṛī meṅ wahāṅ tak deṛh ghaṇṭa lagtā hai.*
The road is a hilly one and not made.	*rāsta pahārī aur kachchā hai.*
I remember all about this man.	*mujhe is ādmī kī nisbat sab kuchh yād hai.*
I am very anxious about his health.	*mujhe uskī ṣiḥt kī baṛī fikar hai.*
There is no hope of his recovery. He might survive this night.	*ab uske jīne kī ko,ī umed*[1] *nahīṅ. Shāyad yih rāt nikāle.*
Will it rain, Munshi ji ?	*Munshī ji, āp ke khiyāl meṅ bārish hogī ?*
I hope so.	*umed*[1] *to hai.*
I missed the train yesterday.	*kal maiṅ gāṛī se rah gayā thā.*
Come, look sharp or you will miss it again to-day.	*chalo, jaldī karo nahīṅ to āj phir rahjā,oge.*
Is it true that he is engaged to be married ?	*kyā yih sach hai ki uskī shādī honewālī hai ?*
He nearly died.	*wuh marte marte bachgayā*[2]
He nearly fell down from his horse.	*wuh apne ghoṛe par se girte girte bachgayā.*[2]
He very nearly said this.	*wuh yih kahte kahte rahgayā.*[2]
He has become a great favourite with the Adjutant.	*Ajiṭan ṣāḥib usko bahut chāhte hai* (or *Ajiṭan ṣāḥib uskī*[3] *bahut mānte haiṅ*).
Were you present there or not ? If you were why did you allow them to fight ? You should have prevented them.	*tum maujūd the yā nahīṅ ? Agar the, to inheṅ kyoṅ laṛne diyā ? Tumheṅ inko roknā chāhiye thā.*

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[1] Or, "ummīd."

[2] 'Bachgayā' if an escape from something unpleasant is implied; otherwise *rahgayā*.

[3] '*Bāt*' understood after '*uskī*.'

This is very satisfactory.	*yih bahut achchhā hai.*
I did not expect it.	*mujhe yih umed*[1] *na thī.*
I gave him ten rupees out of my own pocket.	*maiṅ ne apnī jeb se* (or, *apne pās se*) *usko das rupai diye.*
I have no time to see him now.	*mujhe fursat nahīṅ, maiṅ is waqt us se nahīṅ mil saktā.*
He has been punished unjustly.	*usko begunāh sazā milī hai.*
Have you anything else to say?	*tumheṅ kuch aur kahnā hai?*
Have you made all preparations for the journey?	*tum ne safar kā sab sāmān kar liyā hai?*
Thank you, you have been very kind.	*'ināyat, āp ne baṛī mihrbānī kī hai.*
Please excuse me, I have given you lot of trouble.	*mu'āf farmā,ī,eqā, maiṅ ne āp ko bahut taklīf dī hai.*
I think you had better tell me all the truth if you can. It will be best for both of us.	*mere khiyāl meṅ ham donoṅ ke lī,e bihtar yih hogā ki tum sach sach kah do.*
I am delighted to see you back safe and sound.	*mujhe baṛī khushī hū,ī hai ki āp khairīyat se wapis ā,e haiṅ.*
I went to Lahore during new year's holidays. It is still very cold there.	*maiṅ nau roz kī chhuṭṭioṅ meṅ Lahore gayā thā, abhī tak wahāṅ bahut sardī hai.*
Good, then you leave here to-morrow morning. Good-bye.	*achchā, to āp kal yahāṅ se rawāna hoṅge. Khudā ḥā'fiz*[2]
You can have no talking practice there, as the people there speak a different language.	*wahāṅ bolne kī mashq nahīṅ ho saktī, kyoṅ ki wahāṅ ke log aur zubān bolte haiṅ.*
You may go if you please, I have no objection at all.	*agar tum jānā chāhte ho, to chalejā,o, mujhe zarā bhī i'atirāz nahīṅ.*
They were to set out in the morning but could not get a carriage.	*unheṅ ṣubaḥ jānā thā magar gaṛī na mil sakī.*

[1] Or, "ummīd."

[2] *Ḥāfiz* = Protector.

What is the latest news ?	*tāza khabar kyā hai ?*
Is everything going on all right in the city ?	*shahr meṅ sab khairīyat hai ?*
There have been no rains and famine is threatened.	*bārish ko,ī nahīṅ hu,ī, aur qaḥṭ*[1] *kā ḍar hai.*
Its price will be deducted from your pay.	*iskī qīmat tumhārī ṭalab se kāṭī jā,egī.*
Everything must be ready by 6 a.m.	*sab chīz ṣubaḥ ke chhe baje se pahle pahle tayyār ho.*[2]
They are very simple people. That is why crime is very rare there.	*wuh bahut sāda* (or *sīdhe*) *log haiṅ, isī wāsṭe wahāṅ jurm bahut kam hote haiṅ.*
What do they charge for a seer of grapes ?	*ek sēr aṅgur kā kyā lete haiṅ.*
He is a very good shikārī and has dozens of chits granted to him by Ṣāḥibs.	*wuh bahut achchhā shikārī hai· Uske pās ṣāḥib logoṅ kī darjanoṅ chiṭṭhiāṅ haiṅ.*
You are never in time.	*tum kabhī waqt par nahīṅ āte.*
He came to himself in about three quarters of an hour.	*usko ko,ī paune ghaṅṭe meṅ jākar hosh āyā.*
I know what I have to do.	*mujhe ma'lūm hai ki mujhe kyā karnā hai.*
He has lost[3] his voice.	*uskā galā baiṭh gayā hai.*
He is hoarse[3] through continued talking.	*bāteṅ karte karte uskā galā baiṭhgayā hai* (or, *uskī āwāz bharrā ga,ī hai.*
I hope you won't forget it, it is very important.	*umed hai ki āp bhūleṅge nahīṅ kyoṅki yih bahut ẓarūrī hai.*
Is he a permanent servant or a temporary one ?	*wuh pakkā mulāzim hai yā kachchā ?*
He is still an apprentice[4] and learning the work.	*wuh abhī umedwār hai aur kām sikh rahā hai.*
You ought not to do such a thing.	*tumheṅ aisī bāt nahīṅ karnī chāhīye.*
You ought not to have done such a thing.	*tumheṅ aisī bāt nahīṅ karnī chāhīye thī.*

[1] *Qaḥṭ* (m.) = famine (in Panjābi 'kāl').

[2] Imperative for "must." 'Chāhiye' is weaker.

[3] To lose voice or to become hoarse = (*kā*) *galā baiṭhnā.*

[4] Apprentice = *umedwār.*

This is quite a different key, it won't fit the lock.	*yih aur hī chābī hai, us tāle ko nahīṅ lagegī.*
I have fever since two o'clock yesterday.	*mujhe kal do baje se bukhār hai.*
It was mail day to-day and the office did not close till 7 p.m.	*āj walāyatī ḍāk kā dīn thā aur daftar shām ke sāt baje tak khulā rahā.*
Your work is in arrears, you must try to clear it or I shall have to report against you.	*tumhārā kām bahut pīchhe hai, koshish karke ise ṣāf karlo, warna mujhe tumhārī 'rapoṭ' karnī paṛegī.*
He is a man of his words and never fails to fulfil his promises.	*wuh bāt kā [1] pakkā hai, jo kahtā hai use pūrā kartā hai.*
It would be very inconvenient if he went back on his word.	*agar wuh apnī bāt se [2] phirgayā to baṛī kharābī hogī.*
There is no doubt that if he had been at the head of this enterprise it would not have failed.	*is meṅ shak nahīṅ ki agar wuh is kām kā muntaẓim [3] hotā* (or *agar is kām kā intiẓām uske hāth meṅ hotā*) *to nākāmyabī na hotī.*
Had you warned him beforehand the mistake would not have occurred.	*agar tum us ko pahle samjhā dete* (or, *agar tum usko peshtar āgāh [4] kar dete*) *to yih ghalṭī na hotī.*
He never gives a straight answer to a question.	*Wuh kabhī sawāl kā sīdhā jawāb nahīṅ detā.*
He is a bit proud otherwise his character is good.	*wuh zarā maghrūr hai nahīṅ to waise uskā chālchalan achchhā hai.*
Which is nearer to Delhi, Kasauli or Simla ?	*Dellī se kaunsī jaga nazdīk hai, Kasauli yā Simla ?*
The Sahib treated us well.	*Ṣāhib hamāre sāth achchhī ṭaraḥ pesh ā,e* (or, *Ṣāhib ne hamāre sāth achchhī ṭaraḥ sulūk kiyā*).
Try to lift this up	*isko koshish karke uṭhā,o* (or, *isko uṭhāne ki koshish karo*).

[1] *Bāt kā pakkā* = true to one's promise (lit. firm of word).

[2] *Bāt se phirjānā* = to go back on one's words.

[3] *Muntaẓim* = manager. [4] *Āgāh* = informed, warned.

I want to say something to you.	*Maiṅ tum se kuchh kahnā chāhtā hūṅ* (or, *mujhe tum se kuchh kahnā hai*).
I have to explain a lot to you.	*mujhe tumko bahūt*[1] *kuchh samjhānā hai.*
God knows whether this is true or not.	*Khudā jāne sach hai yā jhūṭ* (or, *ṭhīk hai yā nahīṅ*).
Are you joking with me or are in earnest ?	*haṅsī karte ho yā sach much ?*
We have very little time and must hurry up.	*waqt bahut taṅg hai, jaldī karo.*
This man has long hair like that of Sikhs.	*is ādmi ke bāl*[2] *Sikhoṅ ke se lambe haiṅ.*
He grew pale through fear.	*ḍar ke māre uskā raṅg* (or *uske chihre kā raṅg*) *zard hogayā.*
This is not the case in England.	*walāyat meṅ aisā nahīṅ hotā* (or *yih bāt nahīṅ hoṭī*).
These are quite different.	*in meṅ baṛā farq hai* (or *yih bilkul mukhtalif haiṅ*).
I am always mindful of this fact.	*mujhe har waqt yih bāt yād rahtī hai.*
What is curious about this is that he did not raise any objection.	*'ajīb bāt to yih hai ki us ne ko,ī i'atirāz na kiyā.*
I do not like this.	*mujhe yih pasaṅd nahīṅ.*
He is very apprehensive about the result of his examination.	*usko imtihān ke naṭije kā baṛā aṅdesha* (or *ḍar*) *hai.*
I am very sorry for this.	*mujhe iskā baṛā afsos hai.*
I feel very sorry for him.	*mujhe uskī nisbat baṛā afsos hai.*
It is a disgraceful thing.	*yih baṛī sharm kī bāt hai.*
It is a very sad thing (or it is a pity).	*baṛe afsos kī bāt hai.*
This is no laughing matter.	*yih ko,ī haṅsī kī bāt nahīṅ.*

[1] *Bahut kuchh* = a good deal, considerable ; but '*kuchh bahut nahīṅ*' = not much, in no way much.

[2] '*Bāl*' is singular if only one hair is meant. If more than one hair is meant it is treated as plural.

What disease have you ?	*tumko kyā bīmārī hai ?*
What has happened to you ?	*tumko kyā hū,ā hai ?*
What are you grieved about ?	*tumko kyā rañj* (or *ġham*) *hai ?*
He is seriously ill.	*wuh sakht bīmār hai.*
It is no trifling matter: it is, in my opinion, a very serious affair.	*yih ko,ī thoṛī bāt nahīñ, mere khiyāl meñ yih bahut baṛī bāt hai.*
What business had he there ?	*usko wahāñ kyā kām thā ?*
He has some business with you, sir.	*Janāb, usko āp se* (or *ke sāth*) *kuchh kām hai.*
This is the case everywhere.	*har jaga* (or *har kahīñ*) *yihī ḥāl hai.*
Why do you always feel disposed to quarrel with me over trifles.	*tum kyoñ har waqt thoṛī thoṛī bāt par mujh se laṛne ko tayyār hoṭāte ho ?*
Sir, I am sorry for having committed this fault this time, pray forgive me, there will be no recurrence of it in future.	*huzūr, ab maiñ yih qusūr kar baiṭhā hūñ, mū'āf farmā,iye, āyiñdah aisā na hogā.*
We hid ourselves in a thick[1] forest.	*ham ek ghane* (or *ghañdār*) *jañgal meñ chhipgaye.*
This paper is too rough and thick.[1] Show me a smooth and thin one.	*yih kāġhaz bahut khurdurā aur moṭā hai. Ko,ī ṣāf aur patlā namūna dikhā,o.*
This cloth is too coarse,[1] show me one of finer texture.	*yih kapṛā bahut gaf* (or *moṭā hai*), *ko,ī bārīk* (or *patlā*) *namūna dikhā,o.*
To-day the soup is very thick. It was very thin yesterday.	*āj shorba bahut gāṛhā hai. Kal bahut patlā thā.*
It is not at all hot here compared with Multan.	*Multan ke muqābale meñ to yahāñ kuchh bhī garmī nahīñ*
Although elder than I am, he is, in no sense, of advanced age.	*go mujh se baṛā hai lekin kuchh baṛī 'umar kā nahiñ.*
He is not in his right senses.	*uske hosh ṭhikāne nahīñ.*
What relation is he of yours ?	*wuh tumhārā kyā hotā hai* (or *lagtā hai*).

[1] Thick (coarse, fat) = *moṭā*; thick (liquids) = *gāṛhā*; thick (foliage and vegetation) = *ghanā* or *ghañdār*; thick (cloth) = *gaf* or *moṭā*.

They can put up no fight against Sikhs.	*wuh Sikhoṅ ke sāth kyā laṛeṅge ?* (or *nahīṅ laṛ sakte*).
To say nothing of his ignorance he is proud too.	*nādān to ek ṭaraf wuh maghrūr bhī hai.*
He has been married a long time now.	*uskī shādī kab kī ho chukī hai.*
The train must have arrived at the station.	*gāṛī ẓarūr "Station" par pahuṅch gaˌī hogī.*
Mind your own business, you meddler.	*tum apnā kām karo, tum kaun ho maiṅ* [1] *khwāh ma khwāh.*
He will be here in a few seconds.	*wuh koˌī dam meṅ yahāṅ āyā chāhtā hai.*
A few seconds more and he will be dead.	*wuh ab koˌī dam kā mihmān hai.*
They can't come to an unanimous opinion.	*unkī rāˌe nahīṅ miltī.*
He deliberately pretended to be mad.	*wuh jān būjh kar dīwāna* (or, *pāgal*) *bangayā.*
He died of cholera.	*wuh haiẓa karke* (or *haiẓe se*) *margayā.*
Don't you feel ashamed ?	*tumko sharm nahīṅ ātī.*
He deceived us by his lying.	*us ne hamko jhūt bolkar dhokā diyā.*
I have been waiting for you for the last three hours.	*maiṅ tīn ghaṇṭe se tumhārī rāh dekh rahā hūṅ* (or *tumhārā intiẓār kar rahā hūṅ*).
Repeat this after me.	*jaise maiṅ kahtā hūṅ waise hī tum bhī mere pīchhe pīchhe kahe jāˌo.*
I want to say something to you privately.	*maiṅ akele* (or *alag*) *tum se kuchh kahnā chahtā hūṅ.*
Every one has his own method.	*har ek kā apnā apnā ṭarīqa hai.*
Life is dear to every one.	*jān sab ko piyārī hai.*
He is very selfish.	*wuh baṛā khud-gharẓ* [2] (or *maṭlabī*) *hai.*
He is a great expert.	*wuh baṛā ustād* [3] *hai.*

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[1] Lit. 'who are you ?' I (am) will-he-nill-he.

[2] *Khud-gharz* or *maṭlabī* = selfish.

[3] Literally 'teacher.'

Who cares for you ?	*tum ko kaun pūchhtā hai ?*
There is some screw loose in his head.	*uskā sir kuchh phirā hū,ā hai* (or *uskī 'aql ṭhīk nahīṅ*).
Keep a civil tongue in your head.	*mūṅh se mīṭhā bolo.*
What are you doing ? Nothing, I am simply seated as you see.	*kyā kar rahe ho ? Kuchh nahīṅ, yūṅhī [1] baiṭhā hūṅ.*
It is too late now.	1. *ab waqt* (or *mauqa'*) *guzar gayā hai* (opportunity lost). 2. *ab bahut der hoga,ī hai* (behind time).
You are trying to make a fool [2] of me.	*tum mujhe banāte ho.*
Divide it half and half.	*ādho ādh bāṅṭ lo.*
We all burst out laughing.	*ham sab haṅspaṛe.*
Don't bother about it.	*kuchh fikar mat karo.*
Rest assured.	*khāṭir jama' raho* (or, *rakho*).
I was exceedingly delighted to read the happy news.	*mujhe yih khush-khabrī paṛh kar baṛī khushī hū,ī.*
It is a pity that you were not with us.	*afsos hai ki tum hamāre sāth na the.*
Tell me briefly what happened.	*mukhtaṣar ḥāl biyān karo* (or *jo kuchh hū,a mukhtaṣar batlā,o*).
He related the whole story from beginning to end.	*us ne shurū' se ākhir tak sab ḥāl sunāyā.*
He is credulous.	*wuh kān kā [3] kachchā hai.*
I returned his salutation.	*maiṅ ne uske salām kā jawāb diyā.*
It is well that you have come.	*khūb* (or *achchhā*) *hū,ā ki āp āgaye.*
I was going to send my man to you.	*maiṅ apnā ādmī āp ke pās bhejne ko thā.*
Every one loves his own native place.	*sab ko apnā waṭan 'azīz* (or *kashmīr* [4]) *hai.*

[1] *Yūṅhī* = in this very way.

[2] '*Bewaqūf*' (= fool) is understood before "banāte."

[3] *Kān kā kachchā* = credulous.

[4] Kashmir being a lovely place.

I (will) accept it gladly.	*maiṅ ise <u>kh</u>uśhī se qubūl kartā hūṅ.*
I was glad to help him.	*mujhe usko madad dekar baṛī khushī hū,ī.*
I shall be glad to come.	*maiṅ khushī se ā ūṅgā.*
Does any one of you volunteer to go there ?	*tum meṅ se ko,ī wahāṅ <u>kh</u>ushī se jānā chahtā hai ?*
He owes me thirty rupees.	*usko mere tīs rupai dene haiṅ* (or, *mujh ko us se tīs rupai lene haiṅ*).
What interest do you charge ?	*tum kyā sūd lete ho ?*
I borrowed Rs. 200 @ 5%.	*maiṅ ne pānch fī ṣadī sūd par do sau rupai qarẓ liye.*
You ought to feel ashamed of your conduct.	*tumko aisī bāt par sharm ānī chāhīye.*
If you follow my advice you are bound to succeed.	*agar tum merā kahā mānoge to ẓarūr kāmyāb hoge.*
He squandered all his father's money.	*us ne bāp kā sab rupaya uṛādiyā* (or *ṭhīkrī* [1] *kardiyā*).
Put it reclining against the wall.	*diwār se lagā kar rakho.*
He is rebellious.	*wuh sarkash* [2] *hai.*
God bless you with a long life.	*<u>Kh</u>udā tumhārī 'umar darāz* [3] *kare.*
For God's sake don't worry me I am very busy.	*<u>Kh</u>udā ke wāsṭe mujhe diq ma karo. Mujhe bahut kām hai.*
By God's grace I am quite well now.	*<u>Kh</u>udā ke faẓal se ab maiṅ bilkul taṅdurust hūṅ.*
The facts of the case are that—	*aṣl bāt yih hai ki* — (or, *sach to yih hai ki* —).
Death is preferable to such an existence.	*aise jīne* (or *aisī ziṅdgī*) *se to marnā* (or *maut*) *bihtar hai.*
He was Plato of his time.	*wuh apne waqt kā Iflāṭūn thā.*
The ship dashed against a rock and was broken to pieces.	*jahāz chaṭān se ṭakrā kar ṭukṛe ṭukṛe hogayā*

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[1] *Ṭhīkrī* = a fragment of pottery ; *ṭhīkrī karnā* = to squander.

[2] *Sarkash* = rebellious. [3] *Darāz* (Persian) = long.

It continued to rain for full two weeks without intermission.	*pūre do hafte tak barābar bārish hotī rahī* (or *jārī rahī*).
I visited him daily without a lapse (without fail) till he was strong enough to move about.	*jab tak wuh chalne phīrne ke lā,iq na hogayā maiṅ har roz bilā nāgha uske hāṅ jātā rahā.*
Our whole voyage was uneventful and passed comfortably.	*hamārā tamam safar ārām se guzargaya, ko,ī khāṣ bāt na hū,ī.*
The boat was overloaded and upset as soon as it started.	*kishtī par bojh ziyādah thā aur chalte hī ulaṭ ga,ī.*
The city was visited by a violent earthquake on the 15th ultimo.	*pichhle mahīne kī paṅdrah tārīkh ko us shahr meṅ sakht* (or *bare zor kā*) *bhūṅchāl* [1] *āyā.*
Tell me everything in detail.	*sab bāt mufaṣṣal* [2] *bayān karo.*
You could not have come in better time.	*tum khūb mauq'e par āye.*
There was no time to be lost and we immediately motored to his residence.	*waqt bahut thoṛā thā aur ham fauran 'motor' par sawār hokar uske hāṅ chale gaye.*
He could not restrain his anger.	*wuh ghuṣṣe ko ẓabṭ* [3] *na kar sakā.*
He could not restrain himself.	*us se rahā na gayā.*
Hear me out please before you give any verdict	*faisla karne se pahle merī sārī bāt sun lījiye.*
He has not come yet but is expected any minute.	*āyā to nahīṅ magar āyā chāhtā hai.*
I doubt very much if you can get this here.	*yih shāyad hī yahāṅ mile.*
If he comes, well and good, otherwise bring him by force.	*agar ā,e to khair, warna pakaṛ kar le ā,o.*
He is very fond of (or keen on) polo.	*usko polo* (*khelne*) *kā baṛā shauq hai.*
Will you be able to manage with this ?	*is se kām* (or *guzāra*) *hojā,egā ?*

[1] *Bhūṅchāl* (or *zalzala*) = earthquake

[2] *Mufaṣṣal* = in detail, detailed.

[3] *Ẓabṭ karnā* = to confiscate, to restrain oneself.

I suspected him from the very beginning.	*mujhe shurū' hī se us par shuba thā.*
I suspected that he was a spy.	*mujhe shuba hū,ā ki wuh jāsūs hai.*
He was dead drunk.	*wuh nashe meṅ chūr thā.*
But the difficulty is that I cannot get along on this.	*lekin mushkil to yih hai ki is meṅ merā guzāra nahīṅ ho saktā.*
Try to manage with this for the present.	*fil hāl* (or, *abhī*) *is meṅ guzāra kar lo.*
I am very much obliged to you.	*āpkā baṛā iḥsānmaṅd*[1] *hūṅ.*
This happened before I can remember.	*yih bāt mere hosh se pahle kī hai.*
I am here to-day also and shall be off to-morrow.	*maiṅ āj kā din yahāṅ aur hūṅ kal chalā jā,ūṅgā.*
You cannot compete with him.	*tum uske sāmne kyā ṭhairoge* (or, *nahīṅ ṭhair sakte*).
He forced me to do it under threat of dismissal.	*us ne mujhe ḍarāyā ki agar na karoge to tumheṅ mauqūf kar dūṅgā tab nāchār maiṅ ne kar diyā.*
I don't remember.	*mujhe yād nahīṅ.*
I cannot remember.	*mujhe yād nahīṅ ātā.*
Try to recollect, Learn by heart.	*yād karo.*
Bear in mind.	*yād rakho.*
It occurred to my mind.	*mujhe khiyāl āyā.*
I suddenly remembered.	*mujhe yād āyā.*
There is not much difference between the two.	(1) *un donoṅ meṅ kuchh bahut farq nahīṅ.* (2) *un donoṅ meṅ ṣirf unīs bīs*[2] *kā farq hai.*
He is right.	*uskā khayāl ṭhīk hai.*
You are wrong.	*tumhārā khayāl ghalaṭ hai* (or *ṭhīk nahīṅ*).
You seem to have lost your wits.	*ma'lūm hotā hai ki tumhārī 'aql mārī ga,ī hai.*

[1] *Iḥsān* = favour ; *iḥsānmaṅd* = obliged.

[2] *Unīs bīs kā farq* = the difference between 19 and 20.

I have no objection whatever.	*mujhe ko,ī bhī i'atirāz nahīṅ.*
I do not deny it.	*mujhe is se inkār nahīṅ.*
But I do not agree to this.	*Lekin mujhe yih manẓūr* (or *qubūl*) *nahīṅ.*
I sweated profusely.	*merā badan pasīne*[1] *pasīne hogayā.*
A plan has occurred to me.	*mujhe ek tadbīr sūjhī*[2] *hai.*
I shall give you exemplary punishment next time.	*ham dusrī daf'a tumko sakht sazā deṅge* (or, *aisī sazā deṅge ki logoṅ ko 'ibrat*[3] *hogī*).
I am living beyond my income.	*merā kharch āmdanī se ziyādah hai.*
Good or bad, I am going to do it.	*achchhā ho yā kharāb maiṅ ise kartā to hūṅ.*
Come what may.	*kuchh hī ho.*
Office work goes on from 10 a.m. till 6 p.m.	*ṣubah ke das baje se shām ke chhe baje tak daftar kā kām rahtā hai.*
What time will the moon rise to-night ?	*āj rāt chāṅd kis waqt charhegā* (or *niklegā*) *?*
That will be seen to when we have done this more important work.	*yih ziyādah ẓarūrī kām hai, jab yih holegā to usko dekhleṅge.*
He ought to be hanged.	*usko phāṅsī*[4] *denā chāhiye.*
Let this custom be kept up whilst I am here.	*jab tak maiṅ yahāṅ hūṅ yih dastūr jārī rahe.*
I shall not forget your kindness as long as I live.	*maiṅ marte dam tak āpkā ihsān nahīṅ bhūlūṅgā.*
The Moghuls gradually conquered the whole of the Panjab.	*rafta rafta* (or *hote hote*) *Mughloṅ ne sārā Panjab fatah kar liyā.*
He continued to read till he fell asleep.	*wuh parhte parhte so gayā.*
He quarrels with me every day.	*wuh ā,e din mujh se jhagartā rahtā hai.*

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[1] Perspiration = *pasīnā*; to perspire = (*ko*) *pasīnā ānā*.

[2] (*Ko*) *sūjhnā* = to light upon after reflection.

[3] *'Ibrat* = warning, fear of crime or sin.

[4] To hang (a person) = (*ko*) *phāṅsī denā*.

It has been raining here lately and the roads are muddy.	*pichhle dinoṅ yahāṅ barīsh hotī rahī hai, is wāsṭe saṛkoṅ par bahut kīchaṛ hai.*
It is rather difficult to give it up now.	*ab usko chhoṛnā ẓarā mushkil hai.*
He will stay with us for 3 days on his way back to Calcutta.	*wuh Kalkatte wāpis jāte hū,e tīn din hamāre hāṅ ṭhairegā.*
It is now 19 or 20 years since I saw you last in Quetta.	*Unīs bīs sāl hū,e haiṅ hi maiṅ ne pichhlī daf'a āp ko Ko,iṭa meṅ dekha thā.*
As you please.	*jaise āpkī khushī* (or, *marẓī*).
As you think fit.	*jaise āp munāsib khiyāl farmā,eṅ.*
Thanks to God that we have at last achieved our object.	*khudā kā shukr hai ki ākhir hamārā maṭlab pūrā hogayā.*
This is the first time I have come to Bombay.	*maiṅ yih pahlī hī daf'a Bamba,ī āyā hūṅ.*
It is all nonsense, I do not believe it in the least.	*yih sab bakwās hai, mujhe is kā ẓarā bhī yaqīn nahīṅ.*
One would infer from his speech that his intentions are not quite honest.	*uskī bāṭoṅ se pāyā jātā hai ki uskī nīyat meṅ kuchh kharābī hai.*
His cries started me up from sleep.	*uske roṅe kī āwāz sunkar maiṅ chauṅk paṛā.*
This happened quite lately, about a fortnight ago.	*yih abhī hū,ā hai, ko,ī do hafte kī bāt hai.*
You can take one of them for yourself.	*in meṅ se ek khud lelo.*
One of the horses is my own and the other is provided by the Government.	*ek ghoṛā merā apnā* (or *nijkā*) *hai aur dūsrā sarkāri hai* (or *sarkār se milā hū,ā hai*).
He is no stranger.	*wuh ko,ī ghair-ādmī nahīṅ.*
This is not mine, it belongs to some one else.	*yih merā nahīṅ, begāna*[1] *hai.*
We are trying to forget our sorrows.	*ham ġham*[2] *ghalaṭ kar rahe haiṅ.*
If you ask me I should say that —.	*agar mujh se pūchho to maiṅ kahūṅgā ki —.*

[1] *Begāna* (adj.) = not one's own.

[2] *Ġham ghalaṭ karnā* = to try to forget sorrows (by drinking, music, etc.).

He burst into a loud laughter.	*wuh khilkhilākar hañs paṛā.*
He went on writing to my dictation.	*jo kuchh maiñ kahtā gayā wuh likhtā gayā.*
He had not got sense enough to understand this hint.	*usko itnī 'aql kahāñ thī ki is ishāre [1] ko samajh letā.*
I regret having given him permission.	*mujhe afsos hai ki maiñ ne use ijāzat kyoñ [2] dī.*
I thought of doing so but he forbade me.	*mujhe khayāl āyā thā ki aisā karūñ lekin us ne mana' kardiyā.*
I did not know what to do.	*maiñ ḥairān thā ki kyā karūñ.*
He mentioned your name.	*us ne tumhārā nām liyā.*
You had better withdraw your resignation.	*bihtar hogā ki tum apnā isti'afā wāpis lelo.*
I wonder why he is so late.	*ta'ajjub hai ki us ne itnī der kyoñ lagā,ī.*
I wonder if he would like to come with me or not.	*khudā jāne wuh mere sāth ā,e ya na ā,e.*
It is rather a risky undertaking.	*yih zarā khaṭre kā kām hai.*
He pretended that he had not got it.	*us ne jhūṭ mūṭ kahdiyā ki mere pās nahīñ.*
Let alone seeing it I have not even heard its name.	*dekhnā chhoṛ maiñ ne uskā nām bhī nahīñ sunā.*
That is nothing (not sense or of no consequence).	*yih kuchh bāt nahīñ.*
It is not so now.	*ab yih bāi nahīñ hai.*
Some people say one thing, some another.	*ko,ī kuchh kahtā hai ko,ī kuchh.*
There were only a few people left there.	*wahāñ ko,ī ko,ī ādmī bāqī thā.*
This is no good at all.	*iskā kuchh fā,ida nahīñ.*
What did you gain by it ?	*tum ne is se kyā fā,ida uṭhāyā.*
I happened to look at it.	*ittifāq se merī naẓar us par jā paṛī.*
Doubtless he is entitled to a reward.	*beshak wuh in'ām kā mustaḥaq* (or *ḥaqdār*) *hai.*

[1] *Ishāra* = hint, sign.

[2] Lit. Why did I give him permission ?

He got angry the moment he heard this.	*yih sunte hī usko ghuṣṣa chaṛh gayā.*
I do not know Hindustani well.	*mujhe Hindustanī achchhī ṭaraḥ nahīṅ ātī.* [1]
This coat does not fit me well.	*yih koṭ mujhe ṭhīk nahīṅ ātā.* [1]
I hope this will not interfere with your work.	*is se āp ke kām meṅ harj* [2] *to nahīṅ hogā.*
I think there is no harm in doing this.	*mere khayāl meṅ aisā karne se kuchh harj nahīṅ hogā.*
This will put him to great inconvenience (or loss).	*is meṅ uskā baṛā harj hogā.*
What is this used for?	*yih kis kām* [3] *ātā hai?*
He is thirsting for your blood.	*wuh tumhāre khūn kā piyāsā phirtā hai.*
We kept on talking on different subjects for some time	*ham kuchh der tak idhar udhar kī bateṅ karte rahe.*
After lot of haggling it was settled for three rupees.	*bahut moljol* [4] *ke ba'd pāṅch rupai par faiṣla hū,ā.*
Do you understand?	*samjhe* [5] (or *samajh gaye*, or *samjhā*, or *samajh liyā*) *?*
I mistook him for your nephew.	*maiṅ ghaltī se use āpkā bhatījā samjhā* [6] *thā.*
I was under the impression that he was your brother.	*maiṅ samjhe hū,e thā ki wuh tumhārā bhā,ī hai* (or *maiṅ use tumhārā bhā,ī samjhe hū,e thā*).
He did not understand me.	*wuh merī bāt na samjhā.*
I have explained it to his satisfaction.	*maiṅ ne use samjhā diyā hai.*
We reasoned with him a good deal but he would not listen.	*ham ne use bahut samjhāyā lekin us ne ek* [6] *na sunī.*

[1] '*Ānā*' idiomatically means (*a*) to know, (*b*) to fit; in the former sense it takes its subject in the Dative.

[2] '*Harj*' = inconvenience, harm, hindrance.

[3] '*Kām ānā*' = to be of use or useful, also to fall in action or in a noble strife.

[4] *Moljol* = haggling.

[5] *Samajhnā* = to understand, to take or mistake for, to think, etc.

[6] *Bāt* understood after '*ek*.'

Don't take it ill (i.e., don't feel offended at what I have said).	*merī bāt kā burā na mānnā.*
When does the monsoon set in in this part of the country ?	*is 'ilāqe meṅ barsāt kā mausim kab shurū' hotā hai ?*
The Indians, as a rule, marry their children very early in life.	*Hindustanī asḳsar bachchoṅ kī shādī chhotī umar meṅ kar diyā karte haiṅ*
He will be dead by the time you arrive.	*tumhāre pahuṅchte pahuṅchte wuh mar chukegā.*
I was just going to get into the train when it started.	*maiṅ gāṛī par sawār hone hī ko thā ki wuh chaldī.*
If you had been a little more cautious, there would not have been the least trouble.	*agar tum ẕarā ziyādah iḥtiyāṭ*[1] *karte to ẕarā bhī taklīf na hotī.*
I persuaded him to go.	*maiṅ ne kah sunkar*[2] *usko jāne par rāẓī kar liyā.*
These people have strange ways of their own.	*in logoṅ ke 'ajīb dastūr haiṅ.*
If my substitute arrives even as late as day after to-morrow I can still reach there in time.	*agar merā qā,im maqām*[3] (or *'iwẓī*) *parsoṅ tak bhī ājā,e to bhī maiṅ wahāṅ waqt par pahuṅch saktā hūṅ.*
I was going along when suddenly I saw a snake.	*chalte chalte kyā dekhtā hūṅ ki sāṅp hai.*
There is no dependence on him.	*uskā ko,ī i'atibār* (or *bharosā*) *nahīṅ.*
I have no choice in the matter.	*maiṅ majbūr*[4] *hūṅ.*
We reached the summit with great difficulty.	*ham <u>kh</u>udā*[5] *<u>kh</u>udā karke chotī par pahuṅche.*
If I catch him I'll give him his deserts.	*agar maiṅ use pakaṛ pā,ūṅ to maza chakhādūṅ.*[6]

[1] *Iḥtiyāṭ* = caution, precaution.

[2] To try to persuade = (*se*) *kahnā sunnā*; to persuade (successfully) = *kah sunkar rāẓī kar lenā.*

[3] *Qā,im-maqām* = substitute, officiating.

[4] *Majbūr* = forced, unable, compelled.

[5] *<u>K</u>hudā <u>kh</u>udā karke* (idiom) = with great difficulty (lit. repeatedly praying to God).

[6] (*Ko*) *maza chakhānā* = to give one taste (of).

I wish he had come.	*kāsh ki wuh ātā.*
I wish he would come.	*kāsh ki wuh ā,e.*
This custom has been in vogue for centuries.	*yih dastūr ṣadīoṅ se chalā ātā hai.*
This was discontinued five years ago.	*yih pāṅch sāl se baṅd hai.*
I made a great mistake in that I did not warn you beforehand.	*maiṅ ne ghalṭī kī ki tumheṅ pahle khabar na kar dī.*
The doctor has advised me to take a change of air.	*'Doctor' ṣahib ne hawā badalne kī ṣalāḥ dī hai.*
He is afraid of going there alone.	*wuh wahāṅ akelā jāte hū,e ḍartā hai.*
They will not give on credit, they want cash payment.	*wuh udhār*[1] *nahīṅ dete, naqd qīmat māṅgte haiṅ.*
As no proof was forthcoming he was discharged.	*chūṅki koī ṣabūt nahīṅ thā is lī,e wuh rihā*[2] *kiyā gayā.*
The price of wheat has risen considerably of late.	*chaṅd dinoṅ se gaṅdum kā nirkh*[3] *bahut barh* (or *charh*) *gayā hai.*
The price of cotton has fallen.	*rū,ī kā nirkh gir gayā hai.*
I have seen you after a long time, where have you been?	*barī muddat ke ba'd tumheṅ dekhā hai, kahāṅ rahe ho?*
I have made an engagement with him for 10 o'clock to-morrow morning.	*mujhe kal ṣubaḥ das baje uske hāṅ jānā hai* (lit. I have to go to him, etc).
The eastern wall has cracked a little.	*mashriqī dīwār thoṛī phaṭga,ī* (or, *taṛakga,ī*[4]) *hai.*
All are entitled to bhatta.	*sab bhatte ke haqdār haiṅ.'*
We disembarked at Karachi.	*ham Karachi meṅ jahāz se utre.*
How long does it take to go to and come back from Pindi?	*Pindi āne jāne meṅ kitnī der lagtī hai?*

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[1] *Udhār denā* = to give on credit.

[2] *Rihā karnā* = to discharge (an accused for want of proof); *barī karnā* = to acquit.

[3] *Nirkh* = price current, rate.

[4] *Taṛaknā* = to crack (intr.).

A lot of dust was flying and nothing was clearly visible. *bahut gardā uṛ rahā thā aur kuchh sā f ṭaur par dikhā,ī na detā thā.*

When does the post go out ? *dāk kis waqt jātī hai ?*

What day does the English mail go ? *walāyatī ḍāk kis din jātī hai ?*

It will be a holiday on the 4th proximo, it being the king's birthday. *agle mahīne kī chār tārīkh bādshāh kā janam din* [1] (or *kī sālgirah*) *hai, is wāste ta'aṭīl hogī.*

Did you set your watch by the gun to-day ? *tum ne āj ghaṛī top se milā,ī thī ?*

I just missed the train. *maiṅ gāṛī par sawār hote hote rahgayā.*

I missed the train barely by a minute. *maiṅ sirf ek miṅt gāṛī se pachhaṛgayā.*

He is rather shy. *wuh kuchh sharmīlā* [2] *sā hai.*

He is not ill, he is malingering. *wuh bimār nahīṅ, bahānā kar rahā hai.*

He was insolent to his Jamadar. *us ne apne jama'dār se gustākhī kī.*

The load is lopsided. *bojh ek ṭaraf ko jhukā hū,ā hai.*

The tonga appears to be somewhat heavier at the back. *tāṅga zarā pichhlī ṭaraf ulār ma'lūm hotā hai.*

Your total is wrong, add it up again. Six and six make 12 not 11. *tumhārī mīzān* [3] (or *jama'*) *ghalaṭ ma'lūm hotī hai, phir jama' karo. Chhe aur chhe giārah nahiṅ bārah hote haiṅ.*

How many annas are there to a rupee ? *ek rupai ke kitne āne hote haiṅ ?*

I cannot think what has happened to him. *samajh meṅ nahīṅ ātā ki usko hū,ā kyā hai.*

Lean the rifle against the wall in that corner. *raṭl us kone meṅ dīwār se lagā kar rakhdo.*

Hang my coat from that peg. *hamārā kot us mekh par laṭkā do.*

Will you please read this letter to me ? *zarā yih chiṭṭhī paṛh* [4] *kar sunā dījī egā ?*

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[1] *Janam-din* = birthday, *sālgirah* = birthday ; anniversary.

[2] *Sharmīlā* = shy.

[3] *Mīzān* (or *jama'*) = total.

[4] To read (to another person) = (*ko*) *paṛh kar sunānā.*

We shall change at Lala Musa Junction.	*ham Lala Musa 'junction' par dūsrī gāṛī meṅ sawār hoṅge* (or *Lala Musa 'junction' par gāṛī badlegī*).
I wish I had known this before.	*kāsh mujhe yih pahle ma'lūm hotā.*
Will you travel first or second class?	*āp awwal darje meṅ jā,eṅge yā dūsre meṅ?*
The baboo can go in the intermediate class but all other servants will go in the third.	*bābū ṣāhib darmiyāne darje meṅ jā sakte hai lekin bāqī sab naukar tīsre darje meṅ jāeṅge.*
Can you describe the man?	*tum us ādmī kā ḥulya*[1] *batlā sakte ho?*
Don't waste my time.	*hamārā waqt ẓā,ia' mat karo.*
He did not say this openly, he merely hinted at it.	*us ne yih khule ṭaur par nahīṅ kahā, ṣirf ishāra kiyā thā.*
The frontier of Nepal is contiguous with that of Thibet.	*Naipāl aur Tibbat kī sarḥad miltī hai.*
Please write your instructions in detail.	*jo kuchh āp chāhte haiṅ mufaṣṣal likh dījī,e.*
Please tell me briefly the purport of this petition.	*is 'arzī kā mukhtaṣar maṭlab mujhe samjhā dījiye.*
It must be a fortnight since he left this place.	*usko yahāṅ se gaye hū,e do hafte hogaye hoṅge.*
Why do you resign?	*tum kyoṅ isti'afā dete ho?*
Are you married?	*tumhārī shādī hū,ī hai?*
This horse has a sore back.	*is ghoṛe kī pīṭh lagī hū,ī hai* (or *is ghoṛe kī pīṭh par lāgā lagā hū,ā hai*).
He has a good eye for horses.	*usko ghoṛoṅ kī achchhī pahchān hai.*
The bargain has been settled and I have given him five rupees as earnest money also.	*saudā*[2] *hogayā hai aur maiṅ ne use pāṅch rupai bai'āna*[3] *bhī dediyā hai.*
The horse kicked him.	*ghoṛe ne uske lāt mārī.*

[1] *Ḥulya* = description of a person.

[2] *Saudā* = bargain. [3] *Bai'āna* = earnest money.

The bullock gored him.	*bail ne uske sīng mārā.*
Did you see him fall or after he had fallen ?	*tum ne use girte hū,e dekhā thā yā girā hū,ā ?*
The fort commands the city.	*qil'e se shahr par mār hosaktī hai* (or *shahr qil'e kī mār meṅ haī*).
The mound overlooks the bridge.	*us ṭīle*[1] *se pul naẓar ātā hai.*
I have known him for a long time.	*maiṅ usko muddat se jāntā hūṅ.*
You are charged with theft.	*tum par ilzām*[2] *yih hai ki tum ne chorī kī* (or *tum par chorī kā ilzām lagāyā gayā hai*).
He was tried and acquitted.	*us par muqaddama hū,ā aur wuh barī hogayā.*
Just listen to me.	*ẓarā merī bāt sunnā.*
He caught cold.	*usko zukām*[3] *laggayā* (or *ṭhaṅḍ lagga,ī*).
I have got cold.	*mujhko zukām lagā hū,ā* (or *ṭhaṅḍ lagī hū,ī*) *hai.*
Is he awake or asleep ?	*wuh jāgtā hai yā soyā hū,ā ?*
He is very proud of it.	*usko iskā baṛā fakẖar*[4] *hai.*
Have you any influence with him ?	*uske sāth tumhārā kuchh rusūkẖ*[5] *hai ?* (or *wuh tumhārī bāt kuchh māntā hai ?*)
Can you give me any idea of its price ?	*āp takẖmīnan*[6] (or *aṅdāzan*) *iskī kuchh qīmat mujhe batlā sakte haiṅ ?*
I had got into a terrible fix but thank God I escaped scot-free.	*maiṅ ek sakẖt mushkil meṅ phaṅs gayā thā, lekin kẖudā kā shukar hai ki bāl bāl bach-gayā.*
By God that is a very nice suggestion indeed.	*ba kẖudā yih to bahut 'umda tajwīz hai.*
He has made a great name for himself.	*us ne baṛā nām paidā kiyā hai.*

[1] *Ṭilā* = mound.

[2] *Ilzām* = accusation, blame.

[3] *Zukām* = cold (running of the nose).

[4] *Fakẖar* = honorable pride.

[5] *Rusūkẖ* = influence.

[6] *Takẖmīnan* (or *aṅdāzan*) = approximately.

No movement of his (i.e., nothing he does) is void of policy.	*uskī ko,ī chāl* (or *uskā ko ī kām*) *ḥikmat se k̲hālī nahīṅ.*
You might send it to-morrow if it is not inconvenient.	*agar taklīf na ho to kal bhejdenā.*
He was appointed arbitrator in that dispute	*wuh us jhagṛe meṅ ṣāliṣ*[1] *muqarrar hū,ā thā.*
He has sprained his ankle	*uske tak̲hne ko moch*[2] *āga,ī hai.*
Forced labour is forbidden by the Government.	*Sarkār kī ṭaraf se begār*[3] *mana' hai.*
He is not a friend of mine, we merely know each other by sight.	*wuh merā dost nahīṅ, ṣirf jān pahchān hai.*
There is all the difference between gold and lead.	*kahāṅ sonā kahāṅ sikkā.*
He is devil of a sleeper.	*wuh balā*[4] *kā sonewālā hai.*
He is a wolf in sheep's clothing.	*wuh baglā*[5] *bhagat hai.*
How is it that you are here! (i.e., you and of all places here!)	*tum yahāṅ kahāṅ!*
He is holding the whole country into a state of discomfort and anxiety.	*us ne tamām mulk ko taṅg kar rakhā hai.*
He is building castles in the air day and night.	*wuh din rāt k̲hayalī pulā,o*[6] *pakātā rahtā hai.*
Say only what you saw with your own eyes and not what you heard from others.	*ṣirf āṅkhoṅ dekhi bāt kaho, sunī sunā,ī bāt mat kaho.*
He has disgraced himself	*us ne apnī ābrū*[7] (or *'izzat*) *k̲hāk meṅ milā*[8] *dī hai.*

[1] *Ṣāliṣ* = arbitrator.

[2] *Moch* (f.) = sprain.

[3] *Begār* = forced labour (f.).

[4] *Balā kā* = terrible, devil of a, marvellous.

[5] *Baglā bhagat* = hypocrite (lit. saintly heron: allusion to the habit of the bird, which stands silently motionless, while watching for its prey, looking all the while as if it were meditating on holy things).

[6] *K̲hayālī pulā,o pakānā* = to build castles in the air (lit. to cook imaginary dishes).

[7] *Ābrū* (f.) = honor.

[8] *K̲hāk meṅ milānā* = to cause to mingle with the dust, to ruin, to destroy.

It is a very long and sad story.	*yih bahut lambā aur pur-dard qiṣṣa hai.*
I think it is due to misunderstanding.	*mere <u>kh</u>iyāl meṅ yih <u>gh</u>alaṭ-fahmī* [1] *kī waja se hai.*
When we recovered from the fatigue of the journey.	*jab (hamko) rāste kī thakāwaṭ se ārām hū,ā.*
My creditors are pressing me for payment.	*mere qarz-<u>kh</u>wāh* [2] *taqāẓā* [3] *kar rahe hai.*
We shall settle it between ourselves.	*ham <u>kh</u>ud nipaṭ* [4] *leṅge.*
At a bend of the road our cars collided and we were all hurled into the khud below.	*saṛak ke ek moṛ par hamārī gāṛīāṅ ṭakrāga,iṅ aur ham sab ke sab nīche khaḍ meṅ jā paṛe.*
The whole place was inundated with water.	*chāroṅ ṭaraf pāni hī pānī thā.*
This dashed all our hopes against the wall.	*is se hamārī sab umedoṅ kā <u>kh</u>ūn hogaya* (or *par pānī phirgayā*).
You are forcing things against reason.	*āp <u>kh</u>wāh ma <u>kh</u>wāh zabardastī* [5] *karte haiṅ.*
This state of things continued for years until Lord Curzon came and changed their aspect.	*sāloṅ yihī ḥāl rahā yahāṅ tak ki Lāt "Curzon" Ṣāḥib āye aur naqsha badal diyā.*
All set themselves to imitate him.	*uskī dekhā* [6] *dekhī sab karne lag paṛe.*
It is against our religion to drink wine.	*hamāre maẓhab meṅ sharāb pīnā ḥarām* [7] *hai.*
Is it permissible, according to your religion, to eat meat ?	*tumhāre maẓhab meṅ* (or *ke rū se*) *gosht khānā ḥalāl* [8] *hai ?*
A great flood visited our part of the country and all the crops were spoilt.	*hamāre 'ilāqe meṅ baṛā sailāb* [9] *āyā thā aur tamām faṣal <u>kh</u>arāb hogaye.*

[1] *Ghalaṭ-fahmī* = misunderstanding.

[2] *Qarz<u>kh</u>wāh* = creditor ; *qarzdār* = debtor.

[3] *Taqāẓā karnā* = to demand insistently, to importune.

[4] *Nipaṭnā* = to be finished or settled.

[5] *Zabardastī* = high-handedness.

[6] *Kī dekhā dekhī* = in imitation of —

[7] *Harām* = religiously forbidden.

[8] *Halāl* = religiously permissible.

[9] *Sailāb* = flood.

Granted that it is cheap but it is not durable.	*sastā to hai magar bahut der chalegā*[1] *nahīṅ.*
I intended to go but have since changed my mind.	*pahle merā jāneкā irāda thā lekin ab nahīṅ.*
I would not do it but he forced me to do it.	*maiṅ khud nahīṅ kartā thā lekin us ne mujhe majbūr*[2] *kiyā.*
I could make no impression on him at all.	*merī bāt kā us par kuchh bhī aṣar*[3] *na hū,ā.*
Don't lose this opportunity.	*yih mauqa' hāth se mat do.*
As soon as he heard the news he was dismayed beyond description.	*yih khabar sunte hī wuh aisā ghamgīn*[4] *hū,ā ki kuchh na*[5] *pūchho.*
Are they all alike or is there any difference in them at all?	*wuh sab ek se* (or *yaksān*) *haiṅ yā un meṅ kuchh farq bhī hai?*
I suppose it must be so (can't be helped).	*mere khayāl meṅ iskā ko,ī 'ilāj nahīṅ.*
The current was so strong that it washed the bridge clean away.	*pānī kā itnā zor thā ki pul ko ṣāf bahā legayā.*
There is a strong rumour that —.	*afwāh garm hai ki —.*
Let us see whether it comes to pass or not.	*dekhīye ho ki na ho.*
All of them were left gazing at one another's faces (in surprise, sorrow or shame).	*wuh sab ek dūsre kā muṅh dekhte rah ga-e.*
However hard you try I don't expect you will succeed.	*kitnī hī koshish karo mujhe umed nahīṅ ki tum kāmyāb ho.*
I hear that they cannot pull on together.	*maiṅ ne sunā hai ki unki*[6] *āpas meṅ bantī nahīṅ.*
If he goes, let him go, I don't care a rap.	*agar jātā hai to jāne do, merī balā*[7] *se.*

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[1] *Chalnā* = to last.

[2] *Majbūr karnā* = to compel.

[3] *Aṣar* = effect, impression.

[4] *Ghamgīn* = sad.

[5] (*Ki*) *kuchh na pūchho* = (that) don't ask me anything about it (because it is indescribable).

[6] 'Bāt' understood after 'unkī.'

[7] (*Kī*) *balā se* = hang it, I (you, he, etc.) don't care.

He turned out to be absolutely different to what I believed him to be.	*maiṅ use kyā samjhā hū,ā thā aur wuh kyā niklā.*
He agreed but after lot of persuasion.	*maiṅ ne us se bahut kuchh kahā sunā jab jākar us ne mānā* (or *mān to giā lekin baṛī qīl-o-qāl ke ba'd*).
You ought not to have done this, such an action is not in keeping with the dignity of a Native Officer.	*āp ko aisā nahīṅ chāhiye thā, aisī bāt sardār kī shān*[1] *ke shayāṅ*[2] *nahīṅ.*
It was raining cats and dogs.	*mūslā dhār bārish ho rahī thī.*
There have been many landslips on the Simla road.	*Simla kī saṛak ka,ī jaga se ṭūṭga,ī hai.*
The Police force was not sufficient to check them and troops had to be called from the fort	*'police' unko rokne ke līye kāfī nahīṅ thī is līye faujī sipāhī qīl'e se maṅgwāne paṛe.*
According to the last census the population of India has increased.	*pichhlī mardum*[3]*-shumārī ke rū se Hindustan kī ābādi*[4] *baṛhī hū,ī hai.*
Indians have made rapid strides in education and wealth during the British rule.	*Hindustānioṅ ne aṅgrezī rāj meṅ ta'līm aur daulat meṅ bahut jald taraqqī kī hai.*
Railways have made communication by land quicker, easier and cheaper.	*rel kī waja se āmad-o-raft pahle se ziyādah tez, āsān aur sastī ho ga,ī hai.*
If you are hoping for promotion your conduct must improve considerably	*agar tum taraqqī kī ummīd rakhte ho to pahle chālchalan ko bahut kuchh ṭhīk karo.*
The money was raised by subscription in the regiment.	*wuh rupaya paltan se chaṅda*[5] *karke jama' kiyā gayā thā.*
He stammers a little.	*wuh zarā rukkar bāt kartā* (or, *tutlātā*[6]) *hai.*
He is shy of speaking.	*wuh bolte hū,e sharmātā hai.*
Small-pox is raging in Delhi this year.	*is sāl Delhi meṅ chīchak kā bahut zor hai.*

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[1] *Shān* (*f.*) = dignity.

[2] *Ke shāyāṅ* = befitting, becoming.

[3] *Mardum-shumārī* = census.

[4] *Ābādi* = population.

[5] *Chaṅda* = subscription; *chaṅdā karnā* = to collect subscriptions; (*meṅ*) *chaṅda denā* = to subscribe to.

[6] *Tutlānā*, to stammer, to lisp.

The last weekly report shows 375 deaths and 219 new cases.	*pichchle hafte kī rapot se ma'lūm hotā hai ki tīn sau pachhattar ādmī marga,e aur do sau unnīs na,e bīmār hū,e.*
What is the average of the last three years ?	*pichhle tīn sāloṅ kī ausṭ*[1] *kyā hai ?*
There was a serious railway accident near Peshawar ; a passenger train ran into a goods train, the latter was derailed and several carriages took fire.	*Peshawar ke nazdīk rel kā ek sakht hādiṣa*[2] *hogiā ; ek musāfir gāṛī māl gāṛī se takrā ga,ī, māl gāṛī paṭṛī*[3] *se utarga,ī aur ka,ī gāṛīoṅ ko āg lag ga,ī.*
I had hardly set foot outside the room when the roof fell down.	*maiṅ kamre se bāhir qadam rakhne na pāyā thā ki chhat gir paṛī.*
He is a nuisance in the Cantonment.	*wuh chhā,onī bhar meṅ sharārtī ādmī hai.*
Munshi, can you give me any idea of its price ?	*Munshī ji, āp batlā sakte hai ki is kī qīmat aṅdāzan kyā hogī ?*

Military Sentences.

Enrolment Questions.

What is your name ?	*tumhārā nām kyā hai ?*
What is your father's name ?	*bāp kā nām ?*
What is your religion, caste or tribe ?	*Hindu ho yā Musalmān ? Ẓāt kyā hai ?*
What is your village, Thana, Parganah / Tehsil and district ?	*ghar kahāṅ hai ? Gā,oṅ kā nām ? Thana ? Tahsīl ? Ẓila ?*
Have you ever been imprisoned ?	*kabhī qaid hū,e ?*
Are you at present employed in any army ?	*is waqt kisī fauj meṅ naukar ho ?*
Have you ever served in the army before ?	*kabhī pahle fauj meṅ naukrī kī ?*
Which force ?	*kis fauj meṅ ?*

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[1] *Ausṭ* = average ; *ausṭan* = at an average.

[2] *Ḥādiṣa* = accident.

[3] *Paṭṛī* = railway line.

Why were you discharged from there ?	*wahāṅ se nīm kis wāsṭe kaṭā ?*
Did you receive any gratuity or pension ?	*kuchh in'ām yā pinshan milī ?*
Have you truly stated the whole of your former service ?	*pahlī naukrī kī bābat jo kuchh tumne kahā, sab sach hai ?*
Are you in receipt of any allowance from Govt. ?	*Sarkār se ko,ī ' launs ' miltā hai ?*
What for ?	*kis wāsṭe ?*
Are you willing to be enrolled in the 25th Panjabis ?	*tum pachchīs nambar paltan meṅ khushī se bhartī honā chāhte ho ?*
Are you willing to go wherever ordered, by land or sea, and allow no caste usage to interfere with your military duty ?	*jahāṅ Sarkār ḥukm degī, khushkī [1] ho yā tarī,[2] jānā hogā, aur naukrī meṅ ẓāt pāt kā 'uẓr [3] nahīṅ sunā jā,egā ; manẓūr hai ?*
Are you willing to be permanently transferred at any time when necessity arises, to any corps of the group to which the corps in which you are then serving belongs ?	*jab ẓarūrat hogī tumko tumhāre beṛe ke sāth ke kisī dūsre beṛe meṅ badal diyā jā,egā ; qubūl hai ?*
Are you willing to be vaccinated ?	*ṭīkā lagwānā manẓūr hai ?*
Do you agree to be revaccinated, if need be ?	*agar ẓarūrat ho to phir ṭīkā lagwānā manẓūr hai ?*
Are you willing to serve until discharged provided His Majesty shall so long require your services ?	*jabtak Sārkar ko tumhārī ẓarūra hogī, naukrī karnī paṛegī ; manẓūr hai ?*
Are you willing to serve till the termination of this war ?	*is laṛā,ī ke khatam hone tak naukrī karnā manẓūr hai ?*
Are you willing to serve for 3 years from to-day ?	*āj se lekar tīn sāl tak naukr karnā manẓūr hai ?*
What is your age ?	*tumhārī 'umar kyā hai ?*

[1] Literally ' dryness.'
[2] Literally ' moisture.'
[3] *'Uẓr* = excuse.

Have you got any identification marks ?	*tumhāre badan par ko,ī dāgh*[1] (or *khāṣ nishān*)[2] *hai ?*
Height ?	*ūnchā,ī* (or *lambā,ī*) *kitnī hai ?*
Chest measurement ?	*chhātī kitnī hai ?* (or *chhātī kā nāp ?*)
Minimum measurement ?	*chhoṭā nāp ?*
Maximum measurement ?	*baṛā nāp ?*
Have you got any disease ? (I hope not).	*tumko ko,ī bīmārī to nahīṅ hai ?*
Any other defect ?	*ko,ī aur nuqṣ ?*[3]
How many dots are there ?	*kitne nuqte*[4] *haiṅ ?*
Close your right eye.	*dā,īṅ āṅkh baṅd karo.*
Now close your left eye and open the right eye.	*ab bā,īṅ āṅkh baṅd karo aur dā,īṅ kholo.*
Breathe in and retain it there for some time.	*aṅdar kī ṭaraf sāṅs lo aur kuchh der roko ?*
Stand upright.	*sīdhe khaṛe ho.*
Run. Walk slowly.	*dauṛo. Āhistā āhistā chalo.*
Raise this arm up.	*yih bāzū ūpar uṭhā,o.*
Let that one go down.	*usko nīche jāne do.*
Take off your clothes, all except your trousers.[5]	*pājāme*[5] *ke siwā sab kapṛe utār-do*
Are you subject to epileptic or other fits ?	*mirgī*[6] *yā kisī aur bīmārī kā daura*[7] *to nahīṅ hoṭā ?*
Are your parents alive ?	*tumhāre māṅ bāp ziṅdah* (or *jīte*) *haiṅ ?*
Have they got any disease ?	*unko ko,ī bīmāṛī hai ?*
Of what disease did your father die ?	*tumhārā bāp kis bīmārī se marā thā ?*
At what age ?	*kis 'umar meṅ.*

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[1] *Dāgh* = scar, blot, spot. [2] *Nishān* = mark.

[3] *Nuqṣ* = defect.

[4] *Tikkā* = dot (Panjabī); tikke, plural.

[5] *Pājāmā* = trousers. Sheet wound round the lower part of the body is called "dhotī" in the case of a Hindu and "tahmat" in the case of a Mohamadan.

[6] *Mirgī* = epilepsy. [7] *Daura* = fit, tour.

Have you ever had (1) Gonorrhoea, (2) Syphilis, (3) Rheumatism, (4) Phthisis, (5) Hectic fever, or (6) Asthma?	*kabhī tumko* (1) *suzāk*, (2) *ātishak*, (3) *gaṅṭhyā*, (4) *sil*, (5) *tap diq, yā* (6) *dame kī bīmārī to nahīṅ hū,ī ?*

Drilling.

Keep your head upright.	*sir sīdhā upar ko rakho.*
Look straight to the front.	*sīdhā sāmne ko dekho.*
Keep your shoulders back a little.	*kandhoṅ ko thoṛā pīchhe rakho.*
Keep the hands open.	*hāthoṅ ko khulā rakho.*
Keep your fingers straight.	*uṅglīāṅ sīdhī rakho.*
Don't bend down.	*nīche ko mat jhuko.*
Keep the body straight.	*badan ko sīdhā rakho.*
Raise up your head a little.	*sir thoṛā ūpar karo.*
Lower your left shoulder a bit.	*bayāṅ kaṅdhā thoṛā nīche karo.*
Keep your heels together.	*erī milā,o.*
Keep the front parts of your feet apart from each other.	*paṅje* [1] *khule rakho.*
Take the left foot backward.	*bayāṅ pā,oṅ pīchhe lejā,o.*
Keep your elbows close to your body (touching it).	*kuhnīāṅ* [2] *badan ke sāth lagī hū, rakho.*
Don't look about.	*idhar udhar mat dekho.*
Let your arms hang down	*bazūoṅ ko nīche rahne* (or *laṭakne*) *do.*
Advance together in one line.	*ek lain meṅ milkar* (or *ikaṭṭhe* or *ek sāth*) '*advance*' *karo.*
Stand still. Don't move.	*chup chāp khaṛe raho. Hilo mat.*
Don't talk to each other.	*ek dusre se bāt mat karo.*
Don't laugh.	*haṅso mat.*
Why do you smile ?	*tum kyoṅ muskarāte* [3] *ho ?*
Don't smoke cigarettes.	*sigret mat pī,o.*
Don't spit on the ground.	*zamīn par mat thūko.* [4]

[1] *Paṅja* = forepart of hand or foot, paw, claw.

[2] *Kuhnī* = elbow.

[3] *Muskarānā* = to smile.

[4] *Thūknā* = to spit.

Stop moving about in the ranks.	*'rank' meṅ idhar udhar mat phiro.*
Come forward.	*āge ā,o.*
Don't lag behind.	*pīchhe mat raho.*
Step out a little.	*ẕarā qadam baṛhā,o.*
Keep the chest forward.	*chhātī āge ko rakho.*
Keep your fingers closed.	*unglīāṅ baṅd rakho.*
Don't stiffen it.	*akṛā,o* [1] *mat.*
Keep your neck erect.	*gardan sīdhī rakho.*
Don't halt without orders.	*ḥukm ke baghair 'halt' mat karo.*
Keep the back of the hand outward.	*hāth kī pīṭh* [2] *bāhir ko rakho.*
Don't lean on your rifle.	*rafl par ṭek* [3] *mat lagā,o.*
Keep the wrists straight.	*kalā,īāṅ* [4] *sīdhī rakho.*
Close up to the right.	*dā,eṅ ko 'close' karo* (or *nazdīk nazdīk hojā,o*).
Each of you extend to five paces.	*sab pāṅch pāṅch qadam 'extend' karo.*
Carry the right foot slightly to the right.	*dāyāṅ pā,oṅ thoṛā dā,īṅ ṭaraf lejā,o.*
Carry the left leg 3 inches to the rear.	*bā,īṅ ṭaṅg tīn 'inch' pīchhe lejā,o.*
Carry the left foot 12 inches to the left.	*bāyāṅ pā,oṅ bārah 'inch'* (or *ek 'foot'*) *bā,īṅ ṭaraf lejā,o.*
Keep 4 feet distance from the man in front of you.	*sāmne wāle ādmī se chār fuṭ dūr raho* (or *chār fuṭ kā fāṣila rakho*).
Keep the legs 20 inches apart.	*ṭāngeṅ bīs 'inch' alag rakho.*
Keep the weight of the body equally balanced on both feet.	*badan kā bojh donoṅ pā,oṅ par barābar rakho.*
Bring both the heels smartly together.	*donoṅ erīāṅ jhaṭpat* [5] (or *phurtī* [5] *se*) *milā'o.*

[1] *Akṛānā* = to stiffen (tr.).

[2] *Pīṭh* (or *pusht*) = back (f.).

[3] (*Par ke sāth*) *ṭek lagānā* = to lean against.

[4] *Kalā,ī* = wrist.

[5] *Jhaṭpaṭ* = at once; *phurtī se* = smartly, with alacrity ('*chaṭak se*' is also often used by the sepoy).

Don't stamp your feet on the ground.	*pā,oṅ zamīn par zor se mat māro.*
Palms of the hands should be turned towards the thighs.	*hathelīāṅ*[1] *rānoṅ*[2] *kī ṭaraf rakho* (or, *rahnī chāhīyeṅ*).
Move smartly on the word of command.	*jab ḥukm mile phurtī se kām karo.*
Now listen carefully and wait for the word of command.	*ab dhiyān*[3] *dekar* (or, *kẖiyāl karke*) *suno aur ḥukm kā intiẓār karo.*
Platoon commanders will stand two paces in front of their platoons.	*'platoon commandar' do do qadam apnī apnī 'platoon' ke āge khaṛe hoṅge,*
On the command "Quick march" the first pace will be a full one.	*'quick march' ke ḥukm par pahlā qadam lambā hogā* (or *honā chāhīye*).
Section commanders must see that their sections keep step and keep their dressing.	*'Section commander' dekhte raheṅ ki unke apne apne 'Section' kā qadam milā hū,ā aur 'dresī' ṭhīk ho.*
When the whistle sounds every one will look towards the section commander.	*jab sīṭī*[4] *baje to sab ādmī 'Section commander' kī ṭaraf dekho.*
When I give the signal to advance, no man will move until my hand has dropped.	*jab ham 'advance' kā ishāra kareṅ to jabtak hamārā hāth nīche na gire, ko,ī ādmī apnī jaga se mat hilo.*
On the command "Double march" Section commanders will lead their sections to their places.	*'Double march' ke ḥukm par 'Section commander' apne apne 'section' ko apnī apnī jaga lejā,eṅge.*
No man will fall out or drink from his water bottle without orders.	*ḥukm ke baghair ko,ī ādmī 'fall-out* (or *alag*) *nahīṅ hogā aur na botal* (or *kuppī*)[5] *se pānī pī,egā.*
Instructors (or N.C.O.'s) will inspect their squads and	*sikhānewāle* (or *'uhdedār*)[6] *apne apne 'squad' ko dekheṅge*

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[1] *Hatheli* = palm of hand. [2] *Rān* = thigh.

[3] *Dhiyān* = attention, contemplation.

[4] *Sīṭī bajānā* = to whistle.

[5] *Kuppi* (Panjabī) = a can with a small mouth or narrow neck.

[6] *'Uhdedar* = N.C.O.

see that pagris are properly tied, puttees put on correctly and shorts not too long.	*ki unkī pagrīāṅ aur paṭṭīāṅ ṭhīk baṅdhī hū,ī hoṅ aur jāṅgīye*[1] *bahut lambe* (or *nīche*) *na hoṅ.*
N.C.O.'s (or Instructors) will see that all buttons on shirts and kurtas are fastened.	*'uhdedār* (or *sikhlānewāle*) *dekhenge ki sab qamīzoṅ aur kurtoṅ ke baṭan lage hū e hoṅ.*
Is there any parade to-morrow ?	*kal ko,ī preṭ hai ?*
What times do you go on parade ?	*tum kis waqt preṭ par jāte ho ?*
How many parades are there each day ?	*har roz kitnī preṭeṅ hotī haiṅ ?*
Who takes the morning parade ?	*ṣubaḥ kī preṭ kaun letā hai ?*
What time is the Adjutant's parade ?	*Ajīṭān ṣāḥib kī preṭ kis waqt hai* (*or hotī hai ?*)
The parade ground is wet to-day on account of last night's rain.	*pichhlī rāt kī bārish ke sabab se preṭ kī zamīn sab gīlī hai.*
How many men are absent from the parade ?	*kitne ādmī preṭ se ġhair ḥāzir haiṅ ?*
Report the absentees to the Adjutant.	*jo ġhair ḥāzir haiṅ un sab kī rapoṭ ajīṭan ṣāḥib ko koro.*
Bring them up to-morrow before the C.O.	*kal unko kamān afsar ṣāḥib ke sāmne pesh karo.*
At what time will the parade be dismissed ?	*preṭ kis waqt hochukegī ?* (or *ḳhatam or 'dismiss' hogī ?*).
Fall in the D. Coy.	*"'D' Company" ko fālam*[2] *karo.*
There will be the General's parade day after to-morrow.	*parsoṅ jarnailī preṭ hogī.*
There will be kit parade to-morrow. See that every thing should be scrupulously clean and tidy.	*kal 'kit' preṭ hogī, sab chiz bilkul ṣāf aur ṭhīk ṭhāk ho.*

[1] Shorts = *jāṅgiya* (Panjabi).

[2] To make to fall in (tr.) = *fālam karnā*; to fall in (intr.) = *fālam honā.*

The parade ordered for to-morrow is off, there will be a battalion parade in the afternoon instead.	*kal kī preṭ nahīṅ hogī, uske badle āj do pahr ke ba'd 'batallioṅ' preṭ hogī.*
The Adjutant gives us lot of trouble at these parades.	*Aǰīṭān ṣāḥib in preṭoṅ par hamko bahut taklīf dete hain.*
He is always untidy in his dress.	*uskī wardī hamesha ḍhīlī[1] ḍhālī rahtī hai.*
The Regt. will go on a route march to-morrow.	*paltan kal 'route march' par jā,egī.*
It is 20 miles both ways.	*donoṅ ṭaraf bis mīl hai, das mīl jānā aur das mīl wāpis ānā.*
This man's accoutrement is badly put on.	*is ādmī kā sāmān ṭhīk nahīṅ lagā hū,ā.*
This bedding is badly rolled.	*Yih bistra kharāb lapeṭā hū, ā hai.*
The buckle of the belt should be exactly in the middle.	*peṭī kā baklas ṭhīk bīch meṅ* (or *sāmne*) *honā chāhīye.*
The strap should be under the right arm.	*tasma dahne bāzū ke nīche honā chāhīye.*
This coat does not fit you.	*yih kot tumko ṭhīk* (*or pūrā*) *nahīṅ āṭā.*
It is too tight.	*yih bahut taṅg hai.*
Get it fitted at the tailor's shop.	*darzī khāne se ṭhīk karwālo.*
Change it from the store.	*'store'* (*or gudām*) *se badal lo.*

Rifle Exercise and Musketry

Keep the forefinger of the right hand under the *cut off*.	*dā,eṅ hāth kī pahlī uṅglī "cut off" ke nīche rakho.*
Put your left elbow under the rifle.	*bā,īṅ kuhnī[2] raǰl ke nīche rakho.*
Press the butt with the right hand.	*'butt'* (*or kunde*) *ko dahne hāth se dabā,o.*
Throw the rifle straight upward with the right hand.	*raǰl ko dahne hāth se ǰhaṭkā[3] dekar sīdhā ūpar karo.*
Bring the rifle to the right side in front of the hip.	*raǰl ko dahnī ṭaraf kūlhe[4] ke sāmne le,āo.*
Grasp the *stock* with the left hand immediately in front of the *magazine*.	*'stock' ko 'magazine' se age bilkul nazdik bā,eṅ hāth meṅ maẓbūṭ pakṛo.*

[1] *Dhilā dhālā* = loose and baggy, slovenly.
[2] *Ārak* (Panjābī). [3] *Jhaṭkā* = a jerk. [4] Hip = *kūlhā*.

Turn the *safety catch* completely over to the front.	*'safety catch' ko bilkul age kī kī ṭaraf pherdo.*
Open the *cut off*, if closed.	*agar 'cut off' baṅd ho to kholdo.*
First press it downwards with the thumb.	*pahle usko aṅguṭhe se nīche dabā,o.*
Seize the *knob* of the *bolt* with the thumb and forefinger.	*'bolt' kī 'knob' aṅgūṭhe aur pahlī uṅglī meṅ pakṛo.*
Now turn it sharply upward.	*ab phurtī se ūpar kī ṭaraf pherdo.*
Draw back the bolt to its full extent.	*'bolt' ko jahāṅtak jā sake pīchhe kī ṭaraf kheṅchlo.*
Lie down on the stomach with the legs apart.	*peṭ ke bal letjā,o aur tāṅgeṅ alag rakho.*
Keep the rifle resting on the ground and the arms extended to the front.	*rafl ko zamīn par ṭikā do aur bāzū āge ko khule rakho.*
Keep the body and legs parallel to the *line of fire.*	*badan aur tāṅgeṅ* 'line of fire' *ke sāth barābar (or bil muqābil) rakho.*
Cut away the right hand smartly to the side.	*dayāṅ hāṯh phurtī se pahlū kī ṭaraf lejā,o.*
Keep your thumb to the left and the elbow well back.	*aṅgūṭha bā,iṅ ṭaraf aur kuhnī khīṅsī pīchhe kī ṭaraf rakho.*
Bring the rifle to the *aiming position.*	*rafl ko 'aiming position' par lā,o.*
What are you aiming at?	*tum kis chīz par shıst lagā rahe ho?*
Now return to the *loading position.*	*ab 'loading position' par ho jā,o.*
Keep your eyes on the mark and the *muzzle* pointing upwards.	*āṅkh nishāne par aur 'muzzle' ūpar kī ṭaraf rakho.*
Don't press the *trigger.*	*'trigger'* (or *lablabī*) *mat dabā,o.*
Press the trigger gently.	*'trigger' ko āhista āhista dabā,o.*
The *magazine* must not be removed from the rifle except for cleaning purposes.	*'magazine' ko ṣirf sāf karne ke wāsṭe rafl se alag karo, 'āge pīchhe kabhī nahīṅ.*
Wipe the bayonet thoroughly before returning it to the scabbard.	*miyān meṅ dālne se pahle saṅgīn ko khūb sāf karlo.*

Remove the oil from the blade.	*phal se tel pūñchhdo.*[1]
If a cartridge fails to fire try it in another rifle.	*agar ko,ī kārtūs na chale to dūsrī rafl meṅ chalākar dekho.*
If the rifle is defective or misfires get it examined by the armourer.	*agar rafl meṅ ko,ī nuqṣ ho yā fair thik na kare to mistrī ko dikhā,o.*
Ammunition should be kept perfectly dry and clean.	*'ammunition' ko bilkul sūkhā* (or *khushk*) *aur sāf rakhnā chāhīye.*
Whilst aiming look straight at the 6 o'clock point of the target.	*shist lagāte waqt sīdhā chānd kī chhe baje kī jaga kī ṭaraf dekho.*
Your *fore-sight* is too fine, your bullet will hit lower.	*tumhārā 'fore-sight' bahut nīchā hai, golī nīche lagegī.*
Your *fore-sight* is too full, your bullet will hit higher.	*tumhārā 'fore-sight' bahut ūnchā hai, golī ūpar lagegī.*
Try to judge the distance by sight.	*ṣirf nazar* (or *dekhne se*) *fāsila kā aṅdāza*[2] *lagāne kī koshish karo.*
Recruits must learn aiming well before taking a course of musketry.	*chāṅdmārī kī sikhlā,ī*[3] *se pahle raṅgrūṭoṅ ko achchhī ṭarah shist lagānā sīkhnā chāhīye.*
Hold the rifle steadily.	*rafl ko maẓbūṭ pakṛo.*
Don't flinch while pressing the *trigger*.	*'trigger' ko dabāte waqt ḍaro* (or *jhijhko*[4] *mat.*
Don't remove the rifle from the shoulder during *rapid fire*.	*'rapid fire' meṅ rafl ko kaṅdhe se alag mat karo.*
Subedar sahib! see that each man's sight is correct before he starts firing.	*ṣubedar ṣāḥib! āp dekheṅ ki fair shurū' karne se pahle sab ke sā,īṭ ṭhīk hoṅ.*
Don't let the rifle incline to one side.	*rafl ko ek ṭaraf mat jhukne do.*
Grip it tightly or it will strike you bang against your face.	*maẓbūṭ pakṛo nahīṅ to taṛāq*[5] *se muṅh par lagegī.*
The 6 o'clock point of the target and the point of the	*chāṅd ke chhe baje ki jaga, aur agle sā,īṭ kā sirā aur pichhle*

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[1] *Pūñchhnā* = to wipe.

[2] (*Kā*) *aṅdāza lagānā* = to estimate.

[3] *Sikhlā,ī* = training.

[4] *Jhijhaknā* = to flinch, to hesitate.

[5] *Taṛāq se* = with a rap or bang.

fore-sight and the shoulders of the back-sight should be in one line.	*sā,ī̱t ke donoṅ kināre ek sīdh meṅ hone chāhīye.*
Keep the butt well embedded in the shoulder.	*'butt' ko kaṅdhe meṅ kẖūb dabākar rakho.*
Don't fire while the red flag is up.	*jab lāl jhaṅdī ūpar ho to fair mat karo.*
Take the first pull-off immediately after bringing the rifle to the shoulder.	*rafl ko kaṅdhe ke sāth lagāte hī pahlī daf'a 'trigger' ko thoṛā kheṅcho.*
Did it hit the bull's eye ?	*gulzarī meṅ lagī ?*
No, it was a ricochet.	*nahīṅ uchaṭ kar* (or *ṭappā khā kar*) *nikalga,ī.*
Don't fire at random.	*aṭkal* [1] *pachchū mat chalā,o.*
It has missed the target.	*yih kẖālī ga,ī.*
Take a good aim before you fire.	*fair karne se pahle kẖūb shist lagā,o.*
Don't be excited, shoot calmly.	*ghabrā,o mat. Ṣabar se chalā,o.*
Try to hit at the bull's eye.	*gulzarī par mārne kī koshish karo.*
Examine carefully their rifles and pouches before leaving the *firing point.*	*'firing point' se jāne se pahle unkī rafleṅ aur toshdān achchhī ṭaraḥ dekho.*
Examine their rifles carefully before they *dismiss.*	*'dismiss' hone se pahle unkī rafleṅ achchhī ṭaraḥ dekho.*
Report their progress to me every day.	*har roz unke kām kī hamko rapoṭ karo.*
Is this gun loaded or empty ?	*yih rafl bharī hū,ī hai yā kẖālī ?*
He is a splendid shot.	*wuh bahut achchhā nishāna-bāz* [2] *hai.*
No one will fire until the senior officer present gives the order to fire.	*jab tak dahne wālā afsar, jo maujūd ho, ḥukm na de ko,ī ādmī fair na kare.*
Call each man individually to the *firing point.*	*ek ek ko alag alag 'firing point' par bulā,o.*
Order him to return to his original position before calling up the next man.	*dūsre ādmī ko bulāne se pahle isko apnī aṣlī jaga par wāpis bhejdo.*

[1] *Atkal pachchū* = at random.

[2] *Nishāna-bāz* = marksman.

Don't let the rifle move when you fire.	*fair karte waqt rafl ko hilne na do.*
When no firing is taking place keep the red flag up.	*jab fair na hotā ho to lāl jhaṅḍī ūpar* (or, *khaṛī*) *rakho.*
Detail one N.C.O. to assist him.	*usko madad dene ke wāsṭe ek 'uhdedār kī naukrī lagādo.*
He is the worst shot in the Company.	*kampnī bhar meṅ uskī chāṅdmārī sab se kharāb hai.*
When will your annual musketry be over ?	*tumhārī sālāna chāṅdmārī kab hochukegī ?*
How many rounds have you fired ?	*tum ne kitne raund chalāye haiṅ ?*
How many rounds are left with you ?	*tumhāre pās kitne raund bāqī haiṅ ?*
Return them into the store.	*'store' meṅ wāpis dedo* (or *dākhil*[1] *karo*).
There will be a revolver practice next week	*agle hafte 'revolver practice'* (or, *pistaul kī mashq*[2]) *hogī.*
They are practising bayonet fighting.	*wuh saṅgīn kī laṛā,ī kī mashq kar rahe haiṅ.*

Recruiting.

Subedar sahib ! I want to send a recruiting party to Gurdaspur district, Will you please select a suitable N.C.O. to head it ?	*ṣubedar ṣahib ! ham ek gallā ṭolī zila' Gurdaspur meṅ bhejnā chāhte haiṅ, āp ko,ī achchhā* (or *lā,iq*) *'uhdedār unke sāth jāne ke wāsṭe pasaṅd karke hamko batlā,eṅ.*
I want a man who should be acquainted with the country and have some influence in those parts too.	*hameṅ ek aisā ādmī chāhīye jor us ilāqe se wāqif ho au. wahāṅ rusūkh*[3] *bhī rakhtā ho.*
Whom did we send last time ? Ranbir Singh, was it ?	*pichhlī daf'a kisko bhejā thā ? Ranbir Singh thā, na ?*
He is a very good man and has been on the duty more than once.	*wuh bahut achchhā ādmī hai aur yih kām ka,ī daf'a kar chukā hai.*
Which sepoys do you recommend to accompany him ?	*āpke khayāl meṅ uske sāth kaun kaun se sipāhī jāne chāhīye.*

[1] *Dākhil karna* = to cause to enter, to deposit.

[2] *Mashq* (f.) = practice.

[3] *Rusūkh* = influence.

I think we should let him select his own men. Tell him that he will use no compulsion.

mere khayāl meṅ achchhā to yih hogā ki wuh apne ādmī āp chunle.[1] *Us se kahdo ki kisī ko zabardastī*[2] *bhartī na kare.*

I will give him a letter to the Tehsildar who will give him all the help he can.

ham usko 'Tehsīldār' ṣāhib ke nām chiṭṭhī deṅge, wuh jahāṅ tak ho sakegā uskī madad kareṅge.

How much money do you require ?

tumko kitnā rupaya chāhīye ?

Give him an advance from the *loan fund.*

usko 'loan fund' se kuchh peshgī dedo.

Keep an account of what you spend and show it to me on your return.

jo kharch karo uskā ḥisāb rakho aur wāpisī par hamko dikhā,o.

Babu ! prepare the Railway warrant at once. They must leave this evening.

Babūjī ! inke wāsṭe 'Railway warrant' ṭauran tayyār kardeṅ. Āj shām ko inheṅ ẓarūr jānā hogā.

Have you had everything that you require ?

sab chīz milga,ī ?

Do you want anything more ?

kuchh aur chāhīye ?

All right, salam. Keep me informed of your progress.

achchhā, salām, hamko apne kām kī khabar dete rahnā.

Remember that the Recruiting Officer will visit Gurdaspur every week on Thursday and put up at the dāk bungalow there, where you should bring all your recruits.

yād rakho. Bhartī wāle Ṣāḥib har juma'rāt ko Gurdaspūr ā,eṅge aur wahaṅ dāk baṅgle meṅ utreṅge. Tum apne raṅgrūṭ wahīṅ lānā.

Select only strong men of the requisite size and chest measurement.

ṣiraf maẓbūt ādmī lenā jinkā qad aur chhātī kā nap pūrā ho.

Don't bring low-caste men. Try to take youths from the militant classes only.

nīch zāt ke ādmī bhartī na karnā. Ṣiraf laṛnewālī qaumoṅ se jawān jawāṅ ādmī chunkar lenā.

Enlist any young man you come across provided he is

jo jawān ādmī tumko mile aur bhartī hone par rāzī ho, usko

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[1] *Chunnā* = to pick out.

[2] *Zabardastī* = high-handedness, 'se' is understood after it.

willing to join the army. We want recruits very badly and must have them soon to make up the strength of the regiment.	*bhartī karlo Hamko raṅgrū. ṭoṅ kī sakẖt zarūrat hai- Jahīṅ se mileṅ le-āo, kyoṅki hamko palṭan kī ginṭī pūrī karnī hai.*
Feed and treat them well.	*unko achchhā khāne ko do aur achchhā sulūk karo.*
First get them medically examined.	*pahle unkā ḍāktarī mulāḥaza karā,o.*
When will these recruits be attested ?	*in raṅgrūṭoṅ ko kab qasm[1] dī jā,egī ?*
Have they taken the oath of loyalty ?	*unhoṅ ne namak[2] ḥalālī kī qasm[1] khā,ī hai ?*
Recruiting is very brisk there.	*wahāṅ bhartī kā bahut zor hai.*
How many recruits have you brought altogether ?	*tum kul kitne raṅgrūṭ lā,e ho ?*
You will get three rupees per recruit for your labours and I shall recommend you strongly to the C.O.	*tumko fī raṅgrūṭ tīn tīn rupai in'ām mileṅge aur ham kamān ajsar Ṣāḥib ke pās tumhārī zor se sifārish kareṅge.*
How many have been declared fit ?	*kitne ādmī pās* (or, *manẓūr*) *hū,e haiṅ ?*
Why has this man been declared unfit ?	*yih ādmī pās* (or *manẓūr*) *kyoṅ nahīṅ hū,ā ?*
O yes, he has spleen.	*hāṅ, ṭhīk hai, usko tillī[3] hai.*
His eye-sight is weak.	*uskī naẓar kamzor hai.*
	Leave and Furlough.
Bring here all the men who want leave.	*sab chhuṭṭī wāle ādmīoṅ ko yahāṅ lā,o.*
How much leave do you want ?	*tum kitnī chhuṭṭī māṅgte ho ?*
Why do you want to go on leave ?	*tum kyoṅ chhuṭṭī par jānā chāhte ho ?*
How many men of his company are on leave at present ?	*uskī kampnī ke kitne ādmī is waqt chhuṭṭī par haiṅ ?*
Is he entitled to the leave ?	*uskā chhuṭṭī kā haq hai yā nahīṅ ?*

[1] (*Ko*) *qasm denā* = to put one on oath ; (*ki*) *qasm khānā* = to take an oath of.

[2] *Namak-ḥalālī* = loyalty (to master).

[3] *Tilli* = spleen.

Can we spare him ?	*uske jāne se kām meṅ harj*[1] *to na hogā ?*
When do you want to go ?	*tum kab jānā chāhte ho ?*
How far is your place from here ?	*tumhārā ghar yahāṅ se kitnī dūr hai ?*
How long does it take to reach there ?	*wahāṅ pahuṅchne meṅ kitnī der lagtī hai ?* (*or kitne din lagte haiṅ ?*)
How far is it from the Railway Station ?	*rel ke 'station' se kitnī dūr hai ?*
Can't you manage to come back in one week's time ?	*ek hafte meṅ wāpis nahiṅ ā sakte ?*
How many times have you been on leave this year ?	*is sāl tum kitnī daf'a rukhṣat*[2] *par ga,e ho ?*
When did you receive this telegram ?	*tum ko yih tār kab milā ?*
When did this letter reach you ?	*tumko yih khaṭ*[3] *kab pahuṅchā ?*
Babu ! read out the letter to me.	*Babūjī ! yih chiṭṭhī paṛhkar sunānā.*
Who is dangerously ill ?	*kaun sakht bīmār hai ?*
Who is dead ?	*kaun margiyā hai ?*
Whose marriage is going to take place ?	*kiskī shādī honewālī hai ?*
He wants leave on medical grounds.	*wuh bīmārī kī waja*[4] *se chhuṭṭī māṅgtā hai.*
He wants leave for an urgent private affair.	*usko nijkā*[5] *ko,ī zarūrī kām hai, is lī,e chhuṭṭī māṅgtā hai.*
I can give you only ten days' leave.	*ham tumko. ṣiraf das din kī chhuṭṭi de saktē haiṅ.*
If you want an extension wire for it.	*agar ziyādah chhuṭṭī kī zarūrat ho to tār denā.*
Your leave has been sanctioned by the C.O.	*kamān afsar ṣāhib ne tumhārī chhuṭṭī manẓūr kī hai.*
I cannot recommend you for leave.	*ham chhuṭṭī ke wāsṭe tumhārī siṭārish nahīṅ kar sakte.*

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[1] *Harj* = hindrance.

[2] *Rukhṣat* = leave.

[3] *Khaṭ* = a letter.

[4] *Waja* (f.) = cause, reason.

[5] *Nijkā* = private.

I shall recommend you for leave when you have taken the musketry course.

jab tum chāṅdmārī kī sikhlā,ī khatam kar chukoge ham chhuṭṭī ke wāsṭe tumhārī sifārish kareṅge.

You can take one month's privilege leave if you like.

agar chāho to ek mahīne kī haqqī [1] *chhuṭṭī le sakte ho.*

You can go on leave without pay if you like.

agar chāho to bilā [2] *tankhwāh chhuṭṭī par chalejāo.*

The Government will pay your travelling expenses only one way.

sarkār ṣiraf ek ṭaraf kā safar kharch degī.

You will have to pay your travelling expenses both ways from your own pocket.

tum ko donoṅ ṭaraf kā kharch apnī jeb se denā paṛegā (or *hogā.*

You will get full pay whilst on leave.

jabtak chhuṭṭī par rahoge pūrī tankhwāh milegī.

You will get only half pay.

tumko ṣiraf ādhī (or *nisf*) *tankhwāh milegī.*

He wants 3 months' furlough.

wuh tīn mahīne kī raẓā maṅgtā hai.

Ridiculous. What will you do with so long a leave ?

fuzūl. Itnī chhuṭṭī kyā karoge ?

Sir, the roof of my house has fallen down and I want at least one month's leave to repair it.

Ḥuzūr, mere ghar kī chhat girparī hai aur uskī marammat ke lī,e kam se kam ek mahīne kī chuṭṭī kī zarūrat hai.

All long leave is stopped.

sab qism kī lambī chhuṭṭī baṅd hai.

Your leave will begin from to-morrow and expire on the 31st of the next month.

tumhārī chhuṭṭī kal se shurū' hogī aur agle mahīne kī ikattīs tārīkh khatam hogī.

Look here, don't overstay your leave or I'll punish you severely.

dekho, chhuṭṭī se zṅyādah der ghair hāzir mat rahnā nahīṅ to ham sakht sazā deṅge.

I shall cancel your leave.

ham, tumhārī chhuṭṭī mansūkh [3] *kardeṅge*

Your leave is stopped for six months

tumhārī chhuṭṭī chhi mahīne tak baṅd hai.

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[1] *Haqqī chhuṭṭī* = privilege leave.

[2] *Bilā tankhwāh* = without pay.

[3] *Mansūkh karnā* = to cancel.

Warn them that they will be recalled, if necessary.	*unko samjhādo ki agar zarūrat hoṛī to unko wāpis bulāyā jā,egā.*
Leave your address in the office.	*apnā pata daftar men chhoṛjā,o.*
Has he left any instructions about it ?	*wuh is kī bābat kuchh kahgayā hai* (or *likh gayā hai*) *?*
Has he returned from leave ?	*wuh chhuṭṭī se wāpis āyā hai yā nahīṅ ?*
When will he return from leave ?	*kab chhuṭṭī se wāpis ā,egā ?*
He has applied for an extension.	*us ne aur chhuṭṭī māṅgī hai.*
He says he is too ill to travel.	*wuh kahtā hai ki maiṅ bahut bīmār hūṅ aur safar ke lā,iq nahīṅ.*
Write and tell him to send a medical certificate.	*usko likhdo ki ḍāktar kā sārṭifikaṭ bhejde.*
Has he sent any medical certificate ?	*us ne ḍāktar kā sārṭīfikaṭ bhejā hai yā nahīṅ ?*
Wire and tell him that his leave has been sanctioned.	*use tār bhejdo* (or *tār ke ẓarī'e khabar dedo*) *ki tumhārī chhuṭṭī manẓūr hoga,ī hai.*
Wire and tell him to join at once or he will be treated as a deserter.	*usko tār dedo ki fauran* (or *ek dam*) *jā,in hojā.o warna tum bhagoṛe*[1] *samjhe jā,oge.*
You cannot get any leave now.	*ab koī* (or *kisī qism kī*) *chhuṭṭī nahīṅ mil saktī.*
The regiment has been ordered on active service.	*paltan ko lām par jāne kā ḥukm hogiyā hai.*
All families will stay behind.	*sab ke bāl bachche pīchhe raheṅge.*
The hearing of the land case has been fixed for the 6th proximo.	*Aqle mahīne kī chhi tārīkh us zamīn wale muqaddame kī peshī*[2] *hai.*

Camping.

Have all the tents been repaired ?	*sab taṅbū* (or *ḍere*) *marammat ho chuke haiṅ ?*

[1] *Bhagoṛā* = deserter.

[2] *Peshī* = hearing or the date fixed for the hearing of a case.

Go ahead and choose a place for the camp.	*āge jākar kampū ke wāsṭe jaga pasand karo.*
Remember that the ground must be dry and water good and near the camp.	*yād rakho ki zamīn sūkhī aur pānī nazdīk aur achchhā ho.*
The regiment is going into camp for a week. Practise your company before going in pitching tents.	*paltan ek hafte ke wāsṭe bāhir paṛā,o meṅ jā,egī. Jāne se pahle apnī kampnī ko taṅbū lagāne kī mashq karā,o.*
Is the ground rough or level ?	*zamīn ūnchī nīchī hai yā barābar* (or *hamwār*) *?*
Cholera has broken out into the lines and the regiment will probably be ordered out into camp.	*lā,in meṅ haiza phūṭ paṛā hai is wāsṭe ghālibān*[1] *paltan ko bāhir ḍeroṅ meṅ rahne kā ḥukm hojā,egā.*
Is there any shade in the camping ground ?	*paṛā,o kī jaga par ko,i darakht bhī hai ?* (or *kahīṅ sāya bhī hai ?*).
Pitch the tents in a straight line.	*taṅbū sīdhī qaṭār*[2] *meṅ lagā,o.*
This tent is not properly pitched.	*yih taṅbū ṭhīk nahīṅ lagā hū,ā* (*hai*).
The ropes are too loose, tighten them a bit.	*rassīāṅ bahut dhīlī haiṅ, ẓarā kasdo*
These pegs are old and not strong enough.	*yih mekheṅ purānī haiṅ aur kāfi maẓbuṭ nahīṅ.*
How did you break this tent pole ?	*yih chob kis taraḥ* (or *kaise*) *ṭūṭī ?*
Give small tents for the servants.	*naukroṅ ko chholdārīāṅ*[3] *dedo.*
This well should be reserved for drinking purpose.	*is kūeṅ kā pānī ṣiraf pīne ke wāsṭe isti'amāl karo.*
No one should be allowed to wash and bathe here.	*kisi ādmī ko yahāṅ nahāne dhone mat do.*
Strike these tents.	*in taṅbūoṅ ko girādo* (or *ukheṛdo*[4]).
Roll up these tent walls into separate bundles.	*in qanātoṅ*[5] *ko lapeṭkar alag alag baṅḍal bāndh do.*

[1] *Ghālibān* = probably.

[2] *Qaṭār* (f.) = row, line.

[3] *Chholdārī* = small tent.

[4] *Ukheṛnā* = to pull out any thing stuck in something else (as a peg or nail).

[5] *Qanāt* (f.) = tent wall.

These tents are repairable, get them repaired before Sunday.	*yih ḍere marammat-ṭalab* (or *marammat honewāle*) *haiṅ, itwār se pahle pahle inko marammat karwālo.*
Collect firewood from the jungle.	*jaṅgal se lakṛī chun lāo.*
Clear the place by burning all the bushes.	*sab jhāṛīāṅ jalākar us jaga ko ṣāf kar do.*
Take care that the whole place does not catch fire.	*khabardār sab jaga ko āg na lag jā,e.*
Is there a grazing ground near the camp ?	*kampū ke pās ko,ī charā,ī*[1] *kī jaga bhī hai ?*
Don't let any outsider come into the camp without a pass.	*kisī ghair ādmī ko 'pāss' ke baghair kampū meṅ mat āne do.*
Post sentries all round the camp.	*kampū kī chāroṅ ṭaraf saṅtrī* (or *pahra*) *lagā do.*
This corner is exposed to the enemy's fire. Take these tents under the cover of that eminence.	*Yih kona naṅgā*[2] *hai, is par dushman kī mār ho saktī hai. Yih taṅbū us ūṅchi jaga kī āṛ meṅ lagā,o.*
Caution them against lighting fires.	*unko samjhā do* (or *tākīd*[3] *kar do*) *ki āg na jalā,eṅ.*
If any extraordinary thing happens come and report to me at once.	*agar ko,ī khāṣ* (or *ghair ma'mūlī*[4]) *bāt hojā,e to ham ko fauran khabar do.*
The water of this well is poisonous. Warn the men not to drink it.	*is kū,eṅ kā pānī zahrīlā*[5] *hai sipāhīoṅ se kahdo ki yahāṅ se pānī na pī,eṅ.*
Have the ground cleaned thoroughly before leaving it.	*rawāna hone se pahle zamin ko khūb ṣāf karwā do.*
No trace of the halt should be left behind.	*'halt' kā ko,ī nishān bāqī na rahe.*
No cooking is to be allowed inside the camp.	*kampū men ko,ī chīz mat pakāne do.*
Was this the report of a gun ?	*kyā yih baṅdūq kī āwāz thī ?*
Who fired it, and why ?	*kis ne chalā,ī aur kyoṅ ?*

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[1] *Charā,ī* = grazing; *charnā* (intr.) = to graze; *charānā* (trs.) = to graze, to tend.

[2] *Naṅgā* = naked.

[3] *Tākīd karnā* = to emphasise.

[4] *Ghair ma'mūlī* = unusual.

[5] *Zahrīlā* = poisonous.

Offences.

Why did you not obey the order of your senior ?	*tum ne dahne wāle kā ḥukm kyoṅ nahīṅ mānā ?*
Disobedience of orders is a very serious offence.	*ḥukm 'adūlī baṛā bhārī quṣūr* (or *jurm*) *hai.*
Put him under arrest.	*usko kāṅjī haus meṅ dedo.*
Bring him up before the Company commander to-morrow.	*kal usko 'Company commander' ke sāmne pesh karo.*
Havildar Major ! march the prisoner in.	*Havildar Major ! mulzam ko aṅdar lā,o.*
Do you plead guilty of this offence ?	1. *tum ne yih jurm* (or *quṣūr*) *kiyā ?* 2. *tum is jurm kā iqbāl karte ho ?*
I plead not guilty.	*maiṅ bequṣūr hūṅ.*
I'll let you off this time but remember a repetition of it on your part will be severely dealt with.	*ham is daf'a tumko mu'āf karte haiṅ lekin yād rakho, agar phir aisa karoge to ham sakht sazā deṅge.*
Discipline is of paramount importance in the army.	*fauj meṅ adab*[1] *qawā'id baṛī ẓarūrī bāt hai.*
What has this man done ?	*is ādmī ne kyā kiyā hai ?*
He deserted on the 15th ultimo and was arrested at his village by the Police on the 7th instant.	*wuh pichhle mahine kī paṅdrah tārīkh bhāg giyā thā aur 'Police' ne is mahine kī sāt tāṛīkh usko uske gā,on meṅ giriftār kiyā.*
Why did you desert ?	*tum kyoṅ bhāg ga,e the ?*
Why did you absent yourself without leave ?	*tum ijāzat ke baghair kyoṅ ghair ḥāẓir hū,e.*
You could easily have asked for leave.	*tum āsānī se chhuṭṭī māṅg sakte the.*
That is a lame excuse.	*yih jhūṭā 'uzr* (or *bahāna*) *hai.*
You will be court-martialled.	*tumhārā 'court martial' hogā.*
You are charged with absconding on the 15th of the last month.	*tum par ilzām yih hai ki tum pichhle mahīne kī paṅdrah tārīkh bhāg ga-e.*
Call the prosecution witnesses.	*istighāṣa ke gawāhoṅ ko bulā,o.*

[1] *Adab qawā'id* = discipline (lit. respect for rules).

Put him on oath.	*usko qasm do.*
His evidence is not reliable.	*uskī shahādat qābil-i-i'atibār nahīṅ.*
It is all a concocted case.	*yih sab banāwṭī muqaddama hai.*
There is no proof of this.	*iskā ko,ī ṣabūt nahīṅ.*
But the question is, Can you prove this ?	*lekin sawāl to yih hai ki tum yih ṣābit kar sakte ho yā nahīṅ ?*
There is any amount of proof against him.	*uske bar khilāf bahut ṣabūt hai*
Has the charge-sheet been framed against him ?	*us par jard jurm lag gayā hai ?*
Have you any witnesses for your defence ?	*tumhīrā ko,ī bachā,o kā gawāh hai ?*
Do you want to cross-examine him ?	*tum us par jarah karnā chāhte ho ?*
The prosecution evidence is very strong.	*istighīṣa kī shahādat bahut zabardast hai.*
His defence is very weak.	*uskā bachāo bahut kamzor hai.*
Let me see his conduct sheet.	*uskī 'conduct sheet'* (or *chāl-chalan kā chiṭṭhā*) *mujhe dikhānā.*
He was drunk and rowdy last night.	*kal rāt wuh nasha,ī* (or *nashe meṅ*) *thā aur bahut shor kartā rahā.*
He struck Lce. Corporal Bindra.	*us ne Lais Nā,ik Bindra ko mārā.*
They destroyed Government property to the value of Rs. 300.	*unhoṅ ne tīn sau rupai kā sarkārī māl nuqṣān kiyā.*
He attempted to escape from his escort.	*us ne 'iskot' se bhāgne kī koshish kī.*
Why did you abuse him ?	*tum ne usko kyoṅ gālīāṅ dīṅ ?*
His case will be tried on Monday next.	*uskā muqaddama agle pīr ko pesh hogā.*
Who is going to try him ?	1. *kaun uskā muqaddama karegā ?* 2. *uskā muqaddama kiske pās pesh hogā ?*
He has already been punished twice for gambling.	*usko do daf'a pahle jū,ā khelne par sazā milchukī hai.*

They assaulted the Police.	*unhoṅ ne 'police' ko mārā.*
He was not in the lines at the *roll call.*	*wah gintī ke waqt lāiṅ se ghair ḥāẓir thā.*
Fined Rs. 5.	*pāṅch rupai jurmānā.*
One week's pay forfeited.	*ek hafte kī ṭalab ẓabṭ.*
Three days' extra drill.	*tīn din dalel.*
Promotion stopped for one year.	*ek sāl tak* (or *ke wāsṭe*) *taraqqī baṅd.*
Deprived of good conduct badge.	*nek chālchalnī kā billā ẓabṭ.*
Line confinement for five days.	*pañch diṅ lāiṅ qaid.*
Dismissed from service.	*naukrī se mauqūf* (or *nām kāṭā giā*).
Reduced to the ranks.	*toṛkar sipāhī banāyā gayā.*
The C.O. will ask for general court-martial.	*kamān afsar ṣāhib jarnailī 'kot marshal' ke wāsṭe likheṅge.*
Sentenced to one week's simple imprisonment.	*ek hafta maḥẓ*[1] *qaid.*
Three months' rigorous imprisonment.	*tīn mahine sakht qaid.*
Transportation for life.	*kālā pānī* (or *'ubūr daryā-i shor*).
Sentenced to death (to be hanged by the neck till dead.)	*phāṅsī diyā*[2] *jā,egā.*
To be shot dead.	*golī se mārā jā,egā.*
When will his term of imprisonment expire ?	*uskī qaid ki mī'ād*[3] *kab khatam hogī.*
Release him.	*usko chhoṛdo.*

Miscellaneous.

He lost his right eye in the Somme battle.	*'Somme' kī laṛā,ī meṅ uskī dā,īṅ āṅkh bekār hoga,ī.*
The cowards turned tail and fled.	*wuh gīdī dum dabākar bhāg gaye.*
The whole division fled precipitately.	*sāre kā sārā 'division' sir par pā,oṅ*[4] *rakhkar bhāg gayā.*
We shall march stage by stage.	*ham paṛā,o paṛā,o jā,eṅge.*

[1] *Maḥẓ* = mere, merely. [2] To hang (a person) = (*ko*) *phāṅsī denā.*
[3] *Mī'ād* (f.) = fixed period. [4] Lit. placing feet on the head.

Is the transport arrangement all complete ?

sab bārbardārī kā baṅdobast ho gayā hai ?

How many camels, mules, ponies and carts are required ?

kitne ūṅṭ, khachchreṅ, ṭaṭṭū aur gāṛīāṅ darkār haiṅ ? (or *chāhīye*) *?*

What provisions are obtainable on the road ?

raste par kyā kyā rasad mil saktī hai ?

He has had fever for 3 weeks and is very weak. He will not be really fit for another fortnight.

usko tīn hafte bukhār rahā hai aur bahut kamzor hogiā hai. Aur do hafte meṅ jākar[1] *achchhī ṭaraḥ taṅdurust ho to ho.*[2]

Climb up into that tree and tell me what you can see of the enemy.

us darakht par chaṛhjā,o aur jo kuchh dushman kā ḥāl dekho hameṅ batlā,o.

You must always wear clean clothes when you go out for a walk, and salute any officer you may come across.

jab sair ko jā,o to ṣāf kapṛe pahnkar jāyā karo aur aḳar ko,i afsar mile to salām kiyā karo.

On the first of the next month I shall just have 20 years' service.

agle mahine kī pahlī tārīkh merī naukrī ṭhīk bīs sāl hojā,egī.

Will any one volunteer for service in Egypt ?

ko,ī ādmī khushī se miṣar meṅ lām par jānā chāhtā hai ?

I will make the carts cross by the bridge.

maiṅ gāṛīoṅ ko pul par se lejā,ūṅgā.

I have sent a small detachment there which, I think, will be sufficient for the present.

maiṅ ne ek chhoṭā sā dasta bhejdiyā hai, mere khayāl meṅ yih fīl hāl[3] *kāfī hogā.*

Please tell the Adjutant Jamadar to come at once and give me his report regarding the morning's work.

ẕarā Ajītan Jamadar se kahnā ki fauran ā kar ṣubaḥ ke kām kī rapoṭ dejā,eṅ.

This N.C.O. is a regular mischief-monger and a disgrace for his regiment.

yuh 'uhdedār awwal[4] *darje kā fasādī ādmī hai aur isī kī waja se palṭan badnām ho rahī hai.*

The pass was narrow and the enemy had occupied it on both sides.

darra taṅg thā aur uskī donoṅ ṭaraf par dushman qabẓa kiye hū,e the.

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[1] *Meṅ jākar* = after (lit. having gone through).

[2] *Ho to ho* = might be, if at all.

[3] *Fil ḥāl* (فی الحال) = for the present.

[4] *Awwal darje kā* = of extreme degree, of the first class.

Tell the muleteers to unsaddle their mules.	*darābioṅ ko kahdo ki khachchroṅ par se zīn utār deṅ.*
Very few enemy were visible.	*bahut kam*[1] *dushman dikha,ī dete the.*
The enemy very rarely exposed themselves.	*dushman bahut kam*[1] *dikhā,i dete the.*
Two recruits who joined only yesterday have deserted.	*do raṅgrūṭ jo kal hī āye the bhāg gaye haiṅ.*
Inform the Police at once to enable them to take prompt action for their arrest.	*'police' ko fauran khabar bhejdo tā ki wuh fauran unkī talāsh meṅ lagjā,eṅ.*
Wire to his Police Station.	*uske thane ko tār bhejdo.*
Order one Havildar to take some men and go ahead to arrange for the supplies.	*ek hawaldār ko kahdo ki kuchh ādmī sāth lekar āge jā,e aur rasad kā inṭizām kare.*
I want you to make me a sketch of this country.	*hamāre liye is ilāqe kā naqshā banā lā,o.*
Our men thoroughly examined the village but could find nothing to show that it had been recently occupied by the enemy.	*hamāre ādmioṅ ne us gā,oṅ ko khūb ghaur se*[2] *dekhā lekin ko,ī bhī aisī bāt nazar na āyī jis se ma'lūm ho ki dushman thoṛī der pahla yahāṅ the.*
Immediate orders must be given to the cavalry to advance.	*risāle ko fauran 'advance' kā ḥukm dedo.*
The Regiment will march at 5 a.m. to-morrow. The men should take two days' provisions with them.	*paltan kal ṣubah pāṅch baje kūch karegī. Sab ādmī do din kī rasad sāth leṅjā,eṅ.*
The General is very fond of musketry and our men are good shots. We should do well.	*jarnail ṣāhib ko chāṅdmārī kā baṛā shauq hai aur hamāre ādmī nishāna lagāne meṅ hushyār haiṅ. Is wāsṭe khayāl hai ki ham achchhe raheṅge.*
How can you reconnoitre the position of the enemy without crossing the river ?	*daryā ke pār gaye baghair tum kis ṭarah dushman kī hālat daryāft kar sakte ho ?*

[1] *Bahut kam* = very few, very seldom.

[2] *Khūb ghaur se*=very carefully, minutely.

Take care when you cross the stream and look out for the quick sands.

khabardār hokar naddī se pār jānā aur chor bālū[1] *kā khayāl rakhnā.*

As I was going along the foot-path I saw three armed men hiding in a wood near by.

pagḍaṅḍī par jāte jāte kyā[2] *dekhtā hūṅ ki tīn ādmī hathyār lagā,e pās hī jaṅgal meṅ chhipe hū,e haiṅ.*

If they agree to Government terms there will be no expedition against them.

agar unhoṅ ne sarkār kī sharṭeṅ[3] *mān līṅ to unpar ko,ī chaṛhā,ī*[4] *nahīṅ hogī.*

The Government has demanded hostages.

sarkār ne yarghamāl[5] (or *ẓāmin*) *māṅge haiṅ.*

If they commit raids we will make reprisals.

agar wuh chhāpe māreṅge to ham bhī unse badla leṅge (or *turkī*[6] *ba turkī jawāb deṅge*).

Two Afridi sepoys have escaped to the Independent territory.

do afrīdī sipāhī ghair ilāqe (or *yāghistān*) *neṅ bhāg gaye haiṅ.*

Heavy firing was maintained from both sides till night-fall.

rāt hote tak donoṅ ṭaraf se khūb lagātār gole barsā kiye.

The enemy fled helter-skelter as soon as our guns opened fire.

jūṅhīṅ ki hamārī topeṅ chalīṅ dushman haṛbaṛākar[7] *idhar udhar bhāg gaye.*

There is very little water in the nullah during the winter, but when the snow melts on the hills it gradually rises till it becomes a veritable river.

jāṛe meṅ is nāle meṅ pānī kam hotā hai lekin jab pahāṛoṅ par baṛf pigaltī[8] *hai to yih hote hote sach much kā daryā hojātā hai.*

Had there been some troops staying there the rebels could not have plundered the city.

agar wahāṅ kuchh fauj rahtī hotī to bāghī shahr ko na lūṭ sakte.

We must start at once so as to reach the next stage before sunset.

hameṅ fauran chaldenā chāhiye tā ki din chhipe se pahle pahle agle parā,o par pahuṅch jā,eṅ.

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[1] *Chor-bālū*=quick-sand. [2] Lit. "What do I see that."

[3] *Sharṭ* (f.)=term, conditions, also a bet or wager.

[4] *Chaṛhā,ī*=marching against, invasion.

[5] *Yarghamāl*=hostage ; *ẓāmin*=surety.

[6] *Turkī ba turkī jawāb denā*=to return tit for tat.

[7] *Haṛbaṛānā* = to be in a confused hurry. [8] *Pigalnā*=to melt.

The Fire Brigade did not reach till the club had been on fire for full one hour.

kalab ko āg lage hū,e pūrā ek ghaṅṭa ho chukā thā ki 'Fire Brigade' wāle pahuṅche.

The Fire Engine worked hard for 3 hours before the fire was got under control.

āg bujhānewālā aṅjan tīn ghaṅṭe lagātār kām kartā rahā jab jākar[1] āg kā zor kam hū,ā (or, *āg bas meṅ āyī*).

I fired my pistol at the spy but he escaped unhurt.

maiṅ ne jāsūs par pistaul chalāyā lekin wuh bachkar nikalgayā.

The Regiment will leave for active service on Friday.

paltan jum'e ko lām par jā,egī.

I took part in the attack and have a medal for it.

maiṅ us hamle meṅ shāmil thā aur uskā tamghā mere pās hai.

The road was sandy for 3 miles and muddy for the next 2 miles after that.

tīn mīl tak sarak par bahut ret thī aur do mīl us se āge bahut kichar thī.

The city is infected with plague. Warn all the men not to go there.

shahr meṅ ṭā'ūn hai, sab ādmioṅ ko hukm sunādo ki wahāṅ na jā,eṅ.

The contractor is not keeping to the terms of his contract. For one thing, he takes too long to supply things; and secondly, his things are bad and not according to the sample.

ṭheka-dār ṭheke kī sharṭeṅ pūrī nahīṅ kar rahā hai. Ek to wuh bahut der lagātā hai dūsre uskī chizen kharāb haiṅ aur namūne ke muṭābiq bhī nahīṅ hotīṅ.

Our C.O. is a very strict disciplinarian.

hamāre kamān afsar ṣāhib bare qānūnī (or *zabiṭe ke bare pābaṅd*[2]) *haiṅ.*

Everybody coming from the plague-infected area is detained in quarantine for ten days.

jitne ādmī ṭā,ūn wāle ilāqe se āte haiṅ unko das din tak kurāṭīn meṅ rakhā jātā hai.

The fort commands the surrounding country up to 30 miles.

us qil'e se chāroṅ ṭaraf tīs mīl tak mār hosaktī hai.

The house overlooks the bridge across the river.

us ghar se daryā kā pul naẓar ātā hai.

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[1] *Jab jākar* = then and then only.

[2] *Pābaṅd* = strict observer (lit. feet-tied).

We intended to make a surprise in the dead of night.
hamārā irāda thā ki ādhī rāt ko achānak ḥamla kareṅge.

Government will give liberal grants of lands to those who took part in the campaign.
jo ādmī us lām meṅ shāmil the sarkār unko dil[1] *kholkar zamīneṅ degi.*

Our Subedar Major has been given 20 squares of land on the Jhelum Canal.
hamāre ṣūbedar mejar ṣāḥib ko Jhelam nahr par bīs murabb'e zamīn milī hai.

He has got Victoria Cross for that conspicuous bravery.
us <u>kh</u>āṣ bahādurī ke wāṣṭe usko Victoria Cross (or *sab se baṛā tam<u>gh</u>ā*) *milā hai.*

He has nearly completed his service and will retire next month.
uskī naukrī qarīban pūrī ho-chukī hai aur wuh agle mahīne pinshan par jā,egā.

I propose to surround the village and capture every able-bodied individual residing in it.
merī tajwīz[2] *yih hai ki ham is gā,oṅ ko gher leṅ aur jitne maẓbūṭ maẓbūṭ ādmī wahāṅ haiṅ unko pakaṛleṅ.*

He died by his gun.
wuh marṭe dam[3] *ṭak apnī top ke pās rahā.*

What death can be better than this for a soldier ?
sipāhī ke wāṣṭe is se bihtar maut aur kyā ho saktī hai ?

It was a big victory indeed but it cost us very dear.
beshak yih baṛī fataḥ thī lekin is meṅ hamārā nuqṣān bahut hū,ā.

Our men were not used to fighting in the hills nor to such severe cold.
na to hamāre ādmīoṅ ko aisī laṛā,īoṅ kā tajriba[4] *thā aur na wuh aisī sa<u>kh</u>t sardī ke 'ādī*[5] *the.*

We made a detour and attacked the enemy from the rear.
ham ne ghūmkar (or *chakkar lagākar*) *dushman par pīchhe se ḥamla kiyā.*

How many prisoners are there in the cells to-day ?
āj kāṅjī haus meṅ kitne qaidī haiṅ ?

Our losses were much less than those of the enemy.
dushman kī nisbat hamārā bahut kam nuqṣān hū,ā.

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[1] *Dil kholkar* = with open heart, liberally.

[2] *Tajwīz* (f.) = proposal, suggestion.

[3] *Marte dam tak* = up to the last (lit. till dying breath).

[4] *Tajriba* = experience.

[5] (*Kā*) *'ādī* = accustomed (to).

What is the number of casualties to-day ?

āj kitne ādmī nuqṣān hū,e haiṅ ?

They put us into very bad trucks and took us to a camp in the rear.

wuh hameṅ bahut kharāb kharāb chhakṛoṅ [1] *meṅ ḍālkar pīchhe ki ṭaraf ek kampū meṅ legaye.*

There is nothing but small bushes and sand in the whole country.

wahān tamām mulk meṅ chhoṭī chhoṭī jhāṛīoṅ aur ret ke siwā kuchh bhī nahīṅ.

Our regiment was surrounded, but we made a supreme effort and extricated ourselves.

hamārī paltan ghirga,ī thī lekin ham ne jāntoṛ [2] *koshish kī aur bachkar nikal āye.*

It was a pitched battle and in the end we captured the position.

yih baṛe ghamsān [3] *kī laṛā,ī thī, ākhir ham ne wuh morcha fataḥ karliyā.*

He has been through five campaigns and has five medals.

wuh pānch lāmoṅ par ho-āyā hai aur uske pās pāṅch tamghe haiṅ.

They are making preparations to retreat.

wuh pīchhe haṭne kī tayyārīāṅ kar rahe haiṅ.

The transport arrangement was very bad and the animals were very lean and thin.

bārbardārī kā intiẓām bahut kharāb thā aur jānwar bahut duble patle the.

What time does the Jamadar come on his visiting rounds ?

jama'dar sāhib kis waqt gasht par āte haiṅ ?

Do you think it will suffice for a week ?

tumhāre khyāl meṅ yih ek hafte tak kāfī hogā ?

Dig a trench here 5 feet long, 3 broad, and 2½ deep, facing the river.

yahāṅ ek morcha khodo, pāṅch fuṭ lambā, tīn fuṭ chauṛā, aur ḍhā,ī fuṭ gahrā, aur uskā muṅh (or *sāmnā*, or *āgā*) *daryā ki ṭaraf rakho*

Dig it deeper down.

aur gahrā khodo.

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[1] *Chhakṛā* = a truck.

[2] *Jān toṛ* = desperate, attended with hardest possible exertion (lit. life-breaking).

[3] *Ghamsān* = great crowd, carnage.

Signal to me when you see any enemy on the other side of the hill.	*jab pahārī kī parlī*[1] *ṭaraf ko,ī dushman dekho to hamko jhaṅdī do.*
Who ordered you to hoist the white flag ?	*tumko kis ne hukm diyā ki safed jhaṅḍa ḳhaṛā karo ?*
Make as much noise as you like when you attack.	*ḥamle ke waqt ḵẖūb shor karo.*
Look for him amongst the dead.	*usko murdoṅ meṅ talāsh karo* (or, *dekho*).
It is frightfully hot there during the summer, especially in June and July.	*garmī ke mausim meṅ wahāṅ saḵẖt garmī hotī hai, ḵẖāṣkar 'June' aur 'July' meṅ.*
In the winter all the hills are covered with snow and the cold is intense. Hence no operations are possible.	*jāṛe meṅ tamām pahāṛoṅ par barf paṛī rahtī hai aur sardī saḵẖt hotī hai. Is wāsṭe ko,ī kām nahīṅ ho saktā.*
Stop the bleeding and bandage the wound.	*ḵẖūn* (or, *lahū*) *baṅd karke zaḵẖm par paṭṭī baṅdh do.*
What are your orders, sentry ?	*saṅtrī, tumko kyā ḥukm milā hai* (or, *urdī*[2] *milī hai*) *?*
How many sentries are there for this guard ?	*is gārd meṅ kitne saṅtrī haiṅ ?*
Where are the other sentries ?	*dūsre saṅtrī kahāṅ haiṅ ?*
What would you do if a prisoner escaped from the cells ?	*agar ko,ī ḳaidī kāṅjī haus se bhāg jā,e to tum kyā karoge ?*
How many prisoners are there in the guard-room ?	*kot gārd meṅ kitne ḳaidī haiṅ ?*
Bring this man up to-morrow for slackness on guard.	*is ādmī ko pahre par sustī ke wasṭe kal pesh karo.*
This bayonet is not fixed.	*yih saṅgīn 'fixed'* (or, *lagī hū,ī* or, *chaṛhī hū,ī*) *nahīṅ hai.*
Did you challenge him ?	*tum ne usko bulāyā thā ?*
Is there a bridge of boats across the river ?	*us daryā par kishtīoṅ kā pul hai ?*
How much transport shall we want for the kit ?	*'kit'* (or, *asbāb*) *ke wāsṭe kitnī bārbardārī chāhiye ?*

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[1] *Kī* $\frac{parlī}{us}$ *ṭaraf* = on the farther side of ; *ki* $\frac{warli}{is}$ *ṭaraf* = on the near side of.

[2] *Urdī* = charge of a sentry.

Only men of respectable families can get direct commission.	*ṣiraf <u>kh</u>āndānī ādmīoṅ ko ek dam sirdārī miltī hai.*
Challenge every passer-by and if you don't receive a satisfactory answer, fire.	*jo guzre usko pukāro aur agar ṭhīk jawāb na mile to golī chalā,o.*
The general has ordered to make up the strength at once.	*Jarnail sahib ne ḥukm diyā hai ki fauran ginṭī pūrī karo.*
There were many casualties in spite of the sand bags in front of us.	*agarchi hamāre sāmne ret kī boriaṅ bhī thīṅ to bhī bahut ādmī nuqṣān hū,e* (or, *mare aur za<u>kh</u>mī hū,e*).
We have captured Jerusalem.	*ham ne Yarūshlam fataḥ karliyā hai* (or, *Yarūshlam par qabza karliyā hai*).
Men of B Company will be vaccinated this evening.	*āj shām "'B' Company" ke ādmīoṅ ko ṭīkā lagegā.*
Is it all well in the lines, Subedar Sahib ?	*ṣubedar ṣāḥib, lain meṅ sab ṭaraḥ <u>kh</u>airīyat hai ?*
What was the row about last night ? Any men drunk ?	*kal rāt shor kaisā thā ? kisī ne nasha piyā thā ?*
Go on advancing up to that knoll.	*us ṭīle tak baṛhte jā,o.*
Lie down in the depression to the left of it.	*uskī ba,īṅ ṭaraf jo nīchī zamīn hai us meṅ letjā,o.*
We were in the thick of the battle when all of a sudden the news arrived that the enemy were evacuating the village.	*Laṛā,i <u>kh</u>ūb garm thī jab yakāyak <u>kh</u>abar pahuṅchī ki dushman gā,oṅ ko <u>kh</u>ālī kar rahe haiṅ.*
How many men are available for the next draft ?	*agle 'drāf' ke wāsṭe kitne ādmī tayyār haiṅ ?*
They will reach Karachi day after to-morrow and embark the following day.	*Wuh parsoṅ Karachi pahuṅcheṅge aur uske dūsre din jahāz par sawār hojā,enge.*
Put them in separate tents and tell off one N.C.O. to look after them.	*unko alag alag* (or, *'alaiḥda*[1] *'alaiḥda*) *tambū,oṅ meṅ rakho aur ek 'uhdedār kī naukrī lagā do ki unkī <u>kh</u>abar rakhe.*

[1] *'Alaiḥda = alag* = separate, apart.

See if their equipment is complete and make up deficiencies, if any, from the store.	*dekho ki unkā samān sab pūrā hai yā nahīṅ, agar koˌī chīz kam ho to istor se pūrī kardo.*
Everybody will get three months' pay in advance.	*sab ādmīoṅ ko tīn tīn mahīne kī ṭalab peshgī milegī.*
What family allotment do you want to make ?	*tum ghar ke logoṅ ko kitne rupai māhwār[1] bhijwānā chāhte ho ?*
The Q.M. will make arrangements for rations for the journey.	*kot māstār ṣāḥib rāste ke rāshan kā baṅdobast kareṅge.*
Give them one week's uncooked rations.	*unko ek ek haṭte kā kachchā rāshan dedo.*
Have they all got cooking pots ?	*sab ke pās khānā pakāne ke bartan[2] haiṅ ?*
No definite date has yet been fixed for their departure.	*abhī unkī rawāngī kī koˌī pukhtah[3] (or, pakkī) tārikh muqarrar nahīṅ hūˌī.*
The troop train is standing ready at the station.	*faujī gāṛī isteshan par tayyār khaṛī hai.*
What is the carrying capacity of each carriage ?	*ek ek gāṛī meṅ kitne ādmīoṅ kī jaga hai ?* (or, *kitne kitne ādmī* $\frac{\text{sawār ho}}{\text{baiṭh}}$ *sakte haiṅ ?*
Don't put in a carriage more men than there is accommodation for.	*jitne ādmīoṅ kī jaga hai us se ziyādah mat biṭhāˌo.*
Put one N.C.O. in charge of each compartment.	*har ek khāne meṅ ek ek 'uhdedār biṭhā do.*
No one should leave the train without the permission of the N.C.O. in charge.	*koˌi ādmī sapurdī wāle 'uhdedār kī ijāzat baghair bāhir na nikle.*
On arrival there report yourself to the S.S.O.	*wahāṅ jākar S.S.O. ṣāḥib ko apne pahuṅchne kī rapoṭ karo.*
This cart is very badly loaded.	*yih gāṛī bahut kharāb ladī hūˌī hai.*
That cart is overloaded.	*is gāṛī par bojh ziyādah hai.*

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[1] *Māhwār* = *monthly.* [2] *Bartan* = utensil.

[3] *Pukhtah* (Persian indeclinable adjective) = *pakkā.*

Place the heavy luggage underneath and the light one on the top and fasten the ropes tightly.
bhārī sāmān nīche aur halkā uske ūpar rakhkar rassīāṅ khūb kas do.

Send half the Company to the right of the hill and the other half to the left.
ādhī kampnī pahāṛī kī dāīṅ ṭaraf aur bāqī ādhī bāīṅ ṭaraf bhej do.

The men should advance in extended order in the open country.
khulī jaga meṅ sab ādmī 'extend' hokar 'advance' kareṅ.

Tell the I.O.'s to bring up their sections as quickly as possible.
sirdāroṅ se kahdo ki apne apne sikshan jisqadar jald ho sake le āeṅ.

We had to move over broken ground.
ham ko ṭūṭī phuṭī zamīn par chalnā paṛā.

They will take only light kit with them.
wuh sirf halkā sāmān sāth lejāeṅge.

All heavy things must be left behind.
sab bhārī bhārī chīzeṅ pichhe rahne do.

No one should be allowed to take more than 15 seers with him.
koīṅ ādmī paṅdrah ser se ziyādah apne sāth na lejāṛe.

The road is not suitable for wheeled traffic.
wuh rāsta gāṛīoṅ ke wāsṭe ṭhīk nahīṅ.

The road is very narrow, with many ups and downs, for about ten miles.
rāsta bahut taṅg hai aur koīṅ das mīl tak bahut chaṛhāīṅ utrāīṅ hai.

Post a machine-gun here and bring it into action as soon as the enemy make any attempt to advance.
ek 'machine[1] gun' yahāṅ lagā do aur jiswaqt dushman āge āne kī koshish kareṅ ek dam chalāo.

Cover them up with a big tarpaulin to prevent their getting wet on the way.
unpar ek baṛīsī tirpāl ḍāl do tā ki rāste meṅ bhīg na jāeṅ.

All the sick will go in ambulance carts.
sab bīmar haspatālī gāṛīoṅ meṅ jāeṅge.

The orderly officer will inspect the guard during his tour of inspection.
ardalī afsar ṣāhib gasht par gārd kā mulāhaẓa kareṅge.

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[1] Or, *kaldār top*, which is not so commonly used.

You must always be in uniform when outside your quarters.	*jab ghar se bāhir ā,o to wardī pahinkar āyā karo.*
Your position is of great importance.	1. *tumhārī jaga baṛī zimmawārī kī hai.* 2. *āpkā darja baṛī 'izzat kā hai.*
One I.O. should go round the lines and inspect the kit every Sunday.	*ek sirdar har itwār ko lain meṅ jākar 'kit' kā mulāhaẓa kiyā kare.*
You should not issue anything without getting an indent from the Company Officer.	*jabtak tumko kampnī kamāṅdar kā 'indent' na mile ko,ī chīz mat do.*
Issue two blankets and a pair of socks to each man.	*sab ādmīoṅ ko dc do kambal aur ek ek joṛī jurrāb dedo.*
The whole Company will get an extra pair of putties.	*sārī kampnī ko ek ek joṛī paṭṭioṅ kī fāltū milegī.*
The uniform is the property of Government for 3 years.	*tīn sāl tak yih wardī sarkār kī hai.*
A and B Company will be paid out this evening.	*āj shām ko 'A' aur 'B' kampnī ko ṭalab dījā,egī.*
All accounts must be settled at the end of the month.	*mahīne ke ākhir par sab ḥisāb faiṣal hojānā chāhīye.*
Explain all deductions to them.	*sab kāṭ unko samjhā do.*
Put your thumb impression here if you cannot sign.	*agar dastkhaṭ nahīṅ kar sakte to yahāṅ aṅgūṭhā lagā do.*
Have you not got a seal ?	*tumhāre pās muhr nahīṅ hai ?*
Tell the cashier to get a receipt for it.	*khazānchī se kahdo ki iskī rasīd lele.*
First put one anna stamp on and then sign it.	*pahle ek āne kā ṭikaṭ lagā,o aur phir us par dastkhaṭ karo.*
The pay of all absentees must be placed in the treasury chest	*jitne ādmī ghair ḥāzir haiṅ un sab kī ṭalab khazāne kī peṭī meṅ jama' rakho.*
Pay him in cash if he does not take notes.	*agar wuh not nahīṅ letā to naqd rupaya dedo.*
Debit its cost to his account.	*iskī lāgat uske hisāb meṅ* (or, *uske nām*) *likho.*

Credit this to my account. — *yih mere ḥisāb meṅ jama' karo.*

To whose account will this amount be credited ? — *yih raqam*[1] *kiske hisāb meṅ jama' hogī ?*

All transactions should be registered. — *tamām len den*[2] *kitaboṅ meṅ darj*[3] *honā chāhiye.*

Reservists are called out every two years, for two months' training. — *har dūsre sāl rizarvī*[4] *do mahīne kī sikhlā,ī ke wāsṭe bulāye jāte haiṅ.*

If he is found unfit he will be discharged. — *agar 'unfit' niklā* (or, *hū,ā*) *to uskā nām kaṭ jāegā.*

You get gratuity or pension according to the length of your service. — *jitnī naukrī ho uske muṭābiq in'ām yā pinshan miltī hai.*

Government does not interfere in religious matters. — *sarkār maẕhab*[5] *kī bātoṅ meṅ dakhl*[6] *nahīṅ detī* (or, *nahīṅ ātī*).

Religious instruction is given to Hindus by Pandits, to Sikhs by Giranthis and to Mohamadans by Maulvis. — *Pandit hindū,oṅ ko, Giranthī sikhoṅ ko, aur Maulvi musalmānoṅ ko maẕhabī*[7] *ta'līm*[8] *dete haiṅ.*

He is the most suitable hand for this kind of work. — *is qism ke kām ke wāsṭe wuh bilkul ṭhīk hai.*

You have been selected for duty with the *machine gun section.* — *tum 'machine gun' sikshan ke wāsṭe chhāṇṭe*[9] *ga,e ho* (or, *ke sāth lagā,e ga,e ho*).

The C.O. has recommended only two men for this course. — *kamān afsar ṣāḥib ne is kām* (or, *sikhlā,ī*) *ke wāsṭe siraf do ādmīoṅ kī sifārish kī hai.*

Whose turn is it now ? — *ab kiskī bārī hai ?*

Come in turns. — *bārī bārī ā,o.*

Where does this roof leak ? — *yih chhat kahāṅ se chūtī hai ?*

Have all the drains washed at least once every day. — *har roz kam az kam ek daf'a sab nālīāṅ dhulwā,o.*

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[1] *Raqam* (f.) = item, amount.

[2] *Len den* = transactions (lit. taking and giving).

[3] *Darj karnā* = to register ; *darj honā* = to be registered.

[4] *Rizarvī* = reservist.

[5] *Maẕhab* = religion.

[6] *Dakhl denā* = to interfere.

[7] *Maẕhabī* = religious.

[8] *Ta'līm* (f.) = education.

[9] *Chhāṇṭnā* = to select, to sort out.

All filth and rubbish should be removed by 8 a.m. every day.
sab mailā aur kūṛā karkaṭ[1] *har roz āṭh baje se pahle pahle uṭh jānā chāhīye.*

This room does not appear to have been swept to-day.
ma'lūm hotā hai ki āj is kamre meṅ jhāṛū[2] *nahīṅ phirī.*

Tell the sweeper to come here with his broom and basket.
mihtar ko bolo ki ekdam jhāṛū aur ṭokrī lekar ā,e.

These latrines have not been properly cleaned.
yih ṭaṭṭiāṅ[3] *ṭhik ṣāf nahīṅ hū,īṅ.*

They smell very badly.
un se sakht badbū[4] *ātī hai.*

Why have you not put Condy's fluid in here?
yahāṅ 'phenyle' (or, *dawā,ī*) *kyoṅ nahīṅ ḍālī?*

Tell the banyas not to give credit to the men: if they do, the Government will not be responsible for it.
Banyoṅ se kah do ki kisī ko udhār mat deṅ, agar deṅge to sarkār zimmawār nahīṅ hogī.

You must not lend money to anybody in the lines on interest. You will lose both capital and interest if you do.
tum lain ke kisī ādmī ko sūdī[5] *rupaya mat do. agar doge to aṣl*[6] *aur sūd*[5] *donoṅ khobaiṭhoge.*

If you charge more than the bazar rates or sell any adulterated articles I shall turn you out of the lines.
agar tum bāzārī nirkh[7] *se ziyādah dām loge yā kharāb* (or, *milāwaṭī*)[8] *chīz doge to ham tumko lain se nikāl deṅge.*

The bazar Chaudhri will supply you all the rates.
chaudhrī tumko sab nirkh degā (or *batlā,egā*).

It is the duty of the Sanitary Sergeant.
yih ṣafā,ī wāle ḥawāldār kā kām hai.

The doctor will be coming for inspection to-morrow, have everything cleaned thoroughly.
kal dāktar ṣāhib mulāhaze ke wāste ā,eṅge. sab chīz khūb ṣāf karwā rakho.

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[1] *Kūṛā karkaṭ* = rubbish.

[2] *Jhāṛū* = broom; *jhāṛū phernā* = to sweep; *jhāṛū phirnā* = to be swept.

[3] *Ṭaṭṭī* = latrine.

[4] *Badbū* = bad smell.

[5] *Sūd* = interest; *sūdī* = on interest

[6] *Aṣl* = capital.

[7] *Nirkh* = rate.

[8] *Milāwaṭ* = mixture; *Milawaṭī* = adulterated.

You are responsible for the cleanliness of the lines.	*tum lain kī safā,ī ke zimmawār ho.*
No unauthorised person should be allowed to live in the lines without permission.	*ko ī ghair ādmī ijāzat ke beghair lain meṅ na rahe.*
When a report or complaint is brought to you, first investigate it carefully, and if you cannot dispose of it yourself report the matter to the Company Commander.	*jab ko.ī rapoṭ yā shikāyat tumhāre pās ā,e, pahle khud achchhī ṭaraḥ daryāft karo* (or, *tāhqīqāt*[1] *karo*), *agar tum se faiṣla na ho sake to kampnī kamāṅdar ko khabar do.*
You are responsible for your Company in every respect.	*tum har ṭaraḥ* (or, *har bāt meṅ*) *apnī kampnī ke zimmawār ho.*
You are responsible for all books and accounts.	*tum sab ḥisāb kitāb ke zimmawār ho.*
This site is quite good for the followers' quarters.	*yih jaga 'follower' logoṅ ke gharoṅ ke wāsṭe bilkul ṭhīk hai.*
Send some men to remove all the pebbles and stones from the parade ground.	*kuchh ādmīoṅ ko paret meṅ bhej do ki sab kaṅkar*[2] *patthar wahāṅ se chunkar bāhir pheṅk deṅ.*
Send a party to collect lead and empty cartridge cases from the range and send them to the arsenal.	*ek ṭolī chāṅdmārī par bhej do ki sab sikka*[3] *aur khālī kārtūs jama' kar lā,eṅ aur phir yih sab chiz qil'e meṅ bhej do.*
The city is out of bounds till the sickness in it disappears.	*jabtak bimārī na haṭegī tab tak shahr meṅ jānā mana' hai.*
The road will be closed for general traffic between 8 and 9 a.m.	*ṣubaḥ āṭh se nau baje tak saṛak 'ām*[4] *logoṅ ke wāsṭe baṅd rahegī.*
Jamadar Arjan Singh, you had better accompany them to receive rations from the supply godowns. See that the things issued out are of good quality and properly weighed.	*Jamadar Arjan Singh Ṣāḥib, āp mere khayāl meṅ unke sāth rāshan lene ke wāsṭe kamsaret gudām*[5] *meṅ chalejā,eṅ Khayāl rakhīyegā ki rāshan achchhā aur uskā wazn pūrā ho.*

[1] *Taḥqīqāt* = investigation.
[2] *Kaṅkar* = gravel, pebble.
[3] *Sikka* = lead, coin.
[4] *'ām log* = common people.
[5] *Gudām* = godown, store.

There is a wrestling match in the lines to-day and I have got to go there.

āj lain meṅ kushtī[1] *hai aur mujhe wahāṅ jānā hai.*

Come on, let us go to have a look at the tent-pegging.

chalīye, ẓarā neza-bāzī[2] *dekh ā,eṅ.*

There will be a tug of war match between A and B Company at 6 p.m. to-day.

āj shām ke chhi baje 'A' aur 'B' kampnī meṅ rasse kī khiṅchā,ī hogī.

Our Subedar Major is retiring to-morrow. There will be a big dance in the lines to-night. All of us have got to go there.

kal hamāre 'Subedar Major' Ṣāhib pinshan par jā rahe haiṅ. Aj rāt ko lain meṅ baṛā nāch hogā. Ham sab ko wahāṅ jānā hai.

Every man will carry a bandage and a small bottle of iodine with him.

sab ādmī ek ek paṭṭī aur ek ek shīshī[3] *'iodine' kī sāth lejā,-eṅge.*

Who won the hockey match yesterday ?

kal 'hockey' kā 'match' kaun jītā ?

We beat them by two goals to one.

hām jīte the, unkā ek 'goal' thā aur hamāre do the.

The ball hit him on the forehead and he fell down unconscious.

geṅd[4] *uske māthe*[5] *par lagī aur wuh behosh hokar gir paṛā.*

Don't show your head above the trench.

sir morche se ūpar mat karo.

All of them must be sent to the segregation camp.

un sabko alag kampū meṅ rahnā hogā.

It was blowing hard from the west.

maghrib kī ṭaraf se sakht hawā chal rahī thī.

We get frequent dust-storms and the afternoons are very dusty.

hamāre hāṅ akṣar āṅdhīāṅ[6] *ātī rahtī haiṅ aur dopahr ke ba'd bahut gardā hotā hai.*

You should not sleep in the open at night or you will fall sick on account of the dew.

bāhir khulī jaga na so warna os[7] *kī waja se bīmār paṛ jā,oge.*

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[1] *Kushtī* = wrestling match.

[2] *Neza-bāzī* = tent-pegging.

[3] *Shīshī* = a phial, small bottle.

[4] *Geṅd* (f.) = ball.

[5] *Māthā* = forehead.

[6] *Āṅdhī* = dust-storm.

[7] *Os* (f.) = dew.

Manœuvres will begin about the middle of the next month. — *agle mahine kī paṅdrah bīs tārīkh tak 'manœuvres'* (or, *jhūṭī laṛā,ī*) *shurū' hojā,egī.*

We are going out for a sham fight. — *ham jhūṭī laṛā,ī par jā rahe haiṅ.*

We counteracted all their movements successfully. — *ham ne unkī sab chāloṅ kā khūb jawāb diyā.*

All the sentries must be alert and keep proper look-out. — *sab santrīoṅ ko chaukas*[1] *aur khūb hushyār* (or, *khabardār*) *rahnā chāhiye.*

The N.C.O.'s divide all the duties and see that they are carried out. — *'uhdedar sab naukrīāṅ bāṅṭte haiṅ* (or, *lagāte haiṅ*), *aur dekhte haiṅ ki sab apnī apnī naukrī par ḥāẓir haiṅ yā nahīṅ.*

Reinforce your men in case of attack. — *agar ḥamla ho to apne ādmīoṅ ko madad bhejdenā.*

Leave some men behind for the defence of the trenches. — *kuchh ādmī morchoṅ kī ḥifāẓat ke wāsṭe pīchhe chhoṛ jā,o.*

We counter-attacked and recaptured the position. — *ham ne jawābī ḥamla karke us jaga ko phir leliyā.*

We dispersed their whole division. — *ham ne unkā sāre kā sārā 'division' tittar*[2] *bittar kardiyā.*

Their whole brigade was dispersed. — *unkā tamām birged tittar*[2] *bittar hogayā.*

You should maintain communication with the main body. — *'main body' ko khabar dete lete rahnā.*

Aeroplanes are the best means of reconnaissance for frontier warfare. — *sarḥaddī*[3] *laṛā,ī ke wāsṭe hawā,ī jahāz dekh bhāl karne kā sab se achchhā ẓarī'a*[4] *haiṅ.*

Our fire was very effective. — *hamārī golabārī*[5] *se dushman ko bahut nuqṣān pahuṅchā.*

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[1] Alert = *chaukas.*

[2] *Tittar bittar karnā* = to disperse; *tittar bittar honā* = to be dispersed.

[3] *Sarḥad* = frontier; *sarhaddī* (adj).

[4] *Ẓarī'a* = means.

[5] *Gola-bārī* = cannonade, shelling.

We were on the defensive. *ham bachā,o kar rahe the.*

They gave in after six hours' hard fighting. *chhi ghaṅṭe kī sa<u>kh</u>t laṛā,ī ke ba'd wuh hārga,e.*

How long did the fight last? *laṛā,ī kitnī der rahī?*

We have captured one hundred thousand prisoners and one thousand guns since the last offensive. *pichhle hamle ke shurū' se lekar āj tak ham ne ek lākh qaidī aur ek hazār top* [1] *pakṛī hai.*

When you see my signal to advance try to storm the enemy's position. *jab ham 'advance' kā ishāra kareṅge ekdam dushman ke morchoṅ par hallā* [2] *karke jā paṛo.*

Do you know the strength of the enemy in front of us? *tumko ma'lūm hai ki hamāre sāmne dushmanoṅ ki kyā ta'dād hai?*

We shelled their trenches but they did not return our fire. *ham ne unke morchoṅ par gole barsā,e lekin unhoṅ ne kuchh bhī jawāb na diyā.*

They stormed our position but were driven back with heavy casualties. *wuh hallā karke hamāre morchoṅ par ā paṛe lekin ham ne unko bahut nuqsān pahuṅchākar pīchhe haṭādiyā.*

Their zeppelins hovered over the town for half an hour and dropped some bombs, but no damage of importance was done. *unke baṛe hawā,ī jahāz ādhā ghaṅṭa shahr ke ūpar uṛte rahe aur kuchh 'bam' bhī pheṅke* (or, *girāye*) *lekin kuchh aisā* (or, *koī bhāri*) *nuqsān na hū,ā.*

They fought desperately but when our men charged them with bayonets, they took to their heels. *Wuh jān toṛkar laṛe lekin jab hamāre ādmīoṅ ne saṅgīnoṅ ke sāth hamla kiyā to wuh bhāg khaṛe hū,e.*

We pursued them for a short distance and captured lot of booty. *Ham ne thoṛī dūr tak unkā pīchhā kiyā aur bahut māl lūṭā.*

We put all our guns out of action before we retreated. *pichhe hatne se pahle ham ne apnī sab topoṅ ko bekār kar diyā thā.*

They did not surrender till we set fire to the whole village. *jab ham ne sab gāoṅ ko āg lagā dī to unhoṅ ne hathyār ḍāldiye* (or, *hār mān lī*).

---

[1] Or, *topeṅ pakṛī haiṅ.* [2] (*Par*) *hallā karnā* = to storm.

We held out for some time, but overwhelmed by large numbers of the enemy we began to fall back gradually.

ham kuchh der aṛe[1] *rahe lekin chūṅki bahut ādmīoṅ ki waja se dushman kā zor ziyādah thā ham āhista āhista pīchhe haṭne lage.*

They could not stand our heavy fire.

wuh hamārī sakht golabārī ke sāmne ṭhair na sake.

They tried to isolate us from the main body but failed

unhoṅ ne hamko 'main body' se alag karne kī koshish kī lekin kāmyāb na hū,e.

They twice tried to break our line but thank God did not succeed.

unhoṅ ne do daf'a hamārī lain toṛne ke wāsṭe zor lagāyā magar khudā kā shukr hai ki kāmyāb na hū,e.

We repeated our counter-attacks till we repulsed them to their original position.

ham jawābī ḥamle karte rahe yahāṅ[2] *tak ki unko aṣlī morchoṅ tak pīchhe haṭādiyā*

Our shells broke down all their barbed wire entanglements.

hamāre goloṅ se unkī tamām kāṇṭedār[3] *bāṛen*[4] *ṭūṭ phūṭ ga,iṅ.*

We carried all their defences on that front.

unke jitne morche us jaga the ham ne un sab par qabẓa karliyā.

We are at present raiding each other to find out some weak point.

fil ḥāl ham kamzor jaga ma'lūm karne ke wāsṭe ek dūsre par chhāpe mār rahe haiṅ.

He was only slightly wounded.

us ke[5] *ṣirf halkāsā* (or, *khafif*[6] *sā*) *zakhm āyā thā.*

He was severely wounded and died the following day in the hospital.

uske sakht zakhm lagā aur wuh dūsre din haspatāl meṅ margiā.

The bullet lodged too close to his heart and could not be extracted.

golī uske dil ke bahut hī pās baithī thī is wāsṭe nikal na sakī.

We brought down 7 enemy machines in that raid.

ham ne us chhāpe meṅ dushman ke sāt hawā,ī jahāz nīche girāye.

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[1] *Arnā* = to be firm; *aṛā rahnā* = to remain firm.

[2] *Yahāṅ tak ki* = so that, to such an extent that.

[3] *Kāṅṭedār* = barbed, thorny. [4] *Bāṛ* (f.) = fence.

[5] '*Badan par*' understood after '*ke.*' [6] *khafif* = slight, insignificant.

The engine burst open and the petrol caught fire and set the whole machine on fire.	*aṅjan phaṭne se 'petrol'* (or, *tel*) *ko āg lag ga,ī aur sārī 'machine' jal uṭhī.*
The pilot and the observer were burnt to ashes in no time.	*chalānewālā aur dekhbhāl karnewālā ān*[1] *kī ān meṅ jalkar rākh hoga,e.*
Your section advanced much too quickly. Some of the men were so blown out of breath that they could not take proper aim.	*tumhāre 'sikshan' ne bahut jaldī 'advance' kiyā. Kuchh ādmī aise hāṅp*[2] *rahe the ki shist ṭhīk nahīṅ lagā sakte the.*
You must take advantage of folds in the ground.	*jahān kahīṅ zamīn ūṅchī nīchī ho us kī āṛ lo.*
Don't rush madly. Run from one cover to another.	*pāgloṅ kī ṭaraḥ mat dauṛo, ek āṛ se dūsrī āṛ tak dauṛkar jā,o.*
You must walk to and fro in a brisk and soldier-like manner.	*chustī se sipāhīoṅ kī ṭaraḥ ṭahlo.*[3]
You must remain concealed as much as possible from the view of the enemy.	*jahāṅ tak ho sake dushman kī naẓar se chhipe raho.*
Don't show yourself to the enemy.	*dushman ke sāmne mat ho* (or, *dushman kī naẓar se bacho*).
The enemy resisted stubbornly.	*dushman ne ḍaṭkar*[4] *muqābala*[5] *kiyā.*
I congratulate you on your promotion, Jamadar Sahib.	*jama'dār sahib, apko tarraqī mubārik*[6] *ho.*

Easy Dialogues.

What is your name?	*tumhārā nām kyā hai?*
How old are you?	*'umar kitnī hai?*
What is your caste?	*tumhārī ẓāt kyā hai?*

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[1] *Ān kī ān meṅ* = in the twinkling of an eye.

[2] *Hāṅpnā* = to pant, to be out of breath.

[3] *Ṭahlnā* = to walk to and fro, to stroll.

[4] *Daṭkār* (or *jamkar*) = stubbornly, firmly.

[5] (*Kā*) *muqābala karnā* = to resist, to oppose, to compare.

[6] *Mubārik* = blessed, auspicious; *mubārikbād* (f.) = congratulation; (*kī*) *mubārikbād denā* = to congratulate (on).

Where do you come from ?	*tumhārā ghar kahāṅ hai ?*
Is it a village or a big city ?	*gā,oṅ hai yā baṛā shahr ?*
What is its population ?	*ābādī kitnī hai ?* (or, *kitne ādmī rahte haiṅ ?*)
Who is the headman of your village ?	*tumhāre gā,oṅ kā nambardār* (or, *lambardār*) *kaun hai ?*
Is your father alive ?	*tumhārā bāp zindah* (or, *jītā*) *hai ?*
What work does he do ?	*wuh kyā kām kartā hai ?*
Do you own any land ?	*tumhārī kuchh zamīn hai ?*
Have you any brothers ?	*tumhārā ko,ī bhā,ī hai ?*
Are they in the army as well ?	*wuh bhī fauj meṅ naukar haiṅ ?*
Have you any relations in the army ?	*fauj meṅ tumhārā ko,ī rishtadār hai ?*
Are you married ?	*tumhārī shādī ho chukī hai ?*
When did you marry ?	*kab shādī hū,ī ?*
Have you any children ?	*ko,ī bāl bachcha hai ?*
How far is your place from here ?	*tumhārā ghar yahāṅ se kitnī dūr hai ?*
How many days' journey is it from here ?	*yahāṅ se kitne din kā safar* (*or, rasta*) *hai ?*
Does the railway train go there ?	*relgāṛī wahāṅ jātī hai ?*
How far is it from the railway station ?	*rel ke 'station' se kitnī dūr hai ?*

When did you enlist ?	*tum kab bhartī hū,e the ?*
Where were you enlisted ?	*kahāṅ bhartī hū,e the ?*
What is your rank ?	*tumhārā 'uhda kyā hai ?*
How long have you been in the army ?	*tum fauj meṅ kab se naukar ho ?*
What is the number of your regiment ?	*tumhārī paltan kā nambar kyā hai ?*
Who commands it ?	*uskī kamān kaun kartā hai ?* (or, *kamān afsar kaun hai ?*)
How many B.O.'s are there in your regiment ?	*tumhārī paltan meṅ kitne afsar* (or, *ṣāḥib*) *haiṅ ?*
How many I.O.'s ?	*kitne sirdār haiṅ ?*
How many N.C.O.'s ?	*kitne 'uhdedār haiṅ ?*

What Company do you belong to ?	*tum kis kampnī meṅ ho ?*
How many men are there in a Company ?	*ek kampnī meṅ kitne ādmī hote haiṅ ?*
Are there many recruits in your regiment ?	*tumhārī palṭan meṅ raṅgrūṭ bahut haiṅ ?*
Are there any Sikh Companies in your regiment ?	*tumhārī palṭan meṅ sikhoṅ kī ko,ī kampnī hai ?*
Have you any Pathan Companies as well ?	*paṭhānoṅ ki ko,ī kampnī bhī hai ?*
What is the strength of your regiment at present ?	*is waqt tumhārī palṭan kī gintī* (or, *naſrī*) *kitnī hai ?*
Did you go on leave this year ?	*is sāl tum chhuṭṭī par gaye the ?*
How much leave do you get in a year ?	*ek sāl meṅ kitnī chhuṭṭī miltī hai ?*
Which stations have you been in ?	*tum kis kis chhā,onī meṅ rahe ho ?*
Do you like this place ?	*yih jaga* (or, *chhā,onī*) *tumko pasaṅd hai ?*
Do you like soldiering ?	*tum ko ſauj kī naukrī pasaṅd hai ?*

Have you ever been on active service ?	*kabhī lām par gaye ho ?*
How long were you there ?	*kitnī der wahāṅ rahe ?*
Have you got any medals ?	*tumhāre pās ko,ī tamg<u>h</u>a* (or, *takma*) [1] *hai ?*
Of what campaign ?	*kis lām kā ?*
Were you wounded there ?	*tum wahāṅ zak<u>h</u>mī hū,e the ?*
Did you kill any of the enemy ?	*tum ne dushman kā ko,ī ādmī mārā ?*
Did you fight in the open or from trenches ?	*laṛā,ī khulī jaga hū,ā kartī thī yā morchoṅ se ?*
Do you like trench warfare ?	*tum ko morchoṅ kī laṛā,ī pasaṅd hai ?*
What is your opinion about the Germans ?	*jarmanoṅ kī bābat tumhārā kyā <u>kh</u>ayāl hai ?*

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[1] 'Takma' (medal) is a Panjabi word and readily understood by a Panjabi.

Are they good fighters ?	*wuh achche laṛne-wāle haiṅ ?*
Are they well trained ?	*achchhe sīkhe hū,e haiṅ ?*
What battles did your regiment take part in ?	*tumhārī paltan kis kis laṛā,ī meṅ shāmil thī ?*
Did it do any brave deed ?	*ko,ī bahādurī kā kām kyā ?*
Were you ever taken prisoner ?	*dushmanoṅ ne kabhī tumko pakṛā bhī yā nahīṅ ?*
How did the enemy treat you ?	*dushmanoṅ ne tumhāre sāth kaisā sulūk kiyā ?*
How did you escape ?	*kaise bachkar nikal āye ?*
Have you been to England ?	*tum walāyat gaye ho ?* (or, *tum ne walāyat dekhī hai ?*)
What do you think about it ?	*is kī bābat tūmharī kyā rā,e hai ?*
Is it a good place ?	*achchhī jaga hai ?*
Did you go by land or by sea ?	*khushkī ke raste gaye the yā samuṅdar ke ?*
What was your voyage like ?	*samuṅdar kā safar kaise guzrā ?*
Did you feel sick ?	*bimār hū,e the yā nahīṅ ?*
Did you see any of our battleships ?	*tum ne hamārā ko,ī jaṅgī jahāz dekhā ?*
Have you ever seen German zeppelins ?	*tum ne kabhī jarmanoṅ kā 'zappelin'* (or, *baṛā hawā,ī jahāz*) *dekhā hai ?*
Have you ever seen a fight between airships ?	*tum ne hawā,ī jahāzoṅ kī laṛa,ī dekhī hai ?*

What pay do you get ?	*tum ko kyā talab miltī hai ?*
Are you paid monthly or weekly ?	*talab mahine ke mahīne miltī hai yā haftawār ?*
Can you live on your pay all right ?	*talab par tumhārā guzāra achchhī ṭarah ho jātā hai ?*
Do you get any extra allowance ?	*ko,ī launs* (or, *bhatta*) *bhī miltā hai ?*
What for ?	*kis kām ke wāste ?*
Can you save anything from your pay ?	*talab se kuchh bach bhī jātā hai ?*
Do you send any money to your home ?	*ghar ko kuchh rapaya bhejte ho ?*

What are your monthly expenses ?	*tumhārā mahīne kā kharch kitnā hai ?*
Don't you think it is too much ?	*tumhāre khayāl meṅ yih bahut nahīṅ ?*
Can you read and write ?	*kuchh likh parh sakte ho ?*
Have you passed your signalling course (flag-wagging) ?	*jhaṅdī kā imtiḥān pās kiyā hai ?*
What rations do you get ?	*tum ko kyā kyā rāshan miltā hai ?*
Is it of good quality ?	*achchhā hotā hai ?*
Do you get it free or have you to pay for it ?	*sarkār se muft miltā hai yā is kī qīmat tumhārī ṭalab se kaṭtī hai ?*
When will you get promotion ?	*tumko taraqqī kab milegī ?*
When will you retire ?	*pinshan par kab jā,oge ?*
How many years have you to serve to entitle you to a pension ?	*kitnī naukrī ke ba'd pinshan kā haq hojātā hai ?*
What pension do you get ?	*kitnī pinshan miltī hai ?*
Have you ever been on recruiting duty ?	*tum kabhī galle* (or, *bhartī*) *ke kām par gaye ho ?*
How many recruits have you given into your regt. ?	*tum ne kitne raṅgrūṭ apnī paltan meṅ diye haiṅ ?*
Do you get any reward for bringing recruits ?	*raṅgrūṭ lāne kā kuchh in'ām miltā hai ?*

What do you think is the cause of all-round dearness of things ?	*tumhāre khayāl meṅ kyā sabab hai ki har ek chīz mahiṅgī ho rahī hai ?*
What is the rate of wheat now-a-days ?	*aj kal gehoṅ*[1] *kā nirkh kyā hai ?*
Were the crops poor this year ?	*is sāl kyā faṣal achchhe nahīṅ hū,e ?*
How do you irrigate your lands ?	*tum log apnī zamīnoṅ ko kaise* (or, *kahāṅ se*) *pānī dete ho ?*
Are there no canals in your district ?	*tumhāre zil,e meṅ nahr*[2] *ko,ī nahīṅ ?*

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[1] *Gehoṅ* (or *gaṅdum*, or *kanak*—Panjabi) = wheat.

[2] *Nahr* (f.) = canal.

Do you water your lands from wells ?	*zamīnoṅ ko kūoṅ se pānī dete ho ?*
Is most of the land dependent on rain ?	*akṣar zamīn barānī* [1] *hai ?*
What revenue do you pay to Government ?	*tum sarkār ko kyā mālya* [2] *dete ho ?*
What is the average produce per bigha of land ?	*ek bīghe* [3] *kī ausṭan* [4] *paidāwār* [5] *kitnī hotī hai ?*

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[1] *Bārānī* = dependent on rain.

[2] *Mālya* (or, *māmla*, Panjabi) = revenue.

[3] *Bighā* = about $\frac{1}{3}$ of an acre.

[4] *Ausṭan* = at an average.

[5] *Paidāwār* (f) = produce.

APPENDICES.

APPENDIX A.

Days of the Week.

	Urdu.		Hindi.	
Sunday	*itwār*	اتوار	*Itwār*	اتوار
Monday	*pīr*	پیر	*Somwār*	سوموار
Tuesday	*mañgal*	منگل	*Mañgalwār*	منگل وار
Wednesday	*budh*	بدھ	*Budhwār*	بدھ وار
Thursday (f.)	*juma'rāt*	جمعرات	*Wīrwār*	ویر وار
Friday	*jum'a*	جمعہ	*Shukarwār*	شکر وار
Saturday	*hafta*	ہفتہ	*Sanīchar*	سنیچر

Hindi Months.

بیساکھ *Baisākh*	(April–May)	31	days.
جیٹھ *Jeṭh*	(May–June)	31–32	,,
اساڑھ *Asāṛh*	(June–July)	32	,,
ساون *Sāwan*	(July–August)	31–32	,,
بھادوں *Bhādoṅ*	(August–Septr.)	31–32	,,
اسین or کوار *Asīn* or *Kuār*	(Septr.–October)	30–31	,,
کاتک or کارتک *Kātik* or *Kārtik*	(October–Novr.)	30	,,
اگھن *Aghan*	(Novr.–December)	29	,,
پوس *Pūs*	(Decr.–January)	29–30	,,
ماگھ *Māgh*	(January–Feby.)	29–30	,,
پھاگن *Phāgan*	(Feby.–March)	30	,,
چیت *Chet*	(March–April)	30	,,

Seasons (موسم, *mausim*).

Winter	*jāṛā* (m.)	جاڑا
Summer	*garmī* (f.)	گرمي

Spring	*bahār* (f.)	بہار
Autumn	*khizān* (f.)	خزاں
Rainy Season	*barsāt* (f.)	برسات

Directions or Cardinal Points.

	Urdu (Arabic).		Hindi.	
North	*shimāl* (or *shumāl*)	شمال	*uttar*	اتر
South	*junūb*	جنوب	*dakkan* (or *dakkhan*)	دکن (or دکھن)
East	*mashriq*	مشرق	*pūrab*	پورب
West	*maghrib*	مغرب	*pachchham*	پچھم
	Northern	*shimālī*	شمالي	
	Southern	*junūbī*	جنوبي	
	Eastern	*mashriqī*	مشرقي	
	Western	*maghribī*	مغربي	

Coins.

پائي *pā,ī*	pie.
پيسہ *paisa*	pice (= 3 pies).
ادھني *adhannī*	half anna bit (= 2 pice).
اکني *ikannī*	one anna bit (= 4 pice).
دونی *duannī*	two ,, ,,
چونی *chawannī*	four ,, ,,
اٹھني *aṭhannī*	eight ,, ,,
روپيہ *rupaya*	one rupee (= 16 annas).
پونڈ *pauṅd*	sovereign (= 15 rupees).
مہر *muhr*	a gold piece (= 15 rupees).
اشرفي *ashrafī*	a gold piece (= 16 rupees).

The last two coins have been long out of use. Both the names are, however, often applied to the English sovereign.

Weights.

تولہ *tola* = the weight of one rupee (or, $\frac{3}{8}$ of an ounce).

چھٹانک *chhiṭāṅk* = five tolas or nearly two ounces.

آدھہ پاؤ *ādh pā,o* = 10 tolas or two chhitacks or 4 ozs.

پاؤ *pā,o* = 20 tolas, 4 chhitacks or $\frac{1}{2}$ ℔.

آدھہ سیر *ādh ser* = 2 pā,os or one pound nearly.

سیر *ser* = one seer or two pounds nearly.

من *man* = one maund or 82 ℔ nearly.

APPENDIX B.

Proverbs.

Abhī Dillī dūr hai.	It is a far cry to Loch Awe. (Lit. Delhi is still a long way off).
Ādhā tītar ādhā baṭer.	Neither fish nor flesh, nor good red herring, i.e., neither one thing nor the other. (Lit. half partridge, half quail).
Āge kūāṅ pīchhe khā,ī.	A well before, and a ditch behind. (On the horns of a dilemma or between two difficulties, i.e., the devil and the deep sea).
Aḥmad kī pagṛī Maḥmūd ke sir (*par*).	Robbing Peter to pay Paul. (Lit. Aḥmad's turban on Maḥmūd's head).
Āp bhale to jag bhalā.	Good mind, good find. (A good man finds a good world).
Apnī chhāchh ko ko,ī khaṭṭā nahīṅ kahtā.	No one cries stinking fish. (Lit. no one calls his butter-milk sour).

Ashrafiāṅ luṭeṅ, ko,iloṅ par muhr.	Penny wise, pound foolish. (Lit. never mind the gold coins,seal up the charcoal).
Awwal khwesh ba'dhu darwesh (Persian).	Charity begins at home. (Lit. first yourself, then the beggar).
Baghal meṅ chhurī muṅh meṅ Rām Rām.	A dagger under the arm and prayer in the mouth. (Used to describe a treacherous person who smiles in your face and cuts your throat).
Būṅd būṅd karke talā,o bhartā hai.	Many a little makes a muckle. (Lit. drop by drop fills the pond).
Daryā meṅ rahnā, aur magar machh se bair.	Live in the river and fight the crocodile. (To be on bad terms with him under whose authority one is placed).
Jitnī chādar dekho utne pair phailā,o.	Cut your coat according to your cloth. (Lit. stretch your legs according to the length of your sheet).
Chamṛī jā,e par damṛī na jā,e.	He will part with his skin but not with his cash, i.e., you will get nothing out of a miser but his skin.
Ek hāth se tālī nahīṅ bajtī.	It takes two to make a quarrel. (Lit. you cannot clap with one hand).
Himmat-i-mardān madad-i-Khudā (Persian).	God helps those that help themselves. (Lit. endeavour is man's, help is God's).
Jiskī lāṭhī, us kī bhaiṅs.	Might is right. Club-law. (Lit. who has the cudgel has the buffalo).
Jo boegā so kāṭegā.	Who sows will reap.

Jo garajte haiṅ wuh baraste nahīṅ.	Great cry little wool. Empty vessels make great noise. (Lit. clouds which thunder much, rain little).
Nāch na jāne aṅgan teṛhā.	Bad workmen quarrel with their tools. (Lit. she does not know how to dance and says the floor is uneven).
Nau naqad na terah udhār.	A bird in hand is worth two in the bush. (Lit. nine in cash is better than thirteen on credit).
Pahle soch bichār pīchhe kīje kār.	Look before you leap. (Lit. first think and then act).
Qahr-i-darwesh bar jān-i-darwesh (Persian).	The poor man's rage only hurts himself.
Qaul-i-mardān jān dārad (Persian).	An honest man's words carry weight.
1. *Sāṅp kā kāṭā rassī se dartā hai*, or 2. *Dūdh kā jalā chhāchh phūṅk phūṅk pītā hai.*	Burnt child fears the fire. (Lit. (1) one bitten by a snake dreads a rope, (2) one scalded with hot milk will blow on butter-milk to cool it).
Dūbte ko tinke kā sahārā bahut hai.	A drowning man catches at a straw.
Kām piyārā hai chām nahīṅ.	Handsome is that handsome does. (Lit. work is dear, not skin).

APPENDIX C.

Prepositional Verbs.

Particular verbs take particular postpositions to denote their relation with some other word in a sentence. For instance, 'ḍarnā' (to fear), and 'pūchhnā' (to ask, to enquire), must take 'se' (from) after the object feared and the person from whom an enquiry is made, as :—

I fear him = *maiṅ us se ḍartā hūṅ.*

I asked him (i.e., enquired from him) = *maiṅ ne us se pūchhā.*

Moreover the change of postpositions often alters the meaning of a verb. For instance, if you use 'se' after the object of 'kahnā,' it means 'to say,' 'to request,' 'to relate' while 'ko' instead of 'se' alters its meaning to 'to order,' 'to call by a name,' 'to do harm to,' as :—

I said to him,
I asked, requested or suggested to him. } *maiṅ ne us se kahā.*

I told (or related) the whole story to him = *maiṅ ne sab ḥāl us se kahā.*

Tell (order) him to come here = *us ko kaho ki idhar ā,e.*

What do you call this in Hindustani ?
1. *tum is ko Hindustanī meṅ kyā kahte ho?*
2. *is ko Hindustanī meṅ kyā kahte haiṅ?*

Come on, the dog will not do you any harm = *chale ā,o, kuttā tum ko kuchh nahīṅ kahegā.*

Similarly 'milnā' with 'se' after its *object* implies intentional visit, whilst 'ko' after its *subject* (not object) signifies accidental meeting, as :—

I visited (or interviewed) him to-day = *maiṅ āj us se milā thā.*

I met (or came across) him by chance = *āj wuh mujh ko milā thā.*

NOTE.—'Milnā,' when used to express "to meet or to come across by chance," takes its subject in the Dative (i.e., with 'ko' after it) and agrees with the person met, which, latter, assumes the Nominative form and generally precedes the Dative.

Again 'pūchhnā' with 'se' means 'to ask,' 'to enquire,' whilst with 'ko' instead of 'se' it stands for 'to enquire after one's health or welfare,' 'to care for,' as :—

Ask (or enquire from) my bearer = *hamāre bahre se pūchho.*

The Sahib enquired about your welfare = *ṣāḥib tum ko pūchhte the.*

Who cares for us, the poor ? = *ham gharīboṅ ko kaun pūchhtā hai ?*

The following is a list of some commonly used Prepositional Verbs with the particular postpositions they take, given in brackets :—

(*a*) *Verbs constructed with 'kā,' 'ke,' 'kī.'*

To thank (God)	(*kā*) *shukr karnā*	شکر کرنا (کا)
,, (general)	(*kā*) *shukrīya adā karnā*	شکریہ ادا کرنا (کا)
To reply (to a letter, etc.)	(*kā*) *jawāb denā*	جواب دینا (کا)
To wait (for)	(*kā*) *intiẓār karnā*	انتظار کرنا (کا)
To pursue (game, enemy, etc.)	(*kā*) *pīchhā karnā*	پیچھا کرنا (کا)
To abide (by a person)	(*kā*) *sāth denā*	ساتھ دینا (کا)
To accompany (a person)	(*kā*) *sāth karnā*	ساتھ کرنا (کا)

To intend (to do a thing)	(*kā*) *irāda rakhnā*	(کا) ارادہ رکھنا
To make up one's mind (for)	(*kā*) *irāda karnā*	(کا) ارادہ کرنا
To resist or to face (enemy, etc.)	(*kā*) *muqābala sāmnā karnā*	(کا) مقابلہ / سامنا کرنا
To harm, to do damage (to)	(*kā*) *nuqṣān karnā*	(کا) نقصان کرنا
To confess (a thing)	(*kā*) *iqbāl karnā*	(کا) اقبال کرنا
To admit (a crime, etc.), To promise (to do a thing).	(*kā*) *iqrār karnā*	(کا) اقرار کرنا
To decide (a case, etc.)	(*kā*) *faiṣla karnā*	(کا) فیصلہ کرنا
To bear in mind, To look (after), To be careful (about).	(*kā*) *khayāl rakhnā*	(کا) خیال رکھنا
To give a name (to)	(*kā*) *nām rakhnā*	(کا) نام رکھنا
To be accustomed (to)	(*kā*) *'ādī honā*	(کا) عادی ہونا
To be debtor (to), to owe (to)	(*kā*) *qarẓdār honā*	(کا) قرضدار ہونا
To be keen (on) or fond (of)	(*kā*) *shauq rakhnā*	(کا) شوق رکھنا
	(*kā*) *shauqīn honā*	(کا) شوقین ہونا
To disguise (as)	(*kā*) *bhes badalnā*	(کا) بھیس بدلنا
To inspect (a thing)	(*kā*) *mulāḥaẓa karnā*	(کا) ملاحظہ کرنا
To hunt (to make a victim)	(*kā*) *shikār karnā*	(کا) شکار کرنا
To translate	(*kā*) *tarjama karnā*	(کا) ترجمہ کرنا
To remedy, to treat (medically)	(*kā*) *'ilāj karnā*	(کا) علاج کرنا
To claim (for)	(*kā*) *da'wā karnā*	(کا) دعوی کرنا
To mention	(*kā*) *ẕikr karnā*	(کا) ذکر کرنا
To accuse of	(*kā*) *ilzām lagānā*	(کا) الزام لگانا

To trace, to track	(*kā*) *pata khoj lagānā* (کا) پتہ / کھوج لگانا
To encourage	(*kā*) *ḥausla baṛhānā* (کا) حوصلہ بڑھانا
To entertain greed (for)	1. (*kā*) *lālach karnā* (کا) لالچ کرنا 2. (*kā*) *lalchī honā* (کا) لالچی ہونا
To regret, to be sorry for	(*kā*) *afsos karnā* (کا) افسوس کرنا
To do justice (to)	(*kā*) *inṣāf karnā* (کا) انصاف کرنا
To examine (a person in a subject)	(*kā*) *imtiḥān lenā* (کا) امتحان لینا
To appear for an examination	(*kā*) *imtiḥān denā* (کا) امتحان دینا
To obey the order (of)	(*kā*) *ḥukm mānna* (کا) حکم ماننا
To agree to or to follow the advice (of)	(*kā*) *kahnā mānnā* (کا) کہنا ماننا
To arrange (for)	(*kā*) *bandobast / inṫiẓām karnā* (کا) بندوبست / انتظام کرنا
To take vengeance (for a grievance)	(*kā*) *badla lenā* (کا) بدلہ لینا
To entertain respect (for)	(*kā*) *ādab karnā* (کا) ادب کرنا
To refer (to)	(*kā*) *ḥawāla denā* (کا) حوالہ دینا
To be responsible (for)	(*kā*) *ẓimma-wār honā* (کا) ذمہ وار ہونا
To be entitled (to)	(*kā*) *haqdār / mustaḥaq honā* (کا) حقدار / مستحق ہونا
To stand surety (for)	(*kā*) *ẓāmin honā* (کا) ضامن ہونا
To be grateful (to)	(*kā*) *iḥsān-mand / shukr-guzār honā* (کا) احسان مند / شکرگذار ہونا
To lay siege (to)	(*kā*) *muḥāṣara karnā* (کا) محاصرہ کرنا

To be acquainted (with a person)	(*kā*) *wāqif honā*	(کا) واقف ہونا

To hand over, to put in the charge or custody (of)	(*ke*) *sapurd* / *ḥawāle* *karnā*	(کے) سپرد / حوالے کرنا
To cut into pieces	(*ke*) *ṭukṛe*[1] *karnā*	(کے) ٹکڑے کرنا
To fall into the hands (of)	(*ke*) *hāth* *lagnā* / *ānā*	(کے) ہاتھ لگنا / آنا
To be wounded	(*ke*/*ko*) *zakẖm* *ānā* / *lagnā*	(کے/کو) زخم آنا / لگنا
To be hurt	(*ke*/*ko*) *choṭ lagnā*	(کے/کو) چوٹ لگنا
To be hit by some thing	(*ke*/*ko*) —[3] *lagnā*	(کے/کو) — لگنا

To recommend	(*kī*) *sifārish karnā*	(کی) سفارش کرنا
To praise, to admire	(*kī*) *ta'rīf karnā*	(کی) تعریف کرنا
To transfer, to relieve from duty	(*kī*) *badlī karnā*	(کی) بدلی کرنا
To help	(*kī*) *madad karnā*	(کی) مدد کرنا
To promote	(*kī*) *taraqqī karnā*	(کی) ترقی کرنا
To protect, to guard	(*kī*) *ḥifāẓat karnā*	(کی) حفاظت کرنا
To serve (a person or institution)	(*kī*) *naukrī karnā*	(کی) نوکری کرنا
To check, to verify	(*kī*) *partāl karnā*	(کی) پڑتال کرنا
To inform (of)	(*kī*) *ḵẖabar* *karnā* / *denā*	(کی) خبر کرنا / دینا

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[1] Give the number of pieces, if any, before '*ṭukṛe*.'

[2] '*Ke*' is, in such cases, the contraction of '*ke badan par*' (on the body of).

[3] Here give the name of the instrument. For instance '*golī lagnā*' to be hit by a bullet.

To disobey the orders (of) (*kī*) *ḥukm 'adūlī karnā* (کي) حکم عدولي کرنا

To be insolent (to) (*kī*) *gustākhī karnā* (کي) گستاخي کرنا

To swear, to make a vow (to do a thing) (*kī*) *qasam khānā* (کي) قسم کهانا

To try (for) (*kī*) *koshish karnā* (کي) کوشش کرنا

To repair (*kī*) *marammat karnā* (کي) مرمت کرنا

To search, to look (for) (*kī*) *talāsh karnā* (کي) تلاش کرنا

To hope (for) (*kī*) *umed karnā* (کي) امید کرنا

To shave (*kī*) *ḥajāmat karnā* (کي) حجامت کرنا

To treat (medically) (*kī*) *dawā karnā* (کي) دوا کرنا

To punish (for) (*kī*) *sazā denā* (کي) سزا دینا

To copy (*kī*) *naql karnā* (کي) نقل کرنا

To dare, to make bold to do a thing (*kī*) *dilerī karnā* (کي) دلیري کرنا

To heed, to care (for) (*kī*) *parwāh karnā* (کي) پرواه کرنا

To stand surety (for) (*kī*) *ẓamānat denā* (کي) ضمانت دینا

To backbite (*kī*) *chughlī khānā* (کي) چغلي کهانا

To complain $\left(\frac{\text{of}}{\text{against}}\right)$ (*kī*) *shikāyat karnā* (کي) شکایت کرنا

To look (after) { 1. (*kī*) *khabar lenā* (کي) خبر لینا
2. (*kī*) *khabargīrī karnā* (کي) خبر گیري کرنا

To apply or request (for) (*kī*) $\frac{\text{'arẓ}}{\text{darkhwāst}}$ *karnā* (کي) $\frac{\text{عرض}}{\text{درخواست}}$ کرنا

To entertain desire or wish (for) (*kī*) *khwāhish karnā* (کي) خواهش کرنا

To encourage (*kī*) *himmat baṛhānā* (کي) همت بڑهانا

To worship	(*kī*) *pūjā / ibādat karnā*	(کي) پوجا / عبادت کرنا
To testify	(*kī*) *taṣdīq karnā*	(کي) تصديق کرنا
To agree to the suggestion or advice (of)	(*kī*) *bāt / ṣalāḥ mānnā*	(کي) بات / صلاح ماننا
To follow or act upon the suggestion or advice (of)	(*kī*) *bāt / ṣalāḥ par chalnā*	(کي) بات / صلاح پر چلنا
To honor	(*kī*) *'izzat karnā*	(کي) عزت کرنا
To dishonor	(*kī*) *be-'izzatī karnā*	(کي) بيعزتي کرنا
To insult	(*kī*) *hatak karnā*	(کي) هتک کرنا
To boast (of)	(*kī*) *shekẖī karnā / bighārna*	(کي) شيخي کرنا / بگهارنا
To identify	(*kī*) *shanākẖt karnā*	(کي) شناخت کرنا
To invite (to a feast etc.)	(*kī*) *da'wat karnā*	(کي) دعوت کرنا
To investigate	(*kī*) *taḥqīqāt karnā*	(کي) تحقيقات کرنا
To stand witness (for)	(*kī*) *gawāhī / shahādat denā*	(کي) گواهي / شهادت دينا
To permit (to do thing)	(*kī*) *ijāzat denā*	(کي) اجازت دينا
To marry (to celebrate the marriage of)	(*kī*) *shādī karnā*	(کي) شادي کرنا
To be married	(*kī*) *shādī honā*	(کي) شادي هونا
To enjoin strictly, to urge	(*kī*) *tākīd karnā*	(کي) تاکيد کرنا

(*b*) *Verbs constructed with* '*ko.*'

To beat	(*ko*) *mārnā* [1]	(کو) مارنا
To kick	(*ko*) *lāt* [2] *mārnā*	(کو) لات مارنا
To do damage or harm (to)	(*ko*) *nuqsān pahuṅchānā*	(کو) نقصان پہنچانا
To touch with hand	(*ko*) *hāth lagānā*	(کو) ہاتھ لگانا
To set fire (to)	(*ko*) *āg lagānā*	(کو) آگ لگانا
To lock	(*ko*) *tālā lagānā*	(کو) تالا لگانا
To harass (anybody)	(*ko*) *taṅg karnā*	(کو) تنگ کرنا
To annoy, to bother	(*ko*) *diq karnā*	(کو) دق کرنا
To displease	(*ko*) *nārāz / khafā karnā*	(کو) ناراض / خفا کرنا
To please	(*ko*) *khush karnā*	(کو) خوش کرنا
To help	(*ko*) *madad denā*	(کو) مدد دینا
To promote	(*ko*) *taraqqī denā*	(کو) ترقي دینا
To congratulate	(*ko*) *mubārikbād denā*	(کو) مبارکباد دینا
To punish	(*ko*) *sazā denā*	(کو) سزا دینا
To defeat	(*ko*) *shikast denā*	(کو) شکست دینا
To lend money (to)	(*ko*) *qarz denā*	(کو) قرض دینا
To encourage	(*ko*) *ḥausla denā*	(کو) حوصلہ دینا
To lend money or to give things on credit (to)	(*ko*) *udhār denā*	(کو) ادھار دینا
To console or give satisfaction to	(*ko*) *tasallī denā*	(کو) تسلي دینا
To beat	(*ko*) *mār denā*	(کو) مار دینا
To abuse (filthy)	(*ko*) *gālī denā*	(کو) گالي دینا

[1] '*Marnā*' with '*ko*' always means 'to beat' unless the object be such as is always beaten to death. For instance mosquitoes and flies. Without '*ko*' it generally means 'to kill.'

[2] '*Marnā*' compounded with a noun always agrees with it when '*ne*' is used after the subject.

To be touched by hand	(*ko*) *hāth lagnā*	(کو) ہاتھ لگنا
To catch fire	(*ko*) *āg lagnā*	(کو) آگ لگنا
To feel hungry	(*ko*) *bhūk lagnā*	(کو) بھوک لگنا
To feel thirsty	(*ko*) *piyās lagnā*	(کو) پیاس لگنا
To feel cold	(*ko*) *sardī / ṭhaṇḍ lagnā*	(کو) سردی / ٹھنڈ لگنا
To feel warm or hot	(*ko*) *garmī lagnā*	(کو) گرمی لگنا
To feel frightened	(*ko*) *ḍar / khauf lagnā* (or *ānā*)	(کو) ڈر / خوف لگنا (or آنا)
To catch cold	(*ko*) *zukām* (m.) / *sardī* or *ṭhaṇḍ* (f.) *lagnā*	(کو) زکام / سردی or ٹھنڈ لگنا
To be hurt	(*ko* / *ke*[1]) *chot lagnā* (or, *ānā*)	(کو / کے) چوٹ لگنا or آنا
To be wounded	(*ko* / *ke*[1]) *zakhm lagnā* (or, *ānā*)	(کو / کے) زخم لگنا, or آنا
To happen to be hit by something	(*ko* / *ke*[1]) ——[2] *lagnā*	(کو / کے) ——[2] لگنا
To be attacked by fever	(*ko*) *bukhār* *ānā* / *chaṛhna*	(کو) بخار آنا / چڑھنا

[1] '*Ke*' is contraction of '*ke badan par*' (on the body of).

[2] Here name the instrument one is hit by.

To suffer loss	(*ko*) *nuqṣān pahuṅchnā*	(کو) نقصان پہنچنا
To feel ashamed	(*ko*) *sharm ānā*	(کو) شرم آنا
To perspire, to sweat	(*ko*) *pasīnā ānā*	(کو) پسینہ آنا
To happen to know (to become known to)	(*ko*) *ma'lūm honā*	(کو) معلوم ہونا

(*c*) *Verbs constructed with 'meṅ.'*

To enter	(*meṅ*) *dākhil honā*	(میں) داخل ہونا
To reach, to arrive	(*meṅ*[1]) *pahuṅchnā*	(میں) پہنچنا
To interfere	(*meṅ*) *dakhl denā*	(میں) دخل دینا
To take long (over a thing)	(*meṅ*) *der lagānā*	(میں) دیر لگانا
To be slack (in)	(*meṅ*) *sustī karnā*	(میں) سستي کرنا
To be hasty (in)	(*meṅ*) *jaldī karnā*	(میں) جلدي کرنا
To be neglectful (in)	(*meṅ*) *ghaflat karnā*	(میں) غفلت کرنا

(*d*) *Verbs constructed with 'se.'*

To die (of a disease, etc.)	(*se*) *marnā*	(سے) مرنا
To fear	(*se*) *ḍarnā*	(سے) ڈرنا
To avoid, to escape, to save oneself (from)	(*se*) *bachnā*	(سے) بچنا
To be alarmed (at)	(*se*) *ghabrānā*	(سے) گھبرانا
To be fed up (with)	(*se*) *diq ānā*	(سے) دق آنا
To visit (a person)	(*se*) *mulāqāt karnā* (or *milnā*)	(سے) ملاقات کرنا (or ملنا)
To be tired (of)	(*se*) *thaknā*	(سے) تھکنا
To hate	(*se*) *nafrat karnā*	(سے) نفرت کرنا

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[1] '*Meṅ*' is used only when the place reached is entered.

To feel oneself driven into a tight corner (by)	1. (*se*) *taṅg ānā* (سے) تنگ آنا 2. (*se*) *bezār honā* (سے) بیزار ہونا
To take advantage (of)	(*se*) *fā,ida uṭhānā* (سے) فائدہ اٹھانا
To deprive one (of)	(*se*) *maḥrūm karnā* (سے) محروم کرنا
To be deprived (of)	(*se*) *maḥrūm honā* (سے) محروم ہونا
To take vengeance (from a person)	(*se*) *badla lenā* (سے) بدلہ لینا
To mutiny or rebel (against)	1. (*se*) *bāghī honā* (سے) باغی ہونا 2. (*se*) *baghāwāt karnā* (سے) بغاوت کرنا
To refuse (to do a thing)	1. (*se*) *inkār karnā* (سے) انکار کرنا 2. (*se*) *inkārī honā* (سے) انکاری ہونا
To be acquainted (with a thing)	(*se*) *wāqif honā* (سے) واقف ہونا
To be pleased (with a person or thing)	*se / par* *khush honā* (سے / پر) خوش ہونا
To be displeased (with a person or thing)	,, *nārāz honā* ,, ناراض ہونا

(e) Verbs constructed with 'se' or 'ke sāth.'

To marry (to contract marriage with)	(*se / ke sāth*) *shādī karnā* (سے / کے ساتھ) شادی کرنا
To fight (against)	(*se / ke sāth*) *laṛnā* (سے / کے ساتھ) لڑنا
To talk (to)	,, *bāt / guftgū karnā* ,, بات / گفتگو کرنا
To tie (to)	,, *bāndhnā* ,, باندھنا
To quarrel (with)	,, *jhagaṛnā* (or, *jhagṛā karnā*) (سے / کے ساتھ) جھگڑنا (or جھگڑا کرنا)

To treat, to behave (towards).

1. (*se* / *ke sāth*) *sulūk karnā*

سے / کے ساتھہ سلوک کرنا

2. ,, *pesh ānā* ,, پیش آنا

To maltreat

1. ,, *badsulūkī karnā*

,, بد سلوکي کرنا

2. ,, *burā sulūk karnā*

,, برا سلوک کرنا

To joke or jest (with)

,, *ṭhaṭṭhā* / *mizāq* *karnā* ,, ٹھٹھا / مذاق کرنا

To deal dishonestly (with)

,, *be-īmānī karnā*

,, بے ایماني کرنا

To wrestle (with)

,, *kushtī laṛna* (or, *karnā*)

,, کشتي (لڑنا or کرنا)

To sympathize (with)

,, *hamdardī karnā*

,, همدردي کرنا

To deal hostilely (with)

,, *dushmanī karnā*

,, دشمني کرنا

To argue (with)

,, *baḥṣ karnā* ,, بحث کرنا

To deal high-handedly (with)

,, *zabardastī karnā*

,, زبردستي کرنا

To join, to mix with, To resemble.

,, *milnā* ,, ملنا

To promise (to a person)

,, *iqrār* / *wa'da* *karnā* ,, اقرار / وعدہ کرنا

To love, to be affectionate towards

(*se* / *ke sāth*) *mahabbat* (f.) / *piyār* (m.) *karnā*

(سے / کے ساتھہ) محبت / پیار کرنا

To dash against or collide with

,, *ṭakkar khānā* ,, ٹکر کھانا

(f) Verbs constructed with 'par.'

To go or judge by	(*par*) *jānā*	(پر) جانا
To act on	1. (*par*) *chalnā*	,, چلنا
	2. (*par*) *'aml karnā*	,, عمل کرنا
To climb, to ascend, to mount, etc.	(*par*) *chaṛhnā*	,, چڑھنا
To mount, to board, etc.	,, *sawār honā*	,, سوار هونا
To rely (on)	,, *i'atibār / bharosa karnā*	,, اعتبار / بهروسه کرنا
To attack	,, *ḥamla / dhāwā karnā*	,, حمله / دهاوا کرنا
To storm	,, *hallā karnā*	,, هلا کرنا
To fall on, to attack,	,, *ā / jā paṛnā*	,, آ / جا پڑنا
To march against, To invade.	,, *chaṛhā,ī karnā*	,, چڑھائي کرنا
To object (to)	,, *i'atirāz karnā*	,, اعتراض کرنا
To capture or to take possession (of) To take possession of.	,, *qabẓa karnā*	,, قبضه کرنا
To discuss or argue (a question)	,, *baḥṣ karnā*	,, بحث کرنا
To doubt	,, *shak karnā*	,, شک کرنا
To suspect	,, *shubah karnā*	,, شبه کرنا
To put a question (to)	,, *sawāl karnā*	,, سوال کرنا
To keep watch (on), to guard	,, *pahra denā*	,, پهره دینا
To rule (a country or people).	,, *ḥukūmat karnā*	,, حکومت کرنا
To fall in love (with)	,, *'āshiq honā*	,, عاشق هونا
To accuse (a person)	,, *ilzām lagānā*	,, الزام لگانا
To trust	,, *yaqīn karnā*	,, یقین کرنا
To consider minutely	,, *ghaur karnā*	,, غور کرنا

To compel (to do a thing)	(*par*) *majbūr karnā*	(پر) مجبور کرنا
To wonder (at)	1. ,, *ḥairāñ honā*	,, حیران هونا
	2. ,, *ta'ajjub karnā*	,, تعجب کرنا
To rush (on)	,, *jhapaṭnā*	,, جهپٹنا
To insist (on)	,, *ẓidd karnā*	,, ضد کرنا
To persist (in)	,, *iṣrār karnā*	,, اصرار کرنا
To agree (to a thing)	,, *rāzī honā*	,, راضي هونا
To sign (affix signature on)	,, *dastkẖaṭ karnā*	,, دستخط کرنا
To show kindness (to)	,, *mihrbānī karnā*	,, مهرباني کرنا
To tyrannize	,, *ẓulm karnā*	,, ظلم کرنا
To feel contented (with)	,, *ṣabr karnā*	,, صبر کرنا
To show mercy (to)	,, *raḥm karnā*	,, رحم کرنا

(*g*) *Miscellaneous prepositional verbs.*

To sell (to a person)	(*ke* $\frac{hāth}{pās}$) *bechnā*	بیچنا ($\frac{\text{هاتهه}}{\text{پاس}}$ کے)
To point (towards)	(*kī ṭaraf*) *ishāra karnā*	(کي طرف) اشاره کرنا
To follow	(*ke pīchhe*) $\frac{ānā}{jānā}$	($\frac{\text{آنا}}{\text{جانا}}$ کے پیچهے)
To accompany	(*ke sāth*) $\frac{ānā}{jānā}$	($\frac{\text{آنا}}{\text{جانا}}$ کے ساتهه)
To pass by	(*ke pās se*) *guzarnā*	(کے پاس سے) گذرنا
To turn towards in speaking, To address (a person).	$\left(\frac{kī\ ṭaraf}{se}{}_{ke\ sāth}\right)$ *mukẖāṭib honā*	مخاطب هونا $\left(\frac{\text{کی طرف}}{\text{سے}}{}_{\text{کے ساتهه}}\right)$

REMARK.—In a few cases English transitive verbs have been expressed by Hindustani intransitive verbs and vice versa. In such cases the Hindustani verb determines the construction of a sentence, as :—

He was defeated = *us ne shikast khā,ī* (' khānā' being a transitive verb takes ' ne ' in the tenses formed from the Past Participle).

The village caught fire = *ga̅,on ko āg lagga,ī* (' lagnā ' being intransitive does not take ' ne ').

———

Also note the difference between :—

(*i*) کہنا *kahnā* and بولنا *bolnā*.

' Kahnā ' denotes articulate speech while ' bolnā ' means ' to utter sounds,' intelligible or otherwise.

(*ii*) گرنا *girnā* and پڑنا *paṛnā*.

' Girnā ' means to fall from a visible source or ' to fall suddenly and with force,' the fall may be partial or complete ; while ' paṛnā ' signifies to fall from an invisible source or to light upon after a fall or ' to befall.'

NOTE.—Use ' paṛnā ' for ' panī ' (rain), ' barf ' (snow), ' ola ' (hail), ' kuhrā' (fog), ' qaḥṭ ' or ' kāl ' (famine), ' musībat ' (misfortune, adversity) etc., but ' girnā ' for ' biǰlī ' (lightning).

(*iii*) اوڑھنا *oṛhnā* and پہننا *pahinnā*.

' Oṛhnā' means ' to cover oneself ' with loose garments, as sheets, wrappers, blankets, etc., while ' pahinna ' expresses ' to dress oneself with,' or ' to put on ' things pertaining to one's dress.

(*iv*) چھوٹنا *chhūṭnā* and بچنا *bachnā*.

' Chhūṭnā ' = ' to be released ' or ' to get out of a trouble one is already in ', while ' bachnā ' = to escape or to avoid a circumstance apprehended.

(*v*) چاہنا *chāhnā* and مانگنا *māṅgnā*.

' Chāhnā = to wish, to desire, to want, to like, etc., while ' māṅgnā ' = to ask for, to request to beg for.

Chāhnā has an air of superiority about it while 'māṅgnā' performs an inferior roll.

(*vi*) لیٹنا *leṭnā* and پڑنا *paṛnā*.

'Leṭnā' = 'to lay oneself down voluntarily,' while 'paṛnā' = to be in a lying or fallen position. The former is naturally used of animate beings only, whilst the latter for both animate and inanimate. In reference to animate beings 'paṛnā' however implies an exhausted, unconscious or semi-conscious state.

APPENDIX D.

List of some commonly used feminine nouns other than those noticed in Sections 26 and 27.

Eye	*āṅkh*	آنکھ
Ashes	*rākh*	راکھ
Sealing-wax	*lākh* [1]	لاکھ
Knot	1. *girah*	گرہ
	2. *gāṅṭh*	گانٹھ
Way, path	*rāh*	راہ
Refuge	*panāh*	پناہ
Heed, care	*parwāh*	پرواہ
Rumour	*afwāh*	افواہ
Pay	1. *taṅkẖwāh*	تنخواہ
	2. *ṭalab*	طلب
Vision, sight	*nigāh*	نگاہ
Fire	*āg*	آگ
Rein	*bāg*	باگ
Hurt	*choṭ*	چوٹ
Back	*pīṭh*	پیٹھ
Moustache	*mūchh*	موچھ
Sprain	*moch*	موچ
Life	*jān*	جان
Thigh	*rān*	ران
Dignity	*shān*	شان
Language, Tongue.	*zubān*	زبان
Mine (as of coal etc.)	*kān* [2]	کان
Bow, command	*kamān*	کمان
Shop	*dukān*	دکان
Rock	*chaṭān*	چٹان
Battalion	*paltan*	پلٹن
Lines (row, file, quarters)	*lā,īn*	لائین

[1] Masculine when it means a lac (1,00,000). [2] *Kān* = ear, is masculine

Land, ground	*zamīn*	زمین
Bayonet	*saṅgīn*	سنگین
Sleeve	*āstīn*	آستین
Neck	*gardan*	گردن
Wool	*ūn*	اون
Quinine	*kunain*	کونین
News	*ḵẖabar*	خبر
Grave	*qabar*	قبر
Delay, Space of time	*der*	دیر
Wall	*dīwār*	دیوار
Line (drawn)	*lakīr*	لکیر
Age	*'umar*	عمر
Government	*sarkār*	سرکار
Gait, speed	*raftār*	رفتار
Midday	*do pahr*	دوپہر
Sword	*talwār*	تلوار
A walk, stroll	*sair*	سیر
Seal	*muhr*	مہر
Canal	*nahr*	نہر
Waist	*kamar*	کمر
Sight, vision	*naẓar*	نظر
Morning	1. *fajar*	فجر
	2. *ṣubaḥ*	صبح
Sheet	*chādar*	چادر
Row, line	*qaṭār*	قطار
Quantity	*miqdār*	مقدار
Cave	*ghār*	غار
Wrangle, quarrel	*takrār*	تکرار
Thing	*chīz*	چیز
Shirt	*qamīẓ*	قمیض
Prayer (Mohdn.)	*nimāz*	نماز
Table	*mez*	میز
Petition, request	*'arz*	عرض
Voice, sound	*āwāz*	آواز
Hope	*ummīd*	امید
Receipt (ackgt.)	*rasīd*	رسید
Help	*madad*	مدد
Purpose, object	*murād*	مراد
Mosque	*masjid*	مسجد
Drill	*qawā'id*	قواعد
Imprisonment	*qaid*	قید
Sleep	*nīṅd*	نیند
Drop	*būṅd*	بوند
Boundary limit	*ḥad*	حد
Obstinacy	*ẓid*	ضد
Provisions	*rasad*	رسد
Cry for justice	*faryād*	فریاد
Foundation	*bunyād*	بنیاد
Cover (shelter)	*āṛ*	آڑ
Fence	*bāṛ*	باڑ
Root	*jaṛ*	جڑ
Crowd	*bhīṛ*	بھیڑ
Mud	*kichaṛ*	کیچڑ
Cold	*ṭhaṅḍ*	ٹھنڈ
Copy	*naql*	نقل
Lake	*jhīl*	جھیل
Armpit, side	*baghal*	بغل
Difficulty	*mushkil*	مشکل
Shape	*shakl*	شکل
Bottle	*botal*	بوتل
Machine	*kal* [1]	کل
Movement, dodge	*chāl*	چال
Railway	*rel*	ریل

[1] '*Kal*' = to-morrow or yesterday, is masculine.

Rifle	1. *rafl*	رفل
	2. *bandūq*	بندوق
Rampart	*fasīl*	فصیل
Proverb	*maṣal*	مثل
Example	*miṣāl*	مثال
Verification	*parṭāl*	پڑتال
Shield	*ḍhāl*	ڈھال
Hide	*khāl*	کھال
Stage, halting place	*manzil*	منزل
Sort	*qism*	قسم
Oath	*qasam*	قسم
Item	*raqam*	رقم
Tribe	*qaum*	قوم
Tail	*dum*	دم
Evening	*shām*	شام
Campaign, active service.	*lām*	لام
Bridle	*lagām*	لگام
Shame	*sharm*	شرم
Lance	*ballam*	بلم
Corpse	*lāsh*	لاش
Search	*talāsh*	تلاش
Grass	*ghās*	گھاس
Thirst	*piyās*	پیاس
Advice	*ṣalaḥ*	صلاح
Peace	*ṣulaḥ*	صلح
Victory	*fataḥ*	فتح
Branch	*shākẖ*	شاخ
Peg	*mekẖ*	میخ
Wine	*sharāb*	شراب
Pocket	*jeb*	جیب
Stirrup	*rikāb*	رکاب

Book	*kitāb*	کتاب
Socks	*jurrāb*	جراب
Gun, cannon	*top*	توپ
Silence	*chup*	چپ
Sunshine	*dhūp*	دھوپ
Tittle-tattle, gossip	*gap*	گپ
Road (broad)	*saṛak*	سڑک
Post, mail	*ḍāk*	ڈاک
Dust (fine)	1. *kẖāk*	خاک
	2. *gard*	گرد
Nose	*nāk*	ناک
Reinforcement	*kumak*	کمک
Practice	*mashq*	مشق
Water-skin	*mashk*	مشک
Food	*kẖurāk*	خوراک
Hunger, appetite	*bhūk*	بھوک
Point (fine)	*nok*	نوک
Mine, subterranean passage	*surang*	سرنگ
Leg	*ṭāng*	ٹانگ
Army	*fauj*	فوج
Ice, snow	*barf*	برف
Direction, side	*ṭaraf*	طرف
Smell	*bū*	بو
Good smell	*kẖushbū*	خوشبو
Bad smell	*badbū*	بدبو
Conversation	*guftgū*	گفتگو
Opinion	*rā,e*	رائے
Sword (officer's)	*kirch*	کرچ
Chain	*zanjīr*	زنجیر
Nail (iron)	1. *kīl*	کیل
	2. *preg*	پریگ

APPENDIX E.

Words of misleading resemblance.

1. To-day *āj* آج
   Fire *āg* آگ
2. Inside *aṅdar* اندر
   Egg *aṇḍā* انڈا
   Blind *andhā* اندھا
3. To dismount, to descend. *utarnā* اترنا
   To take off *utārnā* اتارنا
   To get up *uṭhnā* اٹھنا
   To lift up *uṭhānā* اٹھانا
4. To speak *bolnā* بولنا
   To forget *bhūlnā* بھولنا
   To call *bulāna* بلانا
5. To increase, to grow. *baṛhnā* بڑھنا
   To fill *bharnā* بھرنا
   To flow *bahnā* بہنا
6. To sell *bechnā* بیچنا
   To send *bhejnā* بھیجنا
7. Affair, speech *bāt* بات
   Very, much, many. *bahut* بہت
8. Bad *burā* برا
   Big *baṛā* بڑا
   Deaf *bahrā* بہرا
   Old (aged) *būṛhā* بوڑھا
   Brown *bhūrā* بھورا
9. Old (aged) *buḍḍhā* بڈھا
   Ungainly *bhaddā* بھدا
10. Sand *bālū* بالو
    Bear *bhālū* بھالو
11. Outside *bāhir* باہر
    Spring (season) *bahār* بہار
12. Heavy *bhārī* بھاري
    Turn *bārī* باري
13. Garden *bāgh* باغ
    Tiger *bāgh* باگھ
    To run away *bhāgna* بھاگنا
14. Some *ba'ẓ* بعض
    Hawk *bāz* باز
15. To ask *pūchhnā* پوچھنا
    To arrive *pahuṅchnā* پہنچنا
    To wipe *poṅchhnā* پونچھنا
16. To read *paṛhnā* پڑھنا
    To fall, To befall. *paṛnā* پڑنا
    To find, to gain *pānā* پانا
    To tear *phāṛnā* پھاڑنا
17. To catch *pakaṛnā* پکڑنا
    To call *pukārnā* پکارنا
    To cook *pakānā* پکانا
18. On, at, etc. *par* پر
    Duration of 3 hours *pahr* پہر
    Across (further side) *pār* پار

Mountain *pahāṛ* پہاڑ
Guard, watch *pahrā* پہرا
19. Address *pata* پتہ
Leaf *pattā* پتا
Stone *patthar* پتھر
20. Belly, stomach *peṭ* پیٹ
Back *pīṭh* پیٹھ
21. Puttee, bandage *paṭṭī* پٹّي
Belt *peṭī* پیٹي
Daughter *beṭī* بیٹي
22. Bridge *pul* پل
Fruit *phal* پھل
Flower *phūl* پھول
First *pahlā* پہلا
At first, before *pahle* پہلے
23. Tank *tālāb* تالاب
Pay *ṭalab* طلب
24. Narrow, Girth (m.) *taṅg* تنگ
Leg *ṭāṅg* ٹانگ
25. Basket (big) *ṭokrā* ٹوکرا
Piece *ṭukṛā* ٹکڑا
26. Winter *jāṛā* جاڑا
A little *ẓarā* ذرا
27. To wake up oneself (intr.) *jāgnā* جاگنا
To wake up someone else (tr.) *jagānā* جگانا
28. Shoes *jūtā* جوتا
Liar *jhūṭā* جھوٹا
29. Friday *jum'a* جمعہ
Collected *jama'* جمع
30. To go *jānā* جانا
To know *jān-nā* جاننا
31. To graze (intr.) *charnā* چرنا
To ascend, to climb etc. *chaṛhnā* چڑھنا
To graze (tr.) *charānā* چرانا
To steal *churānā* چرانا
To cause to ascend, etc. *chaṛhānā* چڑھانا
To leave *chhoṛnā* چھوڑنا
32. To walk, To start. *chalnā* چلنا
To fire, to drive *chalānā* چلانا
To shriek *chillānā* چلانا
33. A few *chaṅd* چند
Moon *chāṅd* چاند
Silver *chāṅdī* چاندي
Moonlight *chāṅdnī* چاندني
34. Tea *chā* چاء
Four *chār* چار
Six *chhi* چھہ
35. Letter *chiṭṭhī* چٹّھي
Leave *chhuṭṭī* چھٹّي
Top *choṭī* چوٹّي
Small (f.) *chhoṭī* چھوٹّي
Umbrella *chhāta* چھاتہ
Roof *chhat* چھت
Hurt *choṭ* چوٹ

36. Astonished *ḥairān* حیران
Deer *hiran* هرن

37. Order *ḥukm* حکم
Ruler, officer *ḥākim* حاکم
Physician *ḥakīm* حکیم

38. Present (adj.) *ḥāẓir* حاضر
Thousand *hazār* هزار

39. Pleased *k̲hush* خوش
Senses *hosh* هوش

40. Fear *ḍar* ڈر
Delay *der* دیر
Far (adj.) / Distance (f.) *dūr* دور
Pain *dard* درد
String (f.) *ḍor* ڈور
Race *dauṛ* دوڑ

41. Bucket *ḍol* ڈول
Drum *ḍhol* ڈھول

42. Breath *dam* دم
Tail *dum* دم
Price *dām* دام

43. Wise *dānā* دانا
Grain *dāna* دانه
Bit (of horse), Mouth of a river. *dahāna* دهانه

44. To see *dekhnā* دیکھنا
To show: 1. *dikhānā* دکھانا; 2. *dikhlānā* دکھلانا

45. Tent, camp *ḍerā* ڈیرا
1½ *deṛh* ڈیڑھ

46. To remain *rahnā* رهنا
To place, to keep *rakhnā* رکھنا
To stop (intr.) *ruknā* رکنا
To stop (tr.) *roknā* روکنا

47. Day *roz* روز
Strength *zor* زور

48. To sleep, Gold (m.) *sonā* سونا
To hear *sun-nā* سننا
To bear, to suffer *sahnā* سهنا

49. Sun *sūraj* سورج
Hole *surāk̲h* سوراخ
Red *surkh* سرخ

50. Head *sir* سر
Tune (f.) *sur* سر
Stroll, excursion, sight-seeing (f.) *sair* سیر
A seer (= 2 lbs. nearly) *ser* سیر
An inn (f.) *sarā* سرا

51. Seven *sāt* سات
Companionship *sāth* ساتھ
Sixty *sāṭh* ساٹھ

52. Whole *sārā* سارا
All *sāre* (ī) سارے
Half more *sāṛhe* ساڑھے

53. Lazy *sust* سست
Cheap *sastā* سستا

54. City *shahr* شهر
Tiger, Lion. *sher* شير
Noise *shor* شور
55. Peace *ṣulaḥ* صلح
Advice *ṣalāḥ* صلاح
56. Patience *ṣabar* صبر
Zero *ṣifar* صفر
Journey *safar* سفر
Page *ṣafha* صفحه
Clean *ṣāf* صاف
57. Certainly *ẓarūr* ضرور
Necessary, urgent *ẓarūrī* ضروري
Need, necessity *ẓarūrat* ضرورت
58. Direction *ṭaraf* طرف
Manner *ṭaraḥ* طرح
59. Common *'ām* عام
Mango *ām* آم
60. Court (of justice) *'adālat* عدالت
Enmity *'ādāwat* عداوت
61. Anger *ghuṣṣa* غصه
Blow with fist (boxing) *ghūnsā* گهونسا
62. Distance *fāṣila* فاصله
Decision *faiṣla* فيصله
Crops *faṣal* فصل
Rampart (f.) *faṣil* فصيل
63. Benefit *fā,ida* فائده
Rule, system *qā'ida* قاعده
64. Sort, kind *qism* قسم
Oath *qasam* قسم
65. Grave, tomb *qabr* قبر
News *khabar* خبر
66. Sword *kirch* كرچ
Expenses *kharch* خرچ
67. Work *kām* كام
Less, short *kam* كم
Missing *gum* گم
68. March *kūch* كوچ
Some *kuchh* كچهه
Street *kūcha* كوچه
Unripe. Temporary, etc. *kachchā* كچا
Mud *kīchaṛ* كيچڑ
Mule (f.) *khachchar* خچر
69. Any *ko,ī* كوئي
Several *ka,ī* كئي
Ditch *khā,ī* كهائي
70. To eat, Cooked food. *khānā* كهانا
Compartment, House (in composition). *khāna* خانه
71. To jump (down) *kūdnā* كودنا
To dig *khodnā* كهودنا
72. Why *kyoṅ* كيوں
Because *kyoṅki* كيونكه
How? In what manner? *kyoṅkar* كيونكر
73. Grass *ghās* گهاس

Special *khāṣ* خاص
Fairly good *khāṣa* خاصه
Yard (36 inches) *gaz* گز

74. British soldier (Tommy) of fair color *gorā* گورا
Horse *ghoṛā* گھوڑا

75. Carriage, etc. *gāṛī* گاڑي
Watch, clock *ghaṛī* گھڑي

76. Sugar-cane *gannā* گنا
So many times as much or as many (suffix) *gunā* گنا
Sin *gunāh* گناه
To count *gin-nā* گننا
Ornament *gahnā* گہنا

77. To fall *girnā* گرنا
To be surrounded *ghirnā* گھرنا
To surround *ghernā* گھيرنا
To stare at, To browbeat *ghūrnā* گھورنا

78. Deep *gahrā* گہرا
Siege, Circumference. *gherā* گھيرا
Pit *gaṛhā* گڑھا
Pitcher *ghaṛā* گھڑا

79. An hour, Gong, Big bell. *ghaṅṭa* گھنٹه
Knee *ghuṭnā* گھٹنا

80. Ambush (f.) *ghāt* گھات
Coast, ferry *ghāṭ* گھاٹ
Valley *ghāṭī* گھاٹي

81. To take *lenā* لينا
To bring *lānā* لانا
To fight *laṛnā* لڑنا

82. To rob, plunder *lūṭnā* لُوٹنا
To come back *lauṭnā* لَوٹنا
To roll (on ground) *loṭnā* لوٹنا
To turn (round or upside down) *ulaṭnā* اُلٹنا

83. Iron *lohā* لوها
Blacksmith *lohār* لوهار

84. To die *marnā* مرنا
To turn round (intr.) *muṛnā* مڑنا
To beat *mārnā* مارنا

85. Hard work, labor *miḥnat* محنت
Affection, love *maḥabbat* محبت

86. Dear (expensive) *mahiṅgā* مہنگا
To ask for etc. *māṅgnā* مانگنا
Naked *naṅgā* ننگا

87. Proverb (f.) *maṡal* مثل
Example (f.) *miṡāl* مثال
For example *maṡlan* مثلاً

88. Sight, vision *naẓar* نظر
Present, offering (from an inferior) *naẓar* نذر

89. Is *hai* ہے
Just, etc. *hī* ہی

THE END.

225-3

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